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THE CHURCH.

VOL. II.

"Built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone."—*Ephesians* ii. 20.

M.DCCC.XLVIII.

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PREFACE.

THE PAST. We have now, for the *fifth* time, to address our readers in a preface, and looking back on these years of our infancy, we may well be thankful for an annual growth which, avoiding the dangers of precocious development, has shewn, nevertheless, a vigorous constitution. Our readers and their servants (for Christ's sake), the Editors, have been encouraged by each year *doubling* the circulation of the preceding one, till we reached this year the number of 17,000 monthly. Not less than £850 has the Denomination seen fit to spend, *in pence*, this year, in support of our efforts to serve it!* We have felt deeply responsible for doing our best, as the just response on our part to such a hearty welcome. And if, taking the common calculation, we reckon our *readers* at nearly 100,000, well may we even exclaim, "Who is sufficient for these things?" It has been truly with feelings of this kind that we have prosecuted our task through the year. While wishing to encourage freedom of thought on all subordinate topics, we have been anxious not to be the means of circulating so extensively any views of which we feared the moral consequences. It has not been, and will not be, always easy for conscientious Editors, on the one hand, to avoid being, as they fear, the "ministers of sin," and, on the other, to carry out fully the Protestant principle of the "right and duty of private judgment." We have endeavoured to shun the former, and yet not to violate the latter. As Editors, we only hold ourselves bound to exclude articles whose tendency *on the whole*, appears to us injurious. For particular expressions and minor opinions of our correspondents, our readers must hold them responsible; we thankfully hope, however, that our circulation itself is evidence that we have not failed to benefit and gratify them.

The Editor's task in a Penny Magazine, is not what it would have been fifty years ago. Thanks to our Sunday schools, and other schools to which they have given birth, a large proportion of our younger members especially, require a higher style of thought and expression than formerly. We have, accordingly, to aim at interesting two classes, intellectually very different from each other, even amongst the poor themselves. In a *universally* higher state of education, there is no reason that a Penny Magazine should be behind a half-crown one, in its intellectual character. Indeed, we conceive that even now sanctified *genius* could not find a nobler task, than being the prophet of the many. If Jesus washed the feet of his *poor* disciples, wherein could GENIUS, TALENT, LEARNING, more happily imitate their Master, than in purifying, enlightening, and refreshing the *minds* of his poor disciples?

Common abilities can no more write an interesting tract than an interesting volume. Our pages, during the past year, have been enriched by the contributions of some of our best writers. And we are thankful, as the *new year* will shew, that we shall have aid from some who have not helped us yet.

THE FUTURE. Hitherto, as we have remarked, our circulation has *doubled* annually. *Is there not room* in the Denomination for it to double its present number in 1849?

Many whole churches, perhaps some districts even of the kingdom, do not yet know of it *by sight*. An advertisement gives no idea of a book. When it has been *seen* we have found the effect surprising. Many *individuals* in churches have not yet seen it; here, then, are the fields which our friends may cultivate for us.

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* This large result from such small contributions, should encourage our Missionary penny-a-week contributors. What a handsome addition to our Mission funds, if each *reader* of "The Church" contributed a penny for our Missions too!

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The *end and the beginning of a year*, is the time to extend the circulation of a Periodical. December and January are the seedtime for the Monthlies of all prices. We would, therefore, humbly and affectionately press on all our readers to gain what individual subscribers they can, or to mention it to other churches than their own during this month.

We would still more earnestly appeal to our MINISTERIAL BRETHREN, and our DEACONS too, to make it known to churches where it is yet unknown, and to members of their churches who do not see it, and to say of its merits what they conscientiously can. To the *Wealthy* we renew a suggestion very largely acted on by our Pædobaptist brethren, of taking *six* or *twelve*, or more if they please, monthly, to give to the poorest members.

We now take our farewell of our readers for this year,—a year the most extraordinary, politically, within the memory of this generation, or perhaps of even the most aged. All that hundreds of millions of British money, and scores of thousands of British lives were sacrificed to attain, is now a ruin. The greatest Captain fought abroad, and the most gifted Minister of the age taxed without mercy at home, to bolster up worn-out dynasties, popery, inquisitions, and tyranny, civil and ecclesiastical! England now groans under *eight hundred millions* of debt, incurred to uphold what God abhors. *Our punishment* remains, amidst the wreck of all for which we brought it on ourselves! But when will the "Judges of the Earth" be instructed? While their subjects are groaning under the almost insupportable burdens brought upon us by bloodshedding for *popery and despotism*, our Rulers are actually taking counsel to endow the agents of the Man of Sin in Ireland; and all to strengthen, for yet a little while, the despotism of our British Aristocracy! May the prayers of God's people avert a national sin almost unparalleled for *baseness* and wickedness combined!

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THE CHURCH.

"Built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone."—Eph. ii. 20.

JANUARY, 1848.

THE PEOPLE OF GOD.

"Which in time past were not a people, but are now the people of God."—1 *Pet.* ii. 10.

BY THE REV. EDWARD STRANE, D.D.

The apostle is speaking of christians, of those to whom Christ is "precious." Of them he is speaking in distinction from those to whom Christ is "a stone of stumbling, and a rock of offence." There were those who rejected Christ, as there are still those who reject Him. "To the Jews he was a stumbling block, and to the Greeks foolishness." But not to all. Some received the Divine testimony concerning Him as exhibited in the gospel, and, as the consequence, believed in Him as the incarnate Son of God, and the Saviour of guilty men. These are the persons to whom the apostle is addressing himself, when he says, "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of Him who hath called you out of darkness into his marvellous light; which in time past were not a people, but are now the people of God;" and he is telling them of their new dignity and privilege, and inciting them to a just sense of its corresponding obligation.

The apostle is speaking of believers not individually, but collectively; not as particular persons, but as an aggregate. And what he says of them is, that in their former condition they "were not a people;" that is, that they had no organized existence,—they were not a community, or commonwealth. The present condition of the Jews, who were anciently "a people," and "the people of God," may supply us with an illustration. They are now "not a people." They exist as individuals, and in a state of distinctness from all the nations amongst which, in their calamitous dispersion, they are scattered; but they have no national existence,—no king, no country, no organization, no government, no political being. Just so the great community of believers—God's spiritual commonwealth —had no being; for the members who now compose it had no connexion, either apparent or real, with God or with one another: they stood in no covenant relation to God, and they had no bond of union, no spiritual incorporation or fellowship, among themselves.

Reverse the statement and you have their present condition. For, in the first place, all believers, by virtue of their faith in Christ, are in covenant with God. Coming to Christ, they come to God by Christ, for He is the great Pacificator and Reconciler. By the blood of His cross He has made peace. God and believers walk with each other in amity. Whereas once there was alienation and enmity, there is now mutual love. They

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love God, and God loves them. They have taken Him to be their God, and He has taken them to be His people. Real transactions of the nature which these words indicate, have taken place between them. There has been a mutual giving and receiving of one to the other. They have given themselves to God. By solemn dedication and surrender they have placed themselves at His feet; and He has received them. And God has given Himself to them, to be a God to them, to be their portion and their heritage for ever, their "shield" and their "exceeding great reward;" and they have received Him. Hence there are settled agreements between them, come to over the great sacrifice, and a covenant which is fixed, and ratified, and "well ordered in all things and sure." So God speaks of his people in that prophetic psalm of Asaph, "Gather my saints together unto me; those that have made a covenant with me by sacrifice." (Ps. l. 5.)

And then, secondly, being in covenant with God, all believers are in union with each other. This second conjunction flows by a necessary consequence from the first; for, being reduced under one sovereignty, they necessarily compose one community. While they were estranged from God, they were estranged from one another. We have no spiritual fellowship with christians, till we have spiritual union with Christ. We have no love for God-fearing people, till we fear God ourselves. But "every one that loveth Him that begat, loveth him also that is begotten of Him." Hence, from their covenant relationship to God, which is common to all believers, and from the complacency with which, as the consequence, they learn to regard each other, they are brought together, brought into association with each other, and compose a united body, a fellowship, a community, "a people."

Now, of this great community—this commonwealth of the faithful—many things may be said. Take a few.

1. *God places Himself at its head.* As He stands in close connexion with every individual member of it, so He establishes a connexion, not less close, between Himself and all the members collectively. He originates the community, and He presides over and governs it. God is king in Zion. The commonwealth of Israel was the type of the christian commonwealth. But that commonwealth was a theocracy; they were a God-governed people; and so in like manner are believers. No matter whose subjects they are out of that community, within it they are the subjects of God, and of God exclusively. It would be held, and be justly held, to be high treason against the British crown, for any of its subjects to acknowledge the sovereignty of any foreign Prince or Potentate within the limits of the realm: and so it is a usurpation, and a treason, for any to claim authority, or to pay homage to another, in the kingdom of God. Nor is there any pretence for such intrusion, as though God had left His people without government, and without law. On the contrary, no kingdom ever possessed laws so definite, so wise, so just, so suited to every purpose of government, as the spiritual kingdom of God. And God is jealous of His honour, neither will He give his glory to another. A glory He deems it, and as a glory He demands it, that none shall divide the throne with Him.

2. *It is composed of all believers.* This great community excludes from its fellowship none whom Christ does not exclude from salvation. Different conditions and terms of fellowship are found existing, and are enforced, among the different denominations and churches into which the followers of Christ are unhappily divided; but there is only one term of fellowship here. And the reason of the difference, as we think, is this:

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in the one case, the door of the church is opened by men, in the other, it is opened by God. When you want to be admitted into one of those churches the door of which is kept by men, besides the great question, Do you believe in Christ? they ask you whether you are a Calvinist, or an Arminian, a Baptist, or a Pædobaptist, a Presbyterian, a Wesleyan, or a Lutheran, or something else; but when you want to be admitted into that church of which the door is kept by God, the only question is the first, Are you a christian, a lover of Christ, and a believer in Him? Party distinctions have no place there. They are all of one party, and of one fold. All the saints are your fellow-subjects in that kingdom. Nor all the saints on earth simply, but the saints also in heaven. We speak of the church triumphant, and the church militant, yet are they not two churches, but two parts of one and the same church, "the general assembly and church of the first-born."

3. *The blessings of the new covenant constitute its privileges.* These blessings consist in whatever is obtained through the blood of Christ; all "spiritual blessings in heavenly places," or heavenly things; things, that is, which have a heavenly origin and nature, and a tendency to prepare us for heaven, and to bring us thither. Hence all believers are justified and sanctified. The righteousness of Christ is theirs. It is imputed to them, and they are clothed in it. The Holy Spirit is theirs, their Sanctifier and Comforter. The Word of God is theirs, with its "exceeding great and precious promises." Baptism is theirs, and the Supper of the Lord. Theirs is the communion of saints. The ministry is theirs, and every other ordinance and institution of the church. "Let no man glory in men, for all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours, and ye are Christ's, and Christ is God's."

4. *Heaven is the place of its perfect development, and its everlasting home.* It is never seen as a whole on earth. Here it has never existed otherwise than in detachments, and separated portions. And these never stay long. God's people are gathered out of the world, collected into little bands and fellowships, trained, disciplined, and sanctified, and then drafted away to the great meeting-place—the general rendezvous of the redeemed. God is thus making up his jewels, finishing the number of his elect. By a process of infallible certainty, and not slow, heaven is attracting to itself every thing that is pure and Christ-like. Thither the patriarchs have gone, and the prophets, the apostles, and the martyrs, the devout and the lowly of all dispensations and of all churches; and thither shall go, in all succeeding ages, the followers of the Lamb out of all denominations, till at last, an infinite multitude of redeemed men shall sit down together in the kingdom of God.

HOW SHALL WE BEGIN THE YEAR?

BY THE REV. JAMES SMITH.

Beloved friends, as the Lord has graciously spared us to enter upon another portion of time, it becomes us to ask, How shall we begin it? Much often depends on the beginning. It is important to begin well. Let us reflect. Let us enquire. Let us decide. Shall we not begin it in *Faith*? This is the stay, the staff, the stimulus of the soul. Let us afresh exercise faith in God as our Father,—in Jesus as our Saviour,—in the Holy Spirit as our Comforter. Let us believe the love which God hath to us,—that "*God is love.*" Let us take up the promises as the

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pledges and proofs of his love. He made them to inform us, to cheer us, to draw out our love to him, and our confidence in him. He will fulfil them. He never violated a promise yet. He never will. It is impossible for God to lie, or to prove unfaithful. His throne is not more stable than his promise. Let us therefore believe the word, seek the blessings, and expect the favours. He has promised us wisdom, to understand our way; strength, to prosecute our journey; grace, to subdue our iniquities; pardon, to pacify our consciences; righteousness, to justify our persons; an answer to all our prayers; and a supply of every want. Let us therefore enter upon the new year taking up the promises afresh, and exercising faith in the almighty and never changing promises. And in the prospect of the arduous duties, painful trials, determined foes, and bright prospects which are before us, say, "I will go in the strength of the Lord God: I will make mention of thy righteousness, even of thine only." (Ps. lxxi. 16.) Shall we not begin this year also in

Penitence? How many sins we have committed! How many duties we have neglected! How many opportunities for usefulness we have lost! What evil tempers we have displayed! What fearful corruptions still work in our hearts! Let us look to the crucified One, who has borne the punishment of our sins in his own body on the tree, and let us mourn as one mourneth for his only son, and be in bitterness as one that is in bitterness for his first-born. Sorrow, deep and pungent sorrow, for sin, becomes us. Our sins have not been of an ordinary character; they have been sins against clear light, against tender love, against solemn professions, and against repeated warnings and expostulations. We have sinned against God, and against man. We have sinned amidst the uncertainties of time, and in prospect of the solemnities of eternity. Let us bow before the throne of grace, and make a frank confession. Let us go to Gethsemane and Golgotha, and have fellowship with Jesus in his sufferings. Let us earnestly entreat the Holy Spirit to produce deep compunction, and to give us the grace of repentance, that we may sorrow after a godly manner. (2 Cor. vii. 9.) Nothing will become us more at the beginning of this new year, than deep and profound repentance for sin. But shall we not begin this year also in

Prayer? In special, fervent, and importunate prayer? We need grace, special grace; therefore we should make use of special prayer. Our prayers have been too formal. They have been offered up too much as a matter of course. There has not been that life, that earnestness, or that importunity in them, that there should have been. God is willing to give what we want. He waits to be gracious unto us. He has promised that he will not turn a deaf ear to our prayers. But we *must* feel our need. We *must* realize our dependance. We *must* pray in earnest. We *must* ask as if we meant it. Cold prayers will not do. Formal devotion cannot be acceptable. We must *stir up ourselves* to call upon God. Let us fix times for special prayer, and keep them. Let us select subjects for prayer, and stick to them. Let us feel our dependance upon the Holy Spirit as the author of prayer, and seek his direct and powerful operations. Our heavenly Father is saying, "Call upon me, and I will show thee great and mighty things." Our exalted Redeemer is saying, "Whatsoever ye shall ask the Father in my name, *I will do it.*" The Holy Spirit is saying, "The fervent, effectual prayer of a righteous man *availeth much.*" Let us believe in the efficiency of prayer. Let us try and prove the power of prayer. Let us mix faith and hope with every prayer we present. Let us begin the year by renewing our

Consecration. Let us, with deep devotion, listen to the apostle, "I beseech you therefore, brethren, by the mercies of God, that ye present

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your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service: and be not conformed to this world." (Rom. xii. 1, 2.) Let us imitate those spoken of by the prophet, "One shall say, I AM THE LORD'S." (Isaiah xliv. 5.) Let us retire, let us place ourselves before the cross, immediately under the eye of God; and there let us anew solemnly *surrender* our persons, property, talents, and all we can command, to God and his service: there let us *consecrate* the whole to God, to be his, for his use, and for his glory. And let us endeavour this year to go about our business as consecrated persons, let us consider that we are set apart for God, devoted to God, and that every power is to be held sacred to the glory of God. This would be consistent. This would only be honest, for we are not our own, we are *bought with a price:* and should therefore glorify God in our bodies and spirits which are God's. (1 Cor. vi. 19, 20.) We are not hired servants, but the absolute property of the Lord Jesus, ransomed by his blood, redeemed by his power, and placed and kept in this world for his glory. Let us enter upon this new period of our existence in a spirit of

Watchfulness. The times are dangerous. We are surrounded by snares. We have traitors within us. We have hosts of enemies all around us. We are in an enemy's country, and are every moment exposed to danger. Let us watch against our foes. Let us watch the intimations of our Lord's will. Let us be sincere, devotional, active, diligent, peaceable, and upright before God and man. If we believe, faith will keep us steady; if we repent, penitence will make us humble; if we pray, prayer will assure us supplies; if we consecrate afresh all our energies to the Lord, consecration will preserve us from a worldly spirit; and if we are watchful, we shall escape many temptations and snares which overtake and overcome the heedless and unwary.

Beloved, may this year bring you much grace from God; may you live and walk in close and holy fellowship with God; may you be entirely devoted, and bring great glory, to God; and if death should overtake you, may an abundant entrance be administered unto you into the everlasting kingdom of our Lord and Saviour Jesus Christ. And may the God of hope fill you with all joy and peace in believing, that you may abound in hope, through the power of the Holy Ghost. (Rom. xv. 13.)

CHURCH RATES AND THE LORD'S PRAYER.

TO A CLERGYMAN OR CHURCHWARDEN WHO ENFORCES CHURCH RATES OR EASTER DUES.

"Forgive us our debts, as we also forgive our debtors."—*Lord's Prayer.*

Dear friend,

Have you ever seriously thought of your offering this prayer four times in each of your public services; probably twice a-day also in your family worship; and, possibly, as often in your own closet? By its frequent occurrence in your liturgy, it is clear that your church wishes you to be imbued with the spirit of this prayer. Blessed, truly, the church whose members sincerely offer this petition! Unhappy the church whose members and ministers, in adopting these words, call for condemnation on themselves! More unhappy still if the Church, by its very organization, prays to be dealt with by the rigour of God's law, instead of his forgiving love! Habit may have veiled the fact from your eyes, but every church which offers this petition, and exacts rates and

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dues to the uttermost farthing, assuredly prays for a like treatment from God. "Forgive me *as* I forgive my debtors." How do the church, the clergyman, or the churchwarden forgive their debtors? By terrifying most to pay for services they never received, or seriously object to. By seizing the property of those who think that paying ecclesiastical taxes, is rendering to Cæsar the things that are God's, and thus punishing their fellow-christians for loyalty to our Lord Jesus Christ. Brethren, your prayer and your deeds together mean, "Show me no mercy, O Lord! punish me many times over the amount of my sin! I take twenty-fold the amount which I could claim by law, punish me twenty-fold for all my sins!" Remember, I beseech you, that our Lord lays great weight on the condition "as you forgive your debtors;" he enforces it immediately after the prayer, in Matt. vi. 14, 15, saying, "For if ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses;" he confirms it by that truly awful parable of the two debtors. (Matt. xviii. 21—35.) Brother, compare your prayer and your deeds! do you not tremble?

But sin, however manifest, is very ready with excuses. "The woman," said Adam; "the serpent," said the woman; "the people," said Aaron; "burnt sacrifices to the Lord," said Saul; and "*the law*," says the church-rate exactor. Nay, my brother, "*thou* art the man." No creditor is *compelled* to use the law in his own favour against the debtor. He can suffer loss. The Lord's-prayer is intended to teach us that while human law empowers us to use severity, we must renounce all hope of Divine mercy if we do so. The severity is so much the worse, since he whom you deem your debtor is unconscious of debt, and would think it sin against God to pay your demand.

But sin will object, "the debt is not to me but to *the church*." Well; thou believest the foundation of thy church to be *remission* of sins through the blood of Christ. You preach pardon, and pray for pardon, as an officer and agent of your church; cannot your church, then, waive the rigours of law, and forego to act the harsh creditor in the very face of her prayers? and cannot you, as a church officer, cleanse your hands of such pollution? Saul alleged in defence, "I spared the best of cattle to sacrifice unto the Lord." (1 Sam. xv.) Religion was his pretext, but what was the answer of Samuel? "Behold, to obey is better than sacrifice." Surely you and your church had better obey the Lord's-prayer, than exact church-rates!

But, finally, the godly clergyman may soothe himself with the thought, "*I*, I did not do it. I only officially presided at the meeting, the *churchwardens* did it. *I did nothing!*" Just so, dear brother. Doing nothing is the essence of your guilt. Negative sins may be very awful sins. You pray to be forgiven for having "left *undone* the things which you ought to have done." The priest and Levite *only* did nothing in the parable of the good Samaritan; and nothing is laid to the charge of those placed at the left hand of the Judge, but that they "did it not;"—for *not doing* they are sentenced to eternal fire prepared for the devil and his angels. Your very office in this case is *to do*. You are the teacher of the churchmen and the very churchwardens in your parish. You were moved by the Holy Ghost to take this office upon you. Does not that Holy Ghost move you to teach your congregations and churchwardens, the awful consequences of *practically* praying that God may *not* forgive them? Ought you not to teach them to practise mercy, as well as to pray for it?

Only think, dear brother, of a building repaired to offer up this petition in, of garments cleaned for you to read it in, of bread and wine pro-

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cured for a commemoration of the great self-sacrifice through which this petition avails with God, and all paid for with money extorted by *unforgiving* warrants, constables, and jailers, and a still more relentless priesthood!—by fining and imprisoning your fellow-believers! Godly clergymen, ye must awake! *Your* silence is the greatest scandal on our common faith. In the recent case of Bidwell's imprisonment, a remonstrance from the evangelical clergymen of Cambridge on the disgrace brought on religion, would have been instantly responded to by the Home Secretary. As it is, all the Priests and Levites in Cambridge, have at least "passed by on the other side;" by *silence* they have incurred the indelible stigma of consenting to this deed. May God forgive them! History will not. Bidwell's imprisonment seems likely to go down with the annals of our country as the last sacrifice of this kind to ecclesiastical rapacity, and the connivance of even evangelical clergymen. Let me go down to my house with the conscience with which William Bidwell left Cambridge jail, rather than that with which a Cambridge clergyman went down from his pulpit after having read the Lord's-prayer, while Bidwell was in prison.*

CONCLUSION.—First, Tremble to pray for condemnation.

Secondly, Teach your congregation the sin and scandal of enforcing law to save their own money, while they pray for grace.

Thirdly, Teach them that their privileges are worth paying for themselves.

Fourthly, Offer not to God that unwelcome sacrifice—the money of unwilling givers—or which you have, like the sons of Eli (1 Saml. ii.), to take by force.

BUILDING THE WALLS OF JERUSALEM.

No. 1.

The history of the Jewish commonwealth is deeply interesting to every one that loves the Bible, and cannot be read without reproof and instruction. Its rise and progress displayed the wisdom, power, and faithfulness of Jehovah. Under the judges and the kings it grew in strength and extent, till, in the days of Solomon, it became the admiration and envy of surrounding states. Prosperity, however, lifted up the people to their ruin. Commerce brought wealth into the country, and promoted the arts and sciences; but in the midst of outward splendour and opulence, the fear of God and practical religion declined. The period of their greatest glory, as a nation, was the date from which their ruin began. They forgot God and forsook his ways. They went after the idols of the heathen which God had forbidden on pain of his displeasure, and the loss of his protection. Baal was substituted for Jehovah, and the abominations of Moab for the rites of Moses: hence they were rebuked by one of their own prophets as a "sinful nation, a people laden with iniquity, and a seed of evil doers." In a short time after the death of Solomon, ten tribes cast off the yoke of his tyrannical son, and formed themselves into

* One of our most valued correspondents has suggested to us the desirableness of avoiding language which may be so irritating to Churchmen as our remarks on the case of Bidwell (Oct. No. p. 342, "how little do Act of Parliament prayers touch the readers' hearts.") We are very sorry for even the appearance of unkind words; but we take the opportunity to state more distinctly than in the paragraph in question, the "strong argument" which he wishes for, and which we thought pretty clearly given.

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an independent kingdom under Jeroboam, who made Israel to sin; these were afterwards carried into captivity by the captains and monarchs of Assyria, and nothing remained of that glorious kingdom which had been ruled by the wisest of men, but the small tribe of Judah.

Somewhere about six hundred years before the advent of the Saviour, this remnant of ancient Israel came under the sovereignty of the kings of Babylon. Sundry, but abortive, attempts were made by the people to regain their nationality and independence; but at length Nebuchadnezzar led a large army against Jerusalem, besieged and took it, plundered the temple of its treasures, and carried back to Babylon many sons of Jewish nobles as pledges of their submission, or for attendants at his court. Before he returned to his own country the conqueror placed Zedekiah upon the throne, but he being governed by evil counsellors, formed an alliance with the king of Egypt, and rebelled against his foreign master. When tidings of this defensive league reached Babylon, Nebuchadnezzar hastened back to Jerusalem with threats of vengeance,—the city was taken by storm,—thousands of the people were slain,—the temple of Solomon was burnt,—the walls of the city were broken down,—the mansions and palaces were plundered and consumed in the flames,—and the people that escaped the sword were carried away captives to the rivers of Babylon, where they hanged their harps on the willows, and wept at the remembrance of Zion.

"Jerusalem! Jerusalem!
Enthroned once on high,
Thou favour'd home of God on earth!
Thou heav'n below the sky!
Now brought to ruin with thy sons,
A grief, a curse to see;
Jerusalem! Jerusalem!
Our tears shall flow for thee."

Among the captives in Babylon, Nehemiah stood high for his piety and patriotism. He was of noble, if not of royal birth, and a child of providence. As a part of the divine plan for the restoration of Jerusalem, he was made "the king's cupbearer." According to ancient writers, this was an office of great honour and trust, as the bearer of it necessarily possessed extensive influence from his opportunities of access to the royal presence. Xenophon describes the cupbearer of Astyages, the grandfather of Cyrus, as the most favoured officer in the king's household, adding, that it was a part of his duty to introduce to the king those who had business with him, or to refuse persons who applied at unseasonable times. As cupbearer in the court of Babylon, Nehemiah, the Jewish captive, lived in ease, dignity, and opulence; whatever this world could minister to his gratification was within his reach, his home was an eastern palace, nobles sought his friendship, music ravished his ears, and dainties gratified his palate; but in the midst of all the world could bestow upon him, he was sick at heart because tidings had reached him that the sepulchres of his fathers had been profaned, the altars of God thrown down, the lamps of the sanctuary put out, and that the holy and beautiful house in which his forefathers had praised Jehovah was left desolate. On receiving these tidings he sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven. (Neh. i. 5—11.) "By sorrow of heart the spirit is broken." The king perceived his sorrow, and enquired the cause of it. How fine was the answer of his cupbearer! "Why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste, and the gates thereof are consumed with fire?" "What is thy request?" said the monarch. "If it please the king," replied Nehemiah, "and if thy servant have found favour in thy

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sight, that thou wouldest send me into Judah, unto the city of my fathers' sepulchres, that I may build it." His request was granted as a mark of confidence and esteem,—the time of absence was fixed,—and, moreover, the royal permission was given him to procure wood from the king's forest, for building the temple and the walls of the city. After the toils and dangers of a long journey, he reached Jerusalem without any pomp or parade, and remained there three days without much notice; but on the third night after his arrival, attended by a few chosen friends, he went out, perhaps by moonlight, to view the ruined walls and gates. Having made his survey of the holy city, he gathered together the priests, the nobles, the rulers, and the people, and said unto them, "Ye see the distress we are in, how Jerusalem lieth waste, and the gates thereof are burned with fire; come, and let us build up the wall of Jerusalem, that we be no more a reproach. And they said, Let us rise up and build. So they strengthened their hands for this good work." Delighted by this hearty co-operation among his countrymen, and wishing to encourage them in the good work to which they had pledged themselves, Nehemiah exclaimed, in a spirit of faith and triumph, "The God of heaven, he will prosper us; therefore we his servants will arise and build." Such was the zeal, the enthusiasm, the united efforts of the people, that the wall was finished in fifty-two days, notwithstanding the opposition and hindrances they had to overcome. They had a mind to work, and therefore God prospered them.

Brethren in Christ! Ministers and Deacons of our churches! you are engaged in building up the walls of our spiritual Jerusalem in the towns and villages of our native land. In many places those walls are in ruins, "Zion is a wilderness, Jerusalem a desolation." Where is the modern Nehemiah to weep, and mourn, and fast, and pray on account of these things? Ought not the church of Christ to be as dear to us, as Jerusalem ever was to the most devout and patriotic Jew? Brethren, "let us arise and build;" and let our efforts be accompanied with the prayer, "do good in thy good pleasure unto Zion; build thou the walls of Jerusalem." Let us strengthen our hands for this good work, and relying upon the Divine blessing, let us work while it is day. Sacrifices and self-denial we must expect in this undertaking; but who would not be glad to make any sacrifices of time, talents, property, or life, for Him who died as the sacrifice for our sins, and who is gone to prepare mansions for us in heaven? In a short time, old age will disqualify us for active efforts in the church of God, or death will summon us away from this scene of probation to our final reward; let us therefore not be weary in well doing, for in due season we shall reap if we faint not.

"All that I am, and all I have,
Shall be for ever thine;
Whate'er my duty bids me give,
My cheerful hands resign."

A PASTOR.

THE FADING LEAF.

"We all do fade as a leaf."—*Isaiah* lxiv. 6.

These words will admit of several applications. They could be applied to religious declension, and to national declination. But let us consider them as applying to physical corruption, or the mortality of man.

1. *The decay of the leaf is natural.* It is what constantly occurs. After the summer is gone, and the fruit is fully ripe, the leaves begin to

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change their colour, to lose their interesting hue, and at last to fall in quick and rapid succession to the ground. It is true there are some trees and shrubs, which retain their verdure through the year; yet even these have faded leaves, and are constantly putting on a new attire. Thus, the decay of the leaf is natural.—So it is with the physical existence of man. We no sooner begin to live, than we begin to die. Mortality is inseparable from our present existence. Hence the language of inspiration,—"Man that is born of a woman is of few days and full of trouble." "We must needs die and be as water spilt upon the ground that cannot be gathered up again." "By one man hath sin entered into the world, and death by sin." And in turning over the pages of history, what confirmations of the truth are there, that all men are mortal! Where are the builders of Babel? Where Abraham and his numerous seed? Where the patriarchs and prophets of succeeding ages? They are gone, and the place which once knew them now knows them no more. Where are the vast armies of the Assyrians, Persians, Grecians, Romans: the myriads of the four great monarchies? They are not, and are as though they never were. And as with warriors, so with the most peaceful; as of enemies, so of friends. Death is no respecter of persons.

"Should his strong hand arrest,
No composition sets the prisoner free."

Whatever the tears of friends or the prayers of the good, death, alike regardless of our tears and prayers, obeys his mandate, and summons us away. The death of man is natural.

2. *The decay of the leaf is gradual.* It does not fade away and come to corruption in a day. A gradual process of decay is going on long before we perceive it, and after it is discovered, weeks may elapse before it is entirely withered and falls as a thing of nought to the ground.—So it is with man. The corruption of his nature is gradual. Having attained to its full strength, and put forth and expended its greatest vigour, the infirmities of nature begin to appear. The energies of youth are gone; the strength of mature age is commanded no more. Aged persons cannot see so well; cannot walk so far; cannot labour so hard. The difference between their physical constitution *as it was* and *as it is*, is as the difference between a tree full of leaves and fruit, and a tree whose leaves are falling, whose branches are decaying, and whose stem is becoming daily more corrupt. May the aged professor find that as his outer man decays, his inner man grows stronger and stronger; that as his body bends more and more towards the earth, his spirit soars with greater vigour towards heaven, and that in him is seen an illustration of those beautiful lines,—

"The plants of grace shall ever live,
Nature decays, but grace must thrive;
Time, that doth all things else impair,
Still makes them flourish strong and fair."

3. *The decay of the leaf is often hastened by external circumstances.* It may be affected by insects, by blight, by excessive moisture, or excessive cold. Each of these things may hasten the decay of the leaf, which otherwise would die, though at a later period, from an inherent principle of corruption.—Thus it is with man. Though he will surely die, because his nature is mortal, yet many die sooner than they might have died, from their situations, occupations, habits, and pursuits. Hot climates are prejudicial to longevity. The average existence of many artisans, is only from thirty to forty years. But in most cases life is shortened by reckless habits. "The wicked do not live out half their days." Thus with the drunkard, who often finds an early grave. How lamentable to think

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that many make life, at its longest period short, still shorter than it is intended to be. "Oh, that they were wise, that they understood this, that they would consider their latter end!"

Thus, as the decay of the leaf is natural, gradual, and often hastened by external circumstances, so it is with the mortality of man. But if this be admitted, what are the effects which this representation should have upon us?

(1.) *Should it not produce humility?* Many are proud, and proud of their persons. Hence their gay and costly attire. They dress to adorn their persons, or to cover their circumstances, to make themselves appear what they really are not. How great their folly! and often great is their fall. "*Pride goeth before destruction, and a haughty spirit before a fall.*" But would not a habit of reflection on our mortality, tend to diminish our pride? What is there in a corruptible body, about which to take so much pains, or make to appear so gay? Does it not possess the elements of destruction? Is there not a process of decay constantly going on within? Is it not a little while, and a shroud shall enwrap it, and a grave shall receive it? Shall we not return to the earth from whence we came, and find that the worm is our companion, and our body its aliment and its home? Would you find a remedy for personal pride,—Think of the coffin which is to contain you, the grave which is to receive you, and the worm which is to feed upon you. And never forget that

> "Pride, self-adorning pride, was primal cause
> Of all sin past, all pain, all woe to come."

(2.) *Should it not produce sorrow?* Jesus wept at the grave of Lazarus, not so much because he sympathized with the bereaved condition of Mary and Martha, as in contemplating what sin had done. "The wages of sin is death." But for sin, death would no more have been known on earth, than it is known in heaven. No funeral knell would have been sounded; no funeral procession would have been seen; no funeral obsequies would have been performed; no funeral sermon would have been heard. But for sin, the evils which are now committed in the world (oh, how vast and iniquitous!) would have been unknown, and the consequences of those evils would have been unfelt. No parent would exclaim with David, "O Absalom, my son, my son." No minister would employ the language of the Psalmist, "Horror hath taken hold upon me, because of the wicked that forsake thy law." But for sin, this world would be a paradise, where man would luxuriate in communion with his Creator. But, alas, the world is corrupt, it is in the arms of the wicked one, and is covered with the gloom of the sepulchre, with the darkness of the shadow of death! Mourn, christian, mourn, and give vent to the feeling of sorrow, as you contemplate the universal ravages of sin.

(3.) *Should it not produce self-examination?* We are fast hastening to another world. Does it not behove us to enquire, "What is the character we sustain?" Are we new creatures in Christ Jesus? Have we been born again of the Spirit? Are we conscious of a change produced in our feelings, answering to the demands of God's word? Know we anything of the feeling of Repentance?—that feeling which contains a horror of sin, sorrow for its commission, and a resolution to avoid and abandon it? Know we anything of the principle of Faith?—that principle which works by love, which overcomes the world, which rests alone on Christ for pardon and salvation, saying,

> "Other refuge have I none,
> Hangs my helpless soul on Thee?"

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Know we anything of the exercise of Prayer?—that exercise in which the mercy-seat is approached, in which the soul pours forth its desires to the Great Intercessor, that sin may be pardoned, and the Holy Spirit received as our teacher, comforter, and guide, whilst passing through this vale of tears? Are we living so as always to be ready for death? If it is so, our love to the world is moderated, and subordinated to the love of God. If it is so, our diligence in the things of time is accompanied with an equal diligence about the things of eternity. If it is so, we shall seek and, in some measure, obtain a character and existence approaching to what is found in heaven.

"Oh, happy servant he,
In such a posture found;
He shall his Lord with rapture see,
And be with honour crowned."

Crewkerne. S. PEARCE.

THE FALLING OF THE LEAF.

BY THE REV. DR. RAFFLES.

Oh, mortal man! the falling leaf
In solemn silence speaks to thee:
"Thy stay on earth, like our's, is brief,
And man is but a fading tree.

"For soon thy Spring of youth is past,
Thy manhood's Summer sheds its bloom;
Then age, like Autumn's chilling blast,
Brings on the Winter of the tomb.

"But Spring returns, and trees again
Put on their foliage fresh and green;
But nought of man shall e'er remain
To mark the place where he hath been.

"Yet, in the fairer, happier state,
They that believe in Jesus, rise;
A fresher Spring shall them await,
And endless Summer in the skies!"

ADDRESS TO THE OPENING YEAR.

"Remember the days of old, consider the years of many generations."—*Deut.* xxxii. 7.

"Awake, awake, put on strength, O arm of the Lord; awake, as in the ancient days, in the generations of old."—*Isaiah* li. 9.

CHILD of ages vanish'd now,
Take the homage of a tear;
For the star upon thy brow
Glitters on thy Father's bier.

Child of promises unfailing,
Take the smile thy birthright brings;
For our bark of hope is sailing
With the gale upon thy wings.

God, the God of ages, bless thee
With a seraph's joyful flight;
And the choral earth confess thee
Herald of millennial light.

S.

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Biblical.

THE EPISTLE TO THE HEBREWS.

ITS SUBJECT AND OBJECT.

The subject of this epistle is frequently stated to be "the superiority of the New Dispensation to the Old," or of "the Gospel to Judaism." This appears to me to be too *general*, and hence not so impressive and attractive as the subject which is actually prominent throughout. That subject is, the Apostle himself, and High-priest of our profession, in comparison with the prophets, patriarchs, apostles, and high-priests of the Jews. The difference of statement is not merely verbal. It is characteristic of apostolic writings, to draw the attention of their readers chiefly to the living, glorified Lord of the church who once died for it, knowing that if faith be firmly fixed on his *person*, it will readily receive his doctrines. I would say, therefore, that the subject of this delightful epistle is,

CHRIST OUR APOSTLE AND GLORIFIED HIGH-PRIEST;

and that its practical object, I mean the end of its exhortations, is,

HOLD FAST YOUR FAITH IN CHRIST!

What our glorified Lord has done, can do, is doing, and will do, is exhibited in the most solemn and affecting lights;—negatively, to dissuade from the easily besetting and fatal sin of unbelief;—positively, to awaken a happy, persevering, self-denying, "full assurance of faith."

Let us notice a few particulars in illustration. The epistle opens like nearly all the undoubted epistles of Paul, by stating, in the most natural way, in the first two or three verses, the *chief* topics on which the letter will dwell. It does this apparently with no design to announce a text formally, but from the fulness of a heart, uttering first its most abounding thoughts. Jesus *our* prophet; Jesus the appointed *Lord of all* things; Jesus the *glory* of the father, the *creator* and *sustainer* of all; Jesus the *cleanser* from sin (not through other's blood, but through *himself*); Jesus glorified at God's right hand. Here we have the subject of the whole epistle in three verses, just as in the first five verses of the Romans, the first four in Galatians, and the rather long introductory paragraphs to the Ephesians and Colossians.

Hence it proceeds to show how far exalted is our Lord above the angelic ministers of the former revelation, and above Moses too. Of what faith is the Son of God worthy, compared with these servants! how fatal disbelief now, if it was fatal then!

Next, the great topic is more fully illustrated—a High-priest competent to atone for others,—to atone by one offering of himself,—to save to the uttermost by the "power of an endless life," by a glorified *abiding* in the true Holy of Holies with all the saving power shadowed forth by the temporary entrance of mortal, sinful priests into the earthly, holy place. What unbounded faith is due to a High-priest, omnipotent, eternal, seated at the right hand of Him we desire to approach, presenting the sacrifice of that body which was never the agent of sin, which was offered by the divine, eternal Spirit which dwelt in it! How hopeless the case of those who willingly renounce such a sacrifice!

Moreover, the *faith* required is no hard or new exercise of mind,—no untried quality. All the saints have lived by faith in the Unseen; all the ancestral exploits and endurances of which Hebrews are proud, were done by *faith*. Let us, then, shun the easily besetting sin of unbelief; let us look, with a self-denial like our Lord's, to his glory won by suffering! How dangerous to refuse Him who speaks now from the *heavenly Mount Zion*, if they escaped not who rejected Him who spoke from the earthly Mount Sinai. Live *practically*, worthily of disciples of the Son. Remember that He is the same yesterday, to-day, and for ever; fluctuate not as if He were changeable.

Be willing to bear reproach for Him who was sacrificed for you without the city, as an object too polluted to die within it. And, finally, may He who brought again from the dead, the great Shepherd of the sheep, in the blood of the eternal covenant, who glorified Him through sufferings, even our Lord Jesus—may He make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever, Amen.

The utility of reading an epistle as a whole is often mentioned. It can hardly

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be overrated. Let me put it in a practical form. Many a christian family will often, this winter, be detained by weather, on a Lord's-day evening, from their place of worship. Instead of reading a sermon, let me suggest that this epistle be read aloud by one, or perhaps by dividing it between two or three. *It is not so long as most sermons.* Read first the above sketch, then the epistle itself, then confer over it; I need not add, pray over it. A similar course with the other epistles would, I think, be spontaneously adopted, and repeated too, after such a trial. Is it not a fact, that christians read all other books on divinity longer at a time than the divine book? that they sit longer at the newspaper than at the bible? No wonder we are weak both in faith and knowledge.

F. CLOWES.

Tales and Sketches.

POOR MARY.

BY THE REV. J. H. EVANS.

It was a dismal November evening: the rain fell fast, the wind blew cold and keen. Mr. Manley had tried again and again, as he walked along the street, to procure a hackney coach, but there was none to be found.

Finding, at length, that the violence of the rain rather increased than abated, he was induced to take shelter in one of those numerous alleys with which the Strand abounds. He had not been there long before he was accosted by two females of the lowest, and, to all appearance, of the most profligate order.

With the particulars of their language, I should be sorry to defile this page: suffice it to say, it was in every sense obscene and offensive. Desirous of quitting such society, Mr. Manley was on the point of leaving the alley, and had already taken a few steps into the street with this intention; and yet, thought he, Christ did not so—Christ died for such. The reflection at once stayed his footsteps, and he raised his heart in prayer to God for their souls. He instantly returned. They were laughing as before; and mistaking the cause of his return, assailed his ears with their former language.

"Pardon me," said Mr. Manley, addressing himself to them, "if I request you, as a favour, to cease from this language; it cannot profit you, and to me it is most painful."

This request of his was received with a burst of laughter; and they proceeded as before. Mr. Manley, however, was not easily to be daunted—and in a pause of their conversation, ventured to ask his companions whether they would answer him one question.

"What question?" was the reply.

"A very simple one—Are you happy?"

"Come, come, Mary," says one to the other, "let us leave the parson to himself; for if we stay here, we shall have a precious sermon, and be too late for the play."

The rain, however, still fell in torrents, and the other seemed unwilling to venture out of the alley.

"I am no parson," replied Mr. Manley, "if that prevents you from answering the question."

"Who then are you?" rejoined the girl.

"A poor sinner like yourself; all whose hope is from this one truth, that Christ Jesus came into the world to save sinners; sinners such as you and I are—the vile, the guilty, the ungodly."

"Well, Mary," says the one who had spoken before, "if you are silly enough to lose your time here, I am not, for I have promised to be at the play, and to the play I will go, rain as hard as it will." With these words she ran hastily away.

Mary, however, stayed behind. Christ Jesus came into the world to save sinners, thought she—to save *sinners!* Great God, is this true? Oh, no! it can never be true—it is too good to be true. Christ must *hate* sinners, and not *save* them.

Mr. Manley remarked, that his once noisy companion was silent and thoughtful.

"Sir," said the poor girl, timidly, "this is not *true* which you have told me?"

"Indeed," said he, "it is."

"Who told you so, Sir?"

"The bible," rejoined Mr. Manley.

"And is it in the bible, Sir?"

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"See, here it is," replied he, as he led her to the lamp in the passage. "See, here is the text, 1 Tim. i. 15, and observe, he who wrote it, calls himself the chief of sinners."

Mr. Manley had pointed with his finger to the verse; and as she leant forward to read it, he fancied that he felt a tear drop on his hand.

Be this as it may, he spake to her of the love of God to sinners, in sending his Son into the world, "that whosoever believeth in him should not perish, but have everlasting life." He spake of the love of Jesus, the Son of God, in dying for sinners upon the cross, "the just for the unjust," to bring them to God. He told her, that "by Him all that believe are justified from all things," "that through his name whosoever believeth on Him shall receive remission of sins." He unfolded to her the nature of the gospel; shewed that the very word *gospel* signifies glad tidings; that it proclaims in alleys and in streets, in brothels and in palaces, SALVATION! salvation to sinners, as guilty, to sinners, as unworthy, to sinners, as sinners. He set forth the meaning of the word *grace*, free favour, unmerited, undeserved favour, that it stands directly opposed to all worthiness in the object; nay, that if there were worthiness in the object, there could not be, in that particular, grace in the giver. He endeavoured to set forth the nature of gospel salvation, by referring to the harlot Magdalene, to the woman taken in adultery, to the thief upon the cross, to the history of the good Samaritan, to the Corinthians.

Reader, shall I tell thee *the effect* which this simple statement had upon the mind of Poor Mary?

It was as "good news from a far country." It was like the soft shower upon new mown grass. Often had she been told by her friends, that God hated her, because she was such a sinner. She feared so herself. To hear, therefore, that God commendeth his love towards *sinners;* to hear that Christ died for *sinners*, as *sinners;* to hear that the gospel is glad tidings to *sinners;* that grace has respect only to *sinners;*—this was good tidings of great joy. She heard it, she believed it. "Faith cometh by hearing, and hearing by the word of God" (Rom. x. 17). "And by him all that believe are justified from all things" (Acts xiii. 39).

Reader, dost thou ask the *cause* of all this, and why it was that one ran to the play, and despised the truth, and the other stayed behind, and received the truth?

"Every man that hath heard and learned of the Father, cometh unto me" (John vi. 45), saith our Lord. "No man can come to me, except the Father which hath sent me draw him" (John vi. 44). Here was the Father's gracious drawing upon the mind; the secret influence of the Holy Spirit of God upon the soul. The Lord opened her heart to "attend to the things that were spoken" (Acts xvi. 14).

Reader, dost thou enquire into the *consequences* which resulted from all this? they were unspeakably blessed. I need scarcely say, that Mary left her former habits, and returned to the bosom of her family. That truth which came to Mary *from* God, led her *to* God. That cross which proved to her a hiding-place from the storm, was the place for secret abasement, and heartfelt gratitude; and she ever found that in proportion as she lived beneath it day by day, she had peace with God in her conscience, and the love of God in her heart—"We love him because he first loved us" (1 John iv. 19). That grace of God, which brought salvation to her soul, taught her "to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world" (Titus ii. 11).

Shall I proceed with my tale?—Her former habits had destroyed her health. It was little more than two years from the period when Mr. Manley first saw her—and he frequently saw her afterwards—when she passed into that bourne whence the traveller returns not. Mr. Manley was with her at the last, and had the unspeakable happiness of beholding her die in the peace and rest of the gospel.

"Is not this a brand plucked out of the fire?"

CONSISTENCY UNDER PERSECUTION.

AN INCIDENT.

The daughter of an English nobleman was providentially brought under the influence of the followers of Jesus, and thus came to the knowledge of the truth concerning him. The father was almost distracted at the event, and by threats, temptations to extravagance in dress, by reading, and travelling in foreign countries, and to fashionable places of resort, took every means to divert her mind from things "unseen and eternal!" But her "*heart*

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was fixed." The God of Abraham had become "her shield, and her exceeding great reward;" and she was determined that nothing finite should deprive her of her infinite and eternal portion in Him, or displace Him from the centre of her heart.

At last the father resolved upon a final and desperate expedient, by which his end should be gained, or his daughter ruined, so far as her prospects in this life were concerned. A large company of the nobility were invited to his house. It was so arranged, that, during the festivities, the daughters of different noblemen, and among others this one, were to be called to entertain the company with singing and music on the piano. If she complied, she parted with heaven, and returned to the world. If she refused compliance, she would be publicly disgraced, and lose, past the possibility of recovery, her place in society. It was a dreadful crisis, but with peaceful confidence did she await it. As this crisis approached, different individuals, at the call of the company, performed their parts with the greatest applause. At last the name of this daughter was announced. In a moment all were in fixed and silent suspense, to see how the scale of destiny would turn. Without hesitation she rose, and with a calm and dignified composure, took her place at the instrument. After a moment spent in silent prayer, she ran her fingers along the keys, and then, with an unearthly sweetness, elevation, and solemnity, sang—accompanying her voice with the notes of the instrument—the following stanzas:—

"No room for mirth or trifling here,
For worldly hope or worldly fear,
If life so soon is gone;
If now the Judge is at the door,
And all mankind must stand before
Th' inexorable throne!

"No matter which my thoughts employ—
A moment's misery or joy—
But oh! when both shall end,
Where shall I find my destined place?
Shall I my everlasting days
With fiends or angels spend?

"Nothing is worth a thought beneath,
But how I may escape the death
That never, never dies!
How make mine own election sure,
And when I fail on earth, secure
A mansion in the skies!

"Jesus, vouchsafe a pitying ray;
Be Thou my guide, be Thou my way,
To glorious happiness!
Ah! write my pardon on my heart,
And whensoe'er I hence depart,
Let me depart in peace!"

The minstrel ceased. The solemnity of eternity was upon that assembly. Without speaking they dispersed. The father wept aloud; and, when left alone, sought the counsel and prayers of his daughter, for the salvation of his soul. His soul was saved, and his great estate consecrated to the Saviour.

MINISTERING ANGELS.

BY EMMA BARTON.

Blest angels are around us,
In visions they surround us,
In hopes they are present ever,
And in life forsake us never;
Then bless the bright winged ones!
For favoured of all earth's sons,
Are they whom angels caress,
And ever guard, cheer, and bless.

In life's darkest, loneliest, and saddest hours, when every vestige of comfort is hid from the clouded view, and deep despair is settling down upon the oppressed, overtasked spirit—then will this bright feeling come stilly and silently over the soul, soothing and softening our griefs, till its balmy influence is felt, and the troubled spirit sinks into tranquil peace. Or, when loved friends are taken from our warm embrace, and wrapped up in the snowy shroud, and laid in the close coffin; then who has not felt the influence of a charm, which, like an angel's wing, will subdue the boisterous grief, and give that resignation and hope to the spirit, which the world, in its bustle and anxious turmoil, never did nor never can bestow? Again, when separation occurs, and those around, to whom the heart clings with fond and endearing affection, are removed from our view; when months and years will impose upon us an absence, the very thought of which will cause the affections to repine, and the heart to murmur; when we conjure up ten thousand of imaginary evils which may occur to harm our dear ones—then will this same ever-consoling sensation come over us, and the heart will confide its treasure, with a thankful trust, into the keeping of Him who doeth all things well.

What these shadows are, is beyond the power of human knowledge to affirm. They are not of earth; there is nothing groveling or earthly in their sensations. It is as if it were a portion of heaven sent down to give us a reliance upon the Almighty arm.

Often when struggling along, buffeting the storms and cares of this dark, sorrowful world, has one of these blessed visions of

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happiness come stealing over my wearied soul, lifting from it the burden, and filling the mind with joy and heavenly peace; and again it seems like a visible presence, with which my mind might hold actual communion, and rejoice in the society of a kindred spirit. Such blest realities of happiness are to one, like a bright oasis in the desert of life, to which the soul reverts back as to a way-mark in her journey; and they are the more delightful, that they come upon us so unexpectedly and insensibly. When toiling with the crosses and losses which are ever the accompaniments of mortal existence, how refreshing are the bright visions which silently bear us away to the far off land, and give us a foretaste of heavenly bliss.

Then we can joyfully struggle on with dispensations of sorrow and grief, and even kiss the chastening hand. We can resign loved ones to the mansions of death, assured that they sleep not there, but are beatified angels in the presence of the great Eternal. We can smile when we bid farewell to loved ones, and see them go forth with an untroubled eye, fully assured that we shall meet again, if not on earth, surely we shall meet in heaven.

And may not these visions—these sweet enjoyments of happiness—be the interchange of thoughts with the spirits of the blest? It is so spiritual, so devoid of all selfishness, that it cannot be otherwise. If friends we love on earth are taken from our view, why may they not be permitted to comfort and cheer us along the dark pathway which we are doomed to travel in sadness and in tears? St. Paul says, "Are they not ministering spirits?" Each heart replies, in fervent, truthful spirit, They are so; we feel it—it is an intuitive belief, an inborn principle, and dear it is to each bereaved, sorrowing heart! With this cheering hope of constant, present communion, we could each one look joyfully forward to the time when we too should lay aside our cumbering bodies of mortality, and mount, free and disembodied spirits, into the clime where

"Saints and angels meet,
Holding communion sweet."

CROMWELL'S INFLUENCE ON ENGLAND.

I have been in England; I have seen in her great manufacturing cities, the miracles of that activity which covers the whole world with the productions of a petty island in Europe. In the ports of London, of Liverpool, and other places, I have gazed upon those floating isles, those thousands of masts, which bear afar over every sea the riches and power of the nation. I have admired in Scotland, a simple, energetic, and active people, ready to sacrifice every thing rather than abandon Christ and his Word. I have been present at the debates of the Parliament of the three kingdoms, and I have admired that eloquence which, not content with words, goes right to the heart of the matter, and impels the nation onward in its great destinies. I have found everywhere—from the lower classes of the people to the exalted stations of nobles and princes—an enthusiastic love of liberty. I have wandered through those halls from which are conveyed to the four quarters of the world, bibles printed in every known language. I have prayed in the churches, and at the religious meetings have been transported by the powerful eloquence of the speakers, and the acclamations of the audience. I have found in the families, a morality comparatively greater than in other countries; and pious customs, both private and public, more generally prevalent. I have been struck with admiration at beholding the people of those islands encompassing the globe, bearing everywhere civilization and christianity, commanding in the most distant seas, and filling the earth with the power and Word of God.

At the sight of such prosperity and greatness, I said—*Ascribe ye strength unto God: His excellency is over Israel, and His strength is in the clouds. God, thou art terrible out of thy holy places! The God of Israel is He that giveth strength and power unto His people. . . . Blessed be God!* This is the work of the Reformation; it is Protestantism and the evangelical faith which have so greatly exalted this nation, and given it such influence.

But God works by instruments; and if there is any one man who in times past has contributed more than another, more than all others, to the wonders of the present day, that man is Oliver Cromwell. The existing greatness of England is but the realization of the plan he had conceived.

If that enthusiasm for the gospel;—if that opposition to Popery—those two distinctive characteristics of his mind, which Cromwell has imprinted on the people of Great Britain—should ever cease in Eng-

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land;—if a fatal fall should ever interrupt the christian course of that nation;—and if Rome, which has already ruined so many kingdoms, should receive the homage of Old England, . . . then, should I at any future period revisit her shores, I should find her glory extinct, and her power humbled to the dust.

But this melancholy presentiment will never be realised. Great Britain will be faithful to the path which God, in Oliver's day, traced out for her. She will remain *a city set upon a hill, which cannot be hid*, and which scatters over the world light, civilization, and faith.—*D'Aubigné.*

RESPONSIBILITY OF A SUNDAY SCHOOL TEACHER.

When an individual voluntarily engages as a Sunday-school teacher, it is taken for granted that he is desirous of being rendered useful. Hence a very important trust is committed to his care. To him is assigned the care of children who, in but few instances, have any one else that pays the slightest attention to their spiritual welfare. Their parents, generally speaking, have no higher object in view in sending them, than that they may learn to read and write; and some are even opposed to their going to a Sunday-school at all. Being strangers to religion themselves, it cannot be expected that they should feel any concern for the spiritual welfare of their offspring. Under these circumstances, it is a matter of thankfulness that children who are thus neglected, can be brought together for instruction.

A wide field is thus opened for the exercise of christian love and sympathy; and it is clearly the duty of those who engage as Sunday-school teachers, to pay particular attention to the religious instruction of the children, as it is the only opportunity they have of receiving such instruction. But it is much to be feared, that this is neglected in too many instances. Many circumstances have come under my observation, during twenty years' experience in connexion with Sunday-schools, to convince me of the great and general evil of inattention to the spiritual concerns of the children.

A few weeks ago, five interesting young persons (Sunday-school scholars) were received into the church with which I am connected. The deputation appointed by the church, to converse with them previous to their reception, in reporting their interview, stated, that they all ascribed the change which had taken place in them, to the serious addresses of their teachers; three of them stated, that previous to their connexion with the school in which they now are, they had gone to another in the neighbourhood, but never had one word said to them there about religion and their immortal souls. Happy was it for them that they left such a Sunday-school.

Sunday-school teachers! think seriously of your responsibility, and rather than suffer yourselves to neglect the immortal interests of the children, resign your office at once, in order that it may be taken up by one who feels for the spiritual condition of the children, and who will devote his energies to their welfare. There can be no doubt, if teachers felt the importance of the work in which they are engaged, and laboured under a due sense of their responsibility, their efforts would be attended from time to time with such results as would gladden their hearts, and render the work—which is too often felt irksome—highly interesting and delightful.

The school with which the individuals above alluded to are connected, has only been in existence about three years; and such is the eagerness with which the children press for instruction, that the teachers are delighted with their work, although, from the numerous attendance, they have more to do than they can well manage. Experience alone will enable a Sunday-school teacher to know any thing at all of the pleasure derivable from a kind attention to the spiritual concerns of his youthful charge. The teachers of the above school (which is but a branch) have had the pleasure of witnessing the fruit of their labours, in the conversion of fifteen young persons since its commencement, who have been added to the church. Fellow-teachers! allow me to urge upon you an increased attention to the religious instruction of the young.

A. HOLLAND.

"MORE THAN CONQUERORS."

To rejoice in the midst of opposition and death, is to *more than conquer;* and many, through grace, have done this. A few examples may be interesting, as they will serve to show the value of religion, and its influence upon the mind, under the most trying circumstances.

The apostles more than conquered; for

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they "rejoiced that they were counted worthy to suffer for Christ's sake." Said the heroic *Paul*, "None of these things move me, neither do I count my life dear unto me!"—"I am ready, not only to be bound, but to die at Jerusalem, for the Lord Jesus!" *Stephen* did more than conquer, when, in the agonies of a violent death, he breathed out his ardent prayer to Christ for his murderers, "Lord, lay not this sin to their charge!" *Lambert* triumphed (for that is to more than conquer), when, in the flames, he said, "None but Christ! none but Christ!" and he felt that Christ was with him. So he who exclaimed, "Welcome the cross of Christ! welcome everlasting life!" while suffering a cruel death. That godly *female martyr* did more than conquer, who, when about to be taken to the stake, upon being asked how she did, replied, "Well and merry, and going to heaven!" Those *worthies*, mentioned in Hebrews xi. also more than conquered.

And let it be remembered, that the *spirit* of a martyr is essential to real christianity. "If any man will be my disciple, let him deny himself, and take up his cross and follow me;" if duty calls, *to the death!*

"Would not my heart pour forth its blood,
In honour of thy name,
And challenge the cold hand of death,
To damp thy immortal flame."

Christians, however, are not called upon in our day, to *die* for Christ; but to *live* to and for him, they are; and, without the grace of the Lord Jesus, we shall find this more difficult than the martyrs did to suffer and die in his cause. But our gracious Lord will ever be near to those that stay their minds on him, and look to him for help. His promise is, "I will not leave you comfortless," and hence his exhortation, "Let not your heart be troubled!"

It is not, however, improbable, that a time of suffering for Christ's sake is yet to be experienced; that a time of sore trial of faith and patience, is yet coming upon the churches of this realm. Are there not many *signs* of this in our day? And these are afforded that we may be prepared for the deadly struggle. What rapid strides are infidelity and the man of sin making! How does Popery gain ground among us! After all that has been said to the contrary, it should seem that the slaying of the two witnesses is yet *future*;* that the ghost of persecution is *not* laid. "But the Lord reigneth!" and only let our confidence be firm in him, and we, though we fall, shall reign too. The cause of Christ shall be finally triumphant, and his people be "more than conquerors, through Him that hath loved them!"

Battle. ROBERT GRACE.

THE BIBLE TRIUMPHANT OVER INFIDELITY.

A minister, in calling at a house in one of his bible visits, and finding that it was without a bible, was assured by the woman that her husband would on no account allow a bible to remain inside his walls. He went away surprised and discouraged, but he determined not to give the unpromising case up. He paid a second visit, and took a bible with him. He found the man at home, and, after making known his errand, the man begged, in an angry tone, that he would give himself no further trouble; "for there," said he, pointing to a large box, "there is my chest of truth." The minister, however, was resolved to cast his bread upon the waters, and left the bible behind him. When he was gone, the man took up the bible, not to read, but to destroy it! And ashamed to do this in the presence of his family, or any of the neighbours that might come in, he took it with him into the fields, intending to throw it into the river.

But as he went along, he thought he would just take one look at it before he destroyed it, and see what it said. He read; and the word was made quick and powerful, and he could not, he durst not, destroy it. He read again, and he began to feel the truths of the bible all-important to him. But what was to be done? He was ashamed to take the bible home again, or to be seen reading it; so he left it in an out-house, and went every now and then to read a little in private. At length he got courage to tell his wife how unhappy he was, and she sent him to the clergyman who had taken the bible to his house, and whose instructions were blest to the full relief of his mind, and

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* I have sometimes thought, that the slaying of the two witnesses may be understood *figuratively*; especially as nearly the whole Revelation of John is figurative. If so, the *slaying* of them may signify the taking from them *their rights as men, and their privileges as christians*. Then, their *resurrection* will also consist in their *restoration* to those rights and privileges, after being politically and religiously dead, three days (or years) and a half. This idea appears to me worth consideration, though I have never met with it.

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to his establishment in that blessed truth which he had before laboured to destroy. He soon set up family worship in his house, and was a surprise to all his neighbours.

Well, the 5th of November drew on, and he said to his children, "My lads, you shall have a grand treat; I intend to make you a famous bonfire." The hour came, and he told his lads to help him to draw out his chest—his chest of truth, in which lay about ten pounds' worth of infidel works, written by Thomas Paine and other ungodly men. All the contents of the box were torn up and thrown into the fire, and while they were blazing, the father and the children sang a hymn.

Correspondence.

THE STATE OF OUR CHURCHES.

[The following is plainly from some earnest brother in practical life. We prefer not to alter its homely style; its weighty observations are most impressive to us in the writer's natural phraseology.—EDS.]

Brethren,—It is evident to all of us, who take an interest in reading our periodicals, and hearing, at our annual associations, the reports of the several churches in the kingdom, that the bleak and barren blast of winter is and has been blowing over us for some years past; that there is something amiss within the camp; and that the Holy Spirit seems to be withdrawing his influences from us as churches. We find there was something amiss with the Israelites, when Achan coveted the image of gold and the Babylonish garment. No success attended their efforts; and why was it? It was because of the spirit that prevailed. The question, then, will naturally arise, What is the cause of the present state of our churches? In reply to this question, I would say,—

1. *There is a want of self-denial among our members.* Considering the state of things, the allurements of the world, and the danger of falling into sin to which the christian is exposed, it is of great importance that we should be able to deny ourselves; especially when we see professing christians, yea, even members of our churches, sitting at the ale-bench, and sanctioning the filthy conversation that flows from the lips of the worldly-minded. Have we not, as professing christians, sufficient command over ourselves, to refrain when we see the appearance of evil? Brethren, let us deny ourselves, and follow our Saviour through good and through evil report; indeed, this duty is enforced upon us by our Saviour, in the Gospel by Matthew xvi. 24: "Then said Jesus to his disciples, If any man will come after me, let him deny himself, and take up his cross and follow me."

2. *A want of consistent morality.* If we look around us, we shall find there is too much conformity to the world amongst the professors of Christ. If, for instance, any new fashion in dress comes out, in many cases, the followers of Christ are the first to appear in it; and, by this means, intend to attract those who are around them; and this is not confined only to the female sex, but the male. They will perhaps spend a great portion of their time in the decoration of their persons, and even when in the house of God, will notice and admire the dress of some of their neighbours. Decency is becoming, and persons ought to appear somewhat consistent with their standing in society; but when these things are carried out to such an extent, as to infringe upon the time that should be devoted to the worship of Almighty God, and to give palpable evidence to the world, of an eager disposition after it, then it has an influence upon the human mind, which tends greatly to impede the progress of the gospel.

In consistent morality, is implied uprightness in our dealings with our fellow-creatures. In all our transactions with mankind, we must always endeavour to have a conscience void of offence towards God and towards man. If an individual engage in the purchase of an article, and say it is nought, but when he gets it into his possession, it is every thing, and has all the good properties imaginable, where is the consistency of such an individual? In all our dealings in this life, we ought to act as though Christ were at our elbow. We know that Christ is not literally at our side; yet we must always bear in mind, that he ever

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sees us, knows every action, is acquainted with every motive, and can pry into the secret recesses of our souls; therefore, let us be careful, knowing that we shall have to give an account of the deeds done in the body, whether they be good or bad.

In consistent morality, is implied a seriousness, solemnity, and graveness in our dispositions, in opposition to levity and laughter. How seldom we find, when we come into company with each other, religious subjects introduced—subjects which relate to our eternal welfare, and to our religious experience—but subjects of a worldly nature, something which causes levity. This ought not to be the case. It was not so in ancient days, as you will see in Malachi iii. 16, "Then they that feared the Lord spake often one to another, and the Lord hearkened and heard." Were there more sociality in our religious conversation, it would perhaps be one means of reviving personal religion, and, ultimately, the extension of the kingdom of Christ. It is not necessary that we should always be solemn and serious, as outward exercise is useful to our animal body; but, then, it should be at a proper time, and under proper circumstances. "Let your light so shine before men, that they, seeing your good works, may glorify your father which is in heaven" (Matt. v. 16).

3. *A want of brotherly affection.* Love is the true bond of all societies, especially those of a religious kind. It is this principle which constitutes us true to each other as members of churches, and true branches of the living vine. This is the very sinew of our union to Christ. We are compared to a building; what is a building if it be not properly cemented together, if the stones composing it be not properly squared so as to fit the very place for which they were designed? and where is the stability, firmness, and beauty of a church, if there be not the cement of love to keep each member together? Let us ever bear in mind, that it is the Holy Spirit that has brought us out of the quarry of nature and placed us in this spiritual building, that it is not we ourselves; and we shall see great reason for brotherly affection. We must be all of the same nature, all removed and changed by the same Spirit. If this be not the case, how can we expect to love one another. If there should be some little difference in our sentiments, it ought not to be the means of sowing discord and ill will, but we should agree to differ. The writer has no objection to contending earnestly for the faith which was once delivered to the saints, nor of examining whether our pastor's sermons are in accordance with the word of God. This, I think, is our duty; but perhaps in many cases when we go to hear a sermon, we are prejudiced by some particular author, and if the views do not just square with those we maintain, or because such an author opposes them, we ridicule and speak lightly of them. It may be that many of the members of the church believe that the atonement of Christ is general, another part believe that it is particular, and because the minister preaches faithfully, affectionately, and earnestly the universality of the atonement of Christ, some of the opposite party begin to skit him, and charge him with error and arminianism, and with too much legality in his discourses. This is a point upon which great men have differed, and why not little ones? Brethren, let not little matters throw us across; but being born from above, let us exhibit our heavenly birth as children, and adopted into one family; let us exercise sympathy with each other, as members of one body, even Christ; let all the parts of it act in conformity with each other. Let us take the exhortation of the apostle John, and admire the great argument which he uses—"Beloved, if God so loved us, we ought also to love one another" (1 John iv. 11); and again, "Whosoever believeth that Jesus is the Christ, is born of God: and every one that loveth him that begat, loveth him that is begotten of him" (1 John v. 1).

There are two words in the above quotation, brethren, to which we ought to pay particular attention—the words "whosoever" and "every," and to what characters they belong; and by taking heed to scripture, we shall avoid a great deal of discord in our churches. Is not the church of Christ too negligent in its discipline towards the wealthier part of its members? There are faults amongst the rich as well as the poor, on which discipline ought to be brought to bear. Where is the brother, in any family, whose love is sincere towards another brother, who will not correct and admonish him? Ought not, therefore, church discipline to be used where it is necessary, whether it be towards rich or poor, the one equally as much as the other? Oh, may the God of all grace be with us, and bless us, and cause his face to shine continually upon us!

A BAPTIST.

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Notices of Books.

[We are naturally inclined to be favourable to our fellow-authors in our short notices, but we must also be faithful to the public. For instance, we have received this month a little narrative of no peculiar interest, containing, in six or seven 32mo. pages, less letter-press than is contained in our "Portion for Children," and "price *one penny!*" We mention on the cover all books we receive, this implies neither approval nor disapproval; if they remain for several months without *further* notice in the body of the Magazine, our author-friends must conclude that for some reason *we* cannot recommend the public to buy them. In the case above alluded to, readers of penny books can least of all afford books dear at that price, and it peculiarly behoves *us* to watch over their interests.—EDS.]

THE PILGRIM'S PROGRESS, BY JOHN BUNYAN, ACCURATELY CORRECTED FROM THE FIRST EDITION, WITH INTRODUCTION, BY GEORGE OFFOR. Hanserd Knollys Society, vol 3.

We have just received the long-expected reprint of Bunyan's Pilgrim's Progress. We have not had time to inspect it minutely; but it seems all that can be desired. An accurate text, for which the poet Southey longed, but laboured in vain, is now ensured. It is printed from Bunyan's *first edition*, with all the corrections carefully noted, which he made during his own life. The old fashioned plates are carefully copied. The book occupies 379 pages; the introduction, 168. The introduction is very spirited, and elaborately discusses every question relating to the originality of the book, the time when it was written, and the most important facts of the authorship. Mr. Philip is handled with apparently just severity for his mis-statements, and his want of sympathy with the Nonconformist sufferer and *Baptist*, in his Life and Times of John Bunyan; while Dr. Cheever, on the other hand, receives his due meed of praise. We only add, *that there is not a book on our shelves, the bible excepted, which we would not rather miss from them than this edition of Bunyan's Pilgrim's Progress.*

THE PARAGRAPH BIBLE. PART II. FROM JOB TO MALACHI. Religious Tract Society.

In the January Number of "The Church" for 1847, we introduced the first part of this beautiful *pocket bible* to the notice of our readers. We refer our readers to that article for particulars. Taking into account its portability, its beautiful typography, its careful selection of parallel passages, its *condensed* notes, its well engraved maps, and, above all, its arrangement of the prose parts in paragraphs, and the poetical parts in parallel distiches—taking all this into account, we deliberately think it the *cheapest pocket bible* we have ever seen. The Old Testament, now complete, will make an elegant New Year's gift. The New Testament will appear, doubtless, before the close of the year, when we shall not forget to apprise our readers of it, as we cordially wish it an extensive sale.

THE SUNDAY SCHOOL UNION MAGAZINE, CONDUCTED BY THE COMMITTEE OF THE SUNDAY SCHOOL UNION. Vol. 4, 1847. pp. 476.

This little work has fulfilled its duties another year, with its wonted diligence and adaptation for usefulness.

THE SUNDAY SCHOOL TEACHER'S CLASS REGISTER AND DIARY FOR 1848.

NOTES ON SCRIPTURE LESSONS FOR 1847, BY THE COMMITTEE OF THE SUNDAY SCHOOL UNION. pp. 144.

SCRIPTURE NOTES FOR 1848, &C.

The whole of the above have greatly pleased us; we have, moreover, consulted practical teachers and superintendents, and find them all concurring. For junior teachers, previous study of the lessons with the pastor, or some competent person, seems very desirable. Indeed, one superintendent strongly recommends that all the teachers should go through the lessons with the pastor. In looking over these papers, we could not but be struck with the reflection, "What Government education breathes a spirit like this?"

EMINENT MEDICAL MEN. Monthly Series. Religious Tract Society.

A very interesting volume of the monthly series. Very suitable for young men.

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A Portion for Children.

MORE WONDERFUL THAN THE TELEGRAPH.

George and Thomas Bates had often expressed a desire to visit the Telegraph Office. One day, after school, these boys went into their father's store, which was just opposite the Telegraph Office, and asked him if he would be so kind as to take them to see this wonderful invention. Their father was not so occupied as to prevent his granting their request; and the next moment they were by the side of the agent, looking at the performance of the little instrument that noted down intelligence like a living thing.

The boys entreated their father to send a message to their uncle in Washington. This he consented to do, but the little machine was so busy that the agent had no opportunity to gratify them.

Tic, tic, tic, dot, dot, click, click, click, went the little pointer. By and by it ceased for an instant, but just as the agent was going to put in his claim, it began again. After a while their turn came. The agent hurried to put in a W for Washington, and "Ay, ay," was the reply, to let him know that his wish was attended to, and the message was sent.

In the evening the boys could talk of nothing but the wonders of the Magnetic Telegraph. "Is it not the most wonderful thing you ever heard of, father?" said Thomas.

"No," replied his father; "I have heard of things more wonderful."

"But, father," said George, "you never heard of any message being sent so quickly as by this means, have you?"

"Yes, I have, my son."

"And you receiving an answer as quickly?" added George.

"Yes, much sooner," replied his father.

"Are you in earnest, father?" said Thomas, drawing his chair close to his father, and looking eagerly in his face. "Is it possible you know of a more wonderful way of communication than by telegraph?"

"I never was more in earnest, my son, than I am when I say, 'Yes,' to your question."

"Well, father," said George, "do tell me what it is, and in what respect it is better than the telegraph."

"In the first place," said his father, "you do not have to wait to send your message while others are attended to; for your message can go with thousands of others, without any interruption or hindrance."

"So *that is* an improvement," said George; "for we had to wait a long time, you know."

"And in the next place," continued his father, "there is no need of wires, or electricity, or any machinery, to aid the mode of communication of which I speak; and what is more wonderful than all, is the fact that you need not *express* the nature of your communication, as, before you do so, your answer may be returned, though it is necessary that you truly and sincerely desire a favourable reception for your request.

"Beside all this, the plan of communication of which I speak, is superior to all others, from the fact that you need not resort to any particular place to send your request. In the lonely desert—on the trackless ocean—in the crowded city—on the mountain top—by night or by day—in sickness and health, and especially in trouble and affliction, the way of communication is open to all. And the applicants can never be so numerous that the simplest desire of the feeblest child, properly presented, shall not meet with immediate attention."

"Is there any account published of this wonderful manner of communicating your wishes?" inquired Thomas.

"Yes, there is, my son; and I hope your interest will not be diminished when I tell you it is to be found in the *bible*."

"*In the bible*, father?" exclaimed both boys.

"Certainly, my sons; and if you will both get your bibles, I will tell you where to find the passages confirming what I have said."

The children opened their bibles, and found, as their father directed them, the 24th verse of the 65th chapter of Isaiah, which Thomas read as follows: "And it shall come to pass, that *before they call*, I WILL ANSWER; and *while they are yet speaking*, I WILL HEAR."

Next, George found and read the 9th verse of the 58th chapter of Isaiah: "Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am."

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"Now turn," said their father, "to Daniel, 9th chapter, 20th, 21st, 22nd, and 23rd verses."

"And whiles I was speaking, and praying, and confessing my sin, and the sin of my people Israel, and presenting my supplication before the Lord my God;" yea, "*whiles I was speaking in prayer*, even the man Gabriel, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the *beginning of thy supplication* the commandment came forth, and *I am come* to show thee," &c.

"I see, father, from these passages," said Thomas, "that you refer to prayer."

"And I am sure you will both agree with me that this mode of communication with heaven is more wonderful than any other, for by this means our desires can be immediately known to our heavenly Father, and we receive an answer."—*American Messenger.*

A STORY OF HEAVEN.

BY THE LATE REV. T. R. TAYLOR.

Before a lowland cottage,
With climbing roses gay,
I stood one summer's eve, to watch
Two children at their play.

All round the garden walks they ran,
Filling the air with glee,
Till they were tired, and sate them down
Beneath an old oak tree.

They were silent for a little space,
And then the boy began:—
"I wonder, sister dear, if I
Shall ever be a man.

"I almost think I never shall,
For often in my sleep,
I dream that I am dying,
—— Nay, sister, do not weep!

"It is a joyful thing to die;
For, though this world is fair,
I see a lovelier in my dreams,
And fancy *I* am there.

"I fancy I am taken there,
As soon as I have died;
And I roam through all the pleasant place,
With an angel by my side.

"To that bright world I long to go;
I would not linger here,
But for my gentle mother's sake,
And your's, my sister dear!

"And, when I read my book to *her*,
Or when I play with *you*,
I quite forget that glorious land,
And the blessed angel too.

"But oft, when I am weary
Of my books and of my play,
Those pleasant dreams come back again,
And steal my heart away.

"And I wish that you, sweet sister,
And my mother dear, and I,
Could shut our eyes upon this world,
And, all together, die."

Then spake his fair-haired sister,
In tones serene and low:—
"Oh, if Heaven is such a pleasant place,
Dear brother, let us go!

"Our mother wept when our father died,
Till her bright eyes were dim;
And I know *she* longs to go to Heaven,
That she may be with him.

"So let us all together go!"
—The thoughtful boy replied:—
"Ah, no! we cannot go to Heaven,
Until that we have died.

"And sister, we must be content
Upon this earth to stay,
Till the blessed Saviour, Jesus Christ,
Shall call our souls away!"

* * * * *

Before the next year's roses came,
That gentle call was given,
And the mother, and her two sweet babes,
Were, all of them, in Heaven.

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Miscellaneous.

THE TWO DAUGHTERS.—A gentleman residing in the western part of New York, a few years since, had sent two of his daughters to Lichfield for an education. While they were there, God was pleased to bless the place with a revival of religion. The news of it reached the ears of their father. He was much troubled for his daughters, apprehensive (to use his own words) that their minds would be affected, and they be frightened into religion. He had been informed that the Spirit of God was striving with them, and that they were enquiring, with deep solicitude, the way of eternal life. Alive—as he thought—to their happiness, and determined to allay their fears, and quiet their distresses, he sent a friend to Lichfield, with positive orders to bring them immediately home, that they might not be lost to all happiness and hope, and consigned to gloom and despondency. The messenger departed on this errand of their father's love. He arrived, but was too late. God had baptized them both with his Spirit, and adopted them into his family. They had chosen Christ for their portion, and had resolved that, whatever others might do, they would serve the Lord. They returned to their father's—not overwhelmed (as he expected) with gloom and despondency; but with hearts glowing with gratitude to God, and countenances beaming with a heavenly serenity and celestial hope. They told their father what the Lord had done for their souls. Some time after their return home, they were anxious to establish family worship. They affectionately requested their father to commence that duty. He replied, that he saw no use in it. He had lived very well more than fifty years without prayer, and he could not be burdened with it now. They then asked permission to pray with the family themselves. Not thinking they would have confidence to do it, he assented to the proposal. The duties of the day being ended, and the hour for retiring to rest having arrived, the sisters drew forward the stand, and placed on it the *bible;* one read a chapter—they both kneeled—the other engaged in prayer. The father stood; and while the humble, fervent prayer of his daughter was ascending on devotion's wing to heaven, his knees began to tremble; his nerves, which had been gathering strength for half a century, could no longer support him; he also kneeled, and then became prostrate on the floor. God heard their prayer, and directed their father's weeping eyes (which had never shed tears of penitence before) to the Lamb of God, which taketh away the sin of the world.

A BEAUTIFUL METEOR.—Hope is a beautiful meteor; like the rainbow, it is not only lovely because of its seven rich and radiant stripes—it is the memorial of a covenant entered into between man and his Maker, telling us we were born for immortality, destined, unless we sepulchre our greatness, to the highest honour and noblest happiness. Hope proves man deathless; it is the struggle of the soul breaking loose from what is perishable, and attesting her eternity; and when the eye of the mind is turned upon Christ delivered for our offences, and raised again for our justification, the unsubstantial and deceitful character is taken away from hope. Hope is one of the prime pieces of that armour of proof in which the believer is arrayed; for Paul tells us to take for an helmet the hope of salvation. It is not good that a man hope for wealth, since "riches profit not in the day of wrath," and it is not good that we hope for human honours, since the mean and mighty go down to the same burial. But it is good that he hopes for salvation. The meteor then gathers like a golden halo around his head, and as he presses forward in the battle-time, no weapon of the evil one can pierce through that helmet. It is good, then, that he hope; it is good, also, that he quietly wait. There is much promised in scripture to the waiting upon God. Men wish an immediate answer to prayer, and think themselves forgotten unless the reply be instantaneous. It is a great mistake. The delay is often part, and a great part of the answer. It exercises faith, and hope, and patience; and what better thing can be done for us than strengthening those graces, to whose growth shall be proportioned the splendours of immortality? It is good, then, that ye wait. "They that wait on the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not be faint."—*Rev. Henry Melvill.*

DO NOT LOSE YOUR SOUL.—Some time ago, a young person, residing in the city where I have long laboured in the work of the ministry, was summoned to her home for the purpose of listening to the last exhortation of a pious father. When she arrived at his habitation, he was exhausted and well-nigh gone, and he could only whisper gently to her the words, with his expiring breath,—"*Do not lose your soul!*" She had been gay and thoughtless, but the words arrested her; she attended upon the sanctuary of God, and remained for a period apparently under the power of religious impression; but gradually that impression waned. It appeared but as the morning-cloud and the early dew; it passed away, leaving her in carelessness again. Circumstances, under divine providence, led her, one Sabbath evening, to the sanctuary of which I am pastor, when she heard a sermon on the value of the soul, which she passed by, from the commencement till well

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nigh the close, with inattention; but by the singular overruling of divine grace, the last words in the discourse were these—"*Do not lose your soul!*" It seemed to her as though the voice of her departed father had uttered them; but it was more—it was the voice of God. She repented; she was converted; she confessed Christ, as a member of the christian community over which it is my happiness to preside, and some time since I was summoned to her death-bed, when, amidst much anguish and pain of body, she gave testimony to the power of divine grace upon her heart, and departed with the blessed confidence, *that she had not lost her soul.* Dear reader, one word, and I have done. If you lose your soul, *you will have murdered it!* May God prevent you from being the murderer of your own soul!—*James Parsons.*

HOLINESS.—Holiness is a very comprehensive word, and expresses a state of mind and conduct that includes many things. It is the work of the Spirit in our sanctification; the fruit of faith in our Lord Jesus Christ; and the operation of the new nature, which we receive in regeneration. Holiness may be viewed in various aspects, according to the different objects to which it relates. Towards *God*, it is supreme love; delight in his moral character; submission to his will; obedience to his commands; zeal for his cause; observance of his institutes; and seeking his glory. Towards *Christ*, it is a conformity to his example, and imbibing his spirit. Towards *man*, it is charity, integrity, truth, mercy. Towards *sin*, it is a hatred of all iniquity, a tender conscience, easily wounded by little sins, and scrupulously avoiding them; together with a laborious, painful, self-denying, progressive mortification of all the known corruptions of our heart, and a diligent seeking for such as are unknown. Towards *self*, it is the control of our fleshly appetites; the eradication of our pride; the mortification of our selfishness. Towards *divine things in general*, it is spirituality of mind, or habitual current of pious thought, and devout affections flowing through the soul. And towards *the objects of the unseen world*, it is heavenly mindedness, a turning away from things seen and temporal, to things unseen and eternal.—*J. A. James.*

A WORD FITLY SPOKEN.—One day as Felix Neff was walking in a street in the city of Lausanne, he saw, at a distance, a man whom he took for one of his friends. He ran up behind him, tapped him on the shoulder before looking in his face, and asked him, "What is the state of your soul, my friend?" The stranger turned; Neff perceived his error, apologized, and went his way. About three or four years afterwards, a person came to Neff, and accosted him, saying he was indebted to him for his inestimable kindness. Neff did not recognize the man, and begged he would explain. The stranger replied, "Have you forgotten an unknown person, whose shoulder you touched in a street in Lausanne, asking him, 'How do you find your soul?' It was I; your question led me to serious reflection, and now I find it is well with my soul." This proves what apparently small means may be blessed of God for the conversion of sinners, and how many opportunities for doing good we are continually letting slip, and which thus pass irrecoverably beyond our reach. One of the questions which every christian should propose to himself on setting out upon a journey, is "What opportunities shall I have to do good?" And one of the points on which he should examine himself on his return, is, "What opportunities have I lost?"—*James.*

JUSTIFICATION BY WORKS.—The idea of justification by works, in any way, when we look at our own depravity, must appear to every sound mind as irrational as it is unscriptural. The best works, performed by the best man, are imperfect and mingled with sin, and therefore need to be forgiven; so that to say a man is justified by his works, is no better than saying a man is justified by his sins; and how great an absurdity this is, there is no man who will not acknowledge. Every true christian deeply feels that the best duties he ever performed, the best services he ever offered to God, the most unmingled spiritual sacrifices he ever laid upon the altar of a Saviour's love, need be sprinkled with a Saviour's blood, and can not otherwise be accepted of God. How then can he, in any sense whatever, be justified by his works, seeing that his works themselves need to be forgiven? The utmost that his best works can do, is to prove the existence in manifesting the fruit of that saving faith, through which the soul is united to Christ, and by his blood justified; but if our works all partake of sin, then, so far from being in any sense justified by works, we are condemned by them, and without other justification, must perish everlastingly.—*Dr. Cheever.*

THE ROBE AND THE BLANKET; OR, THE WAY TO PEACE.—An Indian and a white man were both struck under conviction by the same sermon. The Indian was shortly after brought to rejoice in pardoning mercy. The white man was for a long time under distress of mind, and at times almost ready to despair; but at length he also was brought to a comfortable experience of forgiving love. Some time afterwards meeting his red brother, he thus addressed him: "How is it that I should be so long under conviction, when you found comfort so soon?" "O brother," replied the Indian, "me tell you. There came along a rich prince; he promised to give you a new coat; you look at your coat and say, 'I don't know, my coat pretty good, I believe it will do a little longer.' He then give me a new coat. I look on my old blanket; I say 'this good for nothing.' I fling it right away and take my new coat. Just so, brother, you try to make your old righteousness do for some time, you loath to give it up; but I poor Indian had none, therefore, I glad to receive at once the righteousness of the Lord Jesus

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Intelligence.

BAPTIST FOREIGN MISSIONS.

Our enlarged magazine allows us room to notice more fully the proceedings of our societies. We hope they will avail themselves of services we shall be happy to render. Through us they may "take care of the pence of the many—through our sixpenny contemporaries of the pounds of the few." What pence may amount to all societies pretty well know. The Juvenile Missionary Magazine will gather many from children, we should be glad to be missionary collectors amongst those who are too old for a child's magazine, and too poor to take a sixpenny one.

It is plain, that for this purpose we shall need aid from head quarters; we know it will be willingly rendered, if possible. The *Herald* is not much read by the body of our members; parts of it are, however, frequently read by the minister, at our monthly missionary prayer-meetings. Now, just as our subscribers of half guineas and upwards, can peruse the Missionary Intelligence at their leisure, whether able to attend the prayer-meetings or not; so should our subscribers of pence, who equally love the mission, have their fireside portion. Every means should be employed to obtain "cheerful givers" from every class of christians. We know of none more important, when the object is so truly good, as keeping its excellence before them.

It is well known, or ought to be, that our mission is, at this time, struggling under the fact of a diminished *annual income*, and the fear lest that diminution be permanent. We may be permitted to say, we think there is no need that it should be so. Some of the old ways of raising money are, indeed, beginning to lose their power. We cannot say we are sorry for it. Fuller, Carey, and all the early friends of our mission, had little faith in the paraphernalia of public meetings. It is clear the public is getting tired of them. The *novelty*, too, of the missionary enterprize is gone. Grotesque heathen gods have ceased to be marvels. We have seen engravings of almost every missionary station. The monstrosities of heathen mythology are no longer strange. Marvellous conversions do not occur abroad more frequently than at home. *There is now before us only the plain work for God, of preaching the gospel to hearts slow to believe it.* Is there or is there not the power amongst us to sustain the work? We deliberately answer, yes. It must now be brought before our churches by appeals, directed more to steady christian principle than to the fancy or the feelings. It must become a subject for church effort, rather than of auxiliary societies, with their staff of officers, &c. A solemn, cool determination must be sustained in all our churches, to maintain, by the help of the Lord, the ground we have taken in his name against the prince of darkness, and to extend too, in the same strength, the Redeemer's blessed conquests. The argument must be less what *has been* done, than what is to do. The command of Christ, and our duty, must be more urged than the "bright side of a year's operations." In a word, we must rely, in this warfare, on "the patience of the saints."

Intelligence, however, from our missionary stations, will always be acceptable to the lovers of missions, in a *condensed* form, and very often in detail. We have sent copies of our magazine to all our missionaries, and hope, as soon as the distance allows, to receive from them some materials for missionary articles; though we must rely more upon what can be furnished through the regular channels. We shall also be glad of extracts, which any of their friends or relatives in England, may be so kind as to send us. We have just received the following from Mr. Merrick of Bimbia, through Mr. Adey:—

"This is the fourth anniversary of my arrival in Africa, and the 10th April next, will be four years since I settled here; but no fruit yet appears. All is barren—a dark and dreary wilderness. Much of our want of success is, I fear, owing to ourselves, and my earnest prayer is, that the 'great God of missions would impart his Spirit to all his servants who go forth to proclaim his truth in heathen lands.' I am thankful to be able to inform you, that I speak with fluency and ease in the Isubu tongue, and never speak by an interpreter, unless on account of weariness. I have translated and printed the Gospel by Matthew in the Isubu tongue, a hymn-book of forty-eight pages, and several other things; and am now busily engaged with my Isubu dictionary, the A's and B's of which are now in print. Brother Saker, who labours at Cameroons, has published a school-book in the Duvala tongue, and we are now printing another school-book for him. Our little Zion at Clarence is, I think, in a prosperous state, and brother Prince happy in his work. Our little English church here is also getting on well; but we cannot rest till the dark 'heathen are gathered unto the fold.' Pray for us, dear brother; and at your monthly prayer-meeting, remember the Isubu and Duvala Tribes, and the poor natives of Fernando-Po, who have been deprived of the Word of Life by the intolerance of Rome."

Should such statements as these discourage us, or lessen our contributions? or should they quicken our prayers, and call forth the offerings of faith, and of acquiescence in the divine will? What if we even do not live to see the fruit of our sacrifices and prayers? It is no new thing in God's

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kingdom, that "one should sow, and another should reap." Let our faith grasp firmly, however, the joyful truth, that those who sow and those who reap *shall* "rejoice together." We may have to wait long—centuries may roll over us in heaven itself; but Africa is to be Christ's; and every contributor to sending forth brother Merrick, "taking nothing of the Gentiles," will assuredly rejoice doubly in the joy of those who are favoured to be the reapers.

DISSENTING NEWSPAPERS.

The British Banner.

We have pleasure in inviting the attention of our readers to *The Banner* newspaper. The name of Dr. Campbell is a guarantee that it will be conducted with the utmost vigour. It is to have a circulation of not less than 100,000, and will be, therefore, by far the most important organ for uniting and guiding the energies of Dissent, or rather Voluntaryism, at this all-important national crisis. To avoid all danger of recommending to our numerous readers a paper which might clash with their distinctive opinions, we sent the following questions in a letter to Dr. Campbell, the hearty and explicit answers to which we subjoin:—

Q. Will *The Banner* admit discussions of the Baptismal, or any other sectarian controversy?

A. The Banner will *not* admit discussions of the Baptismal, or any other sectarian controversy, nor a word that could prompt them.

Q. So far as Religious Intelligence is admitted, will the Baptists stand on the same footing as the Pædobaptists?

A. Not only will the Religious Intelligence of the Baptists be admitted, but that of all other communities;—only, by the term Intelligence must be understood matters really important to the kingdom of Christ; for there is much that ranks under the head of Intelligence, which appears, and, to some extent, properly appears, in the Denominational Journals, consisting of local trifles and religious gossip, which can have no place in the columns of *The Banner*, which, as much as may be, must be charged only with *matters interesting to all.*

Q. Will the *Strict* Baptists be exposed to any censures on account of their peculiar views?

A. Here I somewhat boggle. I may say, however, that our brethren will not be exposed to "*censures*;" though it is not wholly impossible that they may, once in twelve months, come in for a friendly hint, or a fraternal remonstrance, on the ground of their exclusiveness, I have, however, no doubt that they and I will, as heretofore, go on very well together.

The Banner does not interfere with the two former Dissenting papers, the *Patriot* and the *Nonconformist*. It is started by the *Patriot* committee, and is published on the Friday, to avoid collision with the *Nonconformist*; for which the editor professes, and we are sure it is with sincerity, the most cordial good feeling.

TAXING EDUCATION, OR TAXING FOR EDUCATION—WHICH?

The following paragraph shows how all who aim to educate the poor through the press, are taxed to pay Government schoolmasters; also, how our readers get less to read, under colour of being taught to read:

An example of the effect of the Excise Laws, in checking the efforts of those who desire to supply the humbler classes with cheap and wholesome literature, is furnished by the Messrs. Chambers in a late No. of their Edinburgh Journal. The cheapest of their publications has just been completed, and they affirm, that of £35,766 spent in paper, £7431 was paid to Government for duty. This sum exceeds, they say, their own profit. On this the Messrs. Chambers proceed to remark: "We leave the candid part of the public to judge whether, even taking the work in its lowest aspect as a mercantile enterprise, it be quite right and proper that the Government—for such is the fact—should reap a greater share of profit [that the revenue should be benefitted in a greater degree] than those who have undergone the whole of the risk and toil."

RELIGIOUS LIBERTY ON THE CONTINENT.

We extract the following from the *Bremen Gazette*, a German paper:—Baden, Nov. 2, 1847. A petition of the Baptists, or *re*-baptizers, to be allowed to dispense with Infant Baptism, and to baptise their adults instead, has been *rejected* by the Ministers of State, in connexion with the Superior council of the *evangelical* (?) church!!

SHAKSPEARE'S WALK CHAPEL, SHADWELL, LONDON.

[We feel it a duty to insert the following matters of fact, which Mr. Moore urges as his appeal for aid in building a chapel in the neighbourhood. We know, from personal experience, how utterly unfit both the present chapel and its situation are for christian worship. The names of Messrs. Thos. Pewtress, J. H. Hinton, C. Stovel, Josh. Fletcher, J. M. Peto, W. B. Gurney, and others, as large contributors or recommenders of the object, are sufficient guarantees to any who may wish to aid, but are not personally acquainted with, Mr. Moore.—EDS.]

"The ground is paid for, and trust-deed enrolled. The total cost of the ground was £300. Besides which, we have £340 in hand or promised. We do not propose to begin till we have £500. The following is the state of the neighbourhood around, derived from personal enquiry and visitation by a friend:—350 houses were visited, and found to contain 516 families; of these, 164 families were without the Scriptures; 139 adults could not read; there are 58 houses of ill fame; 152 females living by prostitution; 54 shops are open a part, or the whole, of Lord's-day; and there are 15 public houses and gin shops. Many of the wretched inhabitants will boast of possessing a bible, and will put it into your hand, and say they obtained it at a Sunday-school, or of some christian friend."

ANOTHER CHURCH-RATE VICTIM.

We stop the working of our Magazine, at the last moment, to announce to our readers the fact, that another Church-rate victim—John Simonds, of Mursley, Bucks, an honest and industrious man—has just been incarcerated in Aylesbury jail, for the non-payment of a rate amounting to FIVE-PENCE! "How long, O Lord, how long?"

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THE CHURCH.

"Built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone."—Eph. ii. 20.

FEBRUARY, 1848.

EVANGELICAL PRACTICE.

BY THE REV. JABEZ BURNS, D.D.

We often read and hear of Evangelical Doctrines, nor can we be too much impressed with the great and vital importance of holding the "truth as it is in Jesus." Error in sentiment often leads to a corrupt life, while pure evangelical truth is always sanctifying in its nature and influence. No Gospel truth can be valued too highly, held too tenaciously, or contended for too earnestly.

But in intimate connection, and of equal importance, is Evangelical Practice. A life of christian holiness is what we mean by evangelical practice,—a practice regulated by the Saviour's authority, and in conformity with his holy and blessed example. This practice is in direct contrast,—

1. *With self-righteousness.*

Self-righteousness is the necessary result of ignorance, both of the depravity and impotency of human nature, and the spiritual and comprehensive claims of the Divine law. Self-righteousness is the professed loyalty of a guilty and condemned traitor. The boasted wealth of an utter insolvent. The imaginary excellency of moral pollution. And yet what multitudes trust to this, boast of this, and have no peace or hope, but what is derived from this gross delusion! But Evangelical Practice is also in direct contrast with,—

2. *Antinomian Presumption.*

Here is one who dwells in the antipodes of Pharisaism, and yet he lives at an equally remote distance from true evangelical piety. The one says he fulfils the law of God, the other affirms that he is redeemed from obligation to it. One trusts entirely to himself and to his unsanctified nature,—the other professes to receive Christ and his obedience, in lieu of his own personal subjection to the Saviour's commands. One is a religion without Faith,—the other a religion without Works. The one dispenses with Christ's mediation,—and the other only uses Christ as a minister of unrighteousness. The one makes no mention of Divine grace,—the other claims a right to do evil, that grace may abound. One panders to his pride,—the other to his passions. Both are ignorant of the Gospel, dishonour the religion of the Cross, and are utter strangers to Evangelical Practice.

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3. *Evangelical Practice must be preceded by* SPIRITUAL LIFE.

We cannot rightly hear, nor clearly understand, much less love to obey, the Saviour's commands, without the quickening and renewing influences of the Holy Spirit.

Without Divine life there cannot be the right state of heart, or the obedience acceptable or pleasing to God.

4. *Evangelical Practice is the direct effect of the* GRACE OF GOD *within the* SOUL.

It is done by the ability the Grace of God supplies. So that it is Divine power working in us, and by us, to the loving and keeping, with all heartiness, the precepts of the Lord.

5. *Moreover, Evangelical Practice seeks to* GLORIFY GOD IN ALL THINGS.

It is not only living and acting by and through God's grace, but also to his praise and glory. Self-praise or self-dependence have no place in his esteem; but in all he does, whether he eats or drinks, he does all to the glory of God. All his conversation and conduct express his desire that the Lord's name may be continually magnified.

6. *Evangelical Practice is uniform in its character.*

It is not merely impulsive desires to obey, or spasmodic attempts to do so, but the constant tenour of the heart and life to serve the Lord. It does not merely distinguish the Sabbath-day, and shine forth on special occasions, but it is the daily subjection of the soul to God's authority, and the running, with constant delight, in the way of his commandments.

7. *Evangelical Practice is also peaceful and joyous in its spirit.*

It is not unwilling, reluctant service. It is not the homage of terror or restraint, but the affectionate choice of the new man, the joyous obedience of the nature from above. Hence it dwells in the atmosphere of serenity and peace. It rejoices always in the righteous administration of King Jesus. It bears his yoke with gladness of spirit and knows no higher bliss than to obey Him in all things. Its grand characteristic is this, it is the service of love unfeigned.

8. *I also add, that Evangelical Practice has respect to all the Saviour's commandments.*

It is of too lowly a spirit, to rebel against the smallest of his precepts. It dares not to select from the code royal of Heaven. It exhibits its sincerity of love to each precept, by yielding obedience to the whole. Partial obedience to Christ's will, is deficient evidence of true friendship to Christ. "Whatsoever he commands," is the only limit of Evangelical Practice.

9. *I notice, finally, that Evangelical Practice necessarily includes the sanctification both of the spirit and of the temper.*

Christ's spirit and temper are included in his spotless righteousness and perfect obedience. To possess these is essential to the christian character, to copy them is essential to christian practice.

His love and mercy,—his tenderness and pity,—his patience and serenity,—his gentleness and forbearance, are all great lines in Christ's character, which are to be studied and imitated by his disciples. To have Christ's spirit, and a temper heavenly and genial like his, are both included within the comprehensive province of Evangelical Practice. How lovely is such a practice. How essential as evidence of christian faith and principle. How requisite to show forth the reality of true religion. And how all-important when studied in connection with the final day of God.

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EARLY PIETY.

PART FIRST.

THE EARLIEST MANIFESTATION OF PIETY OBSERVED BY GOD.

BY THE REV. J. J. BROWN.

"All Israel shall mourn for him, and bury him: for he only of Jeroboam shall come to the grave, because in him there is found some good thing toward the Lord God of Israel in the house of Jeroboam."—1 *Kings* xiv. 13.

The history, of which the verse we have quoted above forms a part, is exceedingly striking and instructive. Abijah, the son of Jeroboam, had fallen sick, and his father was naturally anxious to know the issue of the disease. In this distress, he calls to remembrance Ahijah the prophet, whom God had commissioned to predict his elevation to the throne of Israel; and, perhaps, he hoped to receive from him a favourable reply concerning his son. To him Jeroboam sends his wife. But he was conscious of his guilt, and he did not wish that the prophet should recognize in his visitor the wife of the king of Israel. So he commanded her to disguise herself, and to take with her a present, suited to the character which she assumed. Such was the blinding influence of sin, that he supposed Ahijah could foretell whether his son would recover or die, and yet not penetrate the flimsy disguise of his wife. Surely, if God would reveal the former to his servant, he would likewise make known the latter. Such was the fact. Ahijah was old, and "his eyes were set by reason of age." But no sooner had she set her foot upon the threshold of the aged prophet's dwelling, than he addressed her, "Come in, thou wife of Jeroboam; why feignest thou thyself to be another?" The seer had other tidings than the issue of her son's disease, to communicate. He delivers to her the terrible prophecy contained in this chapter, against the guilty house to which she belonged. In the midst of these prophetic expressions of Jehovah's displeasure, the verse at the head of this paper stands alone—a solitary spot of beauty in the midst of a vast, sterile desert,—a single ray of light piercing the blackest clouds! Among so many who had excited the anger of God, there was one who was the object of his complacency. Between him and every other member of Jeroboam's house, God intended to place a clear distinction. This was his youthful, sickly son. The disease was not to be removed. Death was to ensue. His mother should never behold him alive again. Yet all this was mercy and goodness toward Abijah.

The reason of this special regard and favour, was his *early piety;* there was "found some good thing toward the Lord God of Israel" in him. This language is general, and somewhat indefinite. It does not mark any particular excellency which had been developed and matured. It rather seems to indicate some delicate bias or tendency in Abijah, which only the eye of God had detected. It was, perhaps, unknown to man; had neither excited the hopes of a pious Israelite, nor awakened the jealousy of an ungodly parent. It was the mere germ of what was pleasing to God. It was like a tender and delicate shoot, which had not opened, and had neither displayed its beauteous tints, nor emitted its sweet fragrance. This "good thing" may have found no expression in words, nor embodiment in actions. As yet, perhaps, it may have been a mere thought, or desire, or purpose, cherished in the recesses of the heart, and which may hitherto have found no utterance of the lips. There may have been but imperfect

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conceptions of divine truth; his resolutions may have been weak and fluctuating; the excellencies which marked him, may not have distinguished him from others. There is one point, however, which seems certain. The "good thing" that was found in Abijah, had direct regard to the "Lord God of Israel." It was not mere reverence and obedience to parents; it was not simply affection and kindness to brothers and sisters; it was not merely general amiability of character and deportment. These may have characterized him; but these did not constitute the "good thing" which arrested the notice of God. That "good thing" was probably the opposite of the "sin" for which Jeroboam is infamous. Probably Abijah was the heir to the throne, and he may, even in youth, have formed the design of abolishing the calves, and restoring the worship of the true God. He may have been the only one in the whole house of Jeroboam, who had cherished aversion to these political gods,—who had neither bowed the knee, nor offered incense to them,—and who had neither polluted his own mind by serving them, nor would make them props to sustain his throne. This "good thing" may never have been tested. He was, perhaps, only a secret worshipper of the God of Israel. The parental command may never have been issued, that he should sacrifice at Dan and Bethel. He had never been brought into the strait, to determine which should be his God—Jehovah or the calves.

Yet, undeveloped, immature, secret, as was this principle in Abijah's heart, God observed it. "The eyes of the Lord are in every place, beholding the evil and the good." There is no nation, no family, no individual, but is subject to his inspection. "All things are naked and open" unto his eyes. Time, place, and circumstances, do not affect him. The vast numbers of the human family, and the variety of the thoughts and actions of each individual, do not distract him. He does not lose sight of the individual in the mass. He does not confound characters and actions. His eye is upon every person, and upon every feeling, and thought, and act of every one. Guarded by him, the lot found out Achan amid the families of Israel, and Jonah among the ship's crew; and when Elijah supposed that he only was left of the worshippers of the true God, *he* knew there were "seven thousand in Israel" who had never bowed the knee to Baal.

He especially regards the *young*. He noticed Abijah, a weak, sickly, dying youth. There were others in the court of Jeroboam, who arrested his attention. He did regard the policy of Jeroboam, in setting up the calves. He did notice the counsellors, who aided and encouraged him in his projects. He did mark the general apostacy of the ten tribes. But even all this dense mass of iniquity did not conceal from the eye of God the budding virtue of the sickly youth. If the one aroused his indignation, the other called forth his complacency. We cannot but think that God delighted to contemplate the youth; that he turned from the crimes of the parent, to watch the opening excellencies of the son; and that in the promising character of Abijah, he forgot, for a moment, the crimes of Jeroboam and Israel.

God looks at what is *in* the young—at the state of the heart—not at what is merely external. Parents cannot do the former; they watch with trembling anxiety the latter. They mourn over the outward indications of the depravity of the heart; they cannot watch the workings of the principles within. "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." He "needeth not that any" act "should testify of man; for he knows what is in man." He does not require the assistance of the external actions to teach him what is in the young. The language which actions speak is

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suited for mortal ears. Like every other form of speech, it is imperfect and inadequate. It does not and it cannot tell the whole. God has read already, in far more clear and emphatic characters than actions, the state of the heart. He "understandeth our thoughts afar off," and is "acquainted with all our ways."

God especially marks what is *good* in the young. The observation of God is discriminating; he separates what is good in us from what is evil. He separates the nicest shades of what is good and evil in our feelings and thoughts. As no form of evil can escape his detection, so no germ of goodness shall want his complacent regard. If there be "something good" in us, the eye of God will rest upon it. The very first emotions of the soul toward himself are noted and registered. There is the strongest affinity between the divine mind and goodness. The latter cannot exist without attracting the notice and securing the regard of the former. He does not "despise the day of small things." He will not "break the bruised reed." He will not "quench the smoking flax."

Let the young realize these truths. No matter to what families they belong—whether their families are godly or impious—God looks at *them*. He regards them independently of all others; he neither views them through their parents' vices, nor through their parents' virtues. No matter what may be the outward properties of their characters—though no one can reproach them with what the world calls irregularities—still God "looketh on the heart," and if that be not right, nothing is right. No matter what may be the qualities which recommend them to man, there must be "some good thing toward the Lord God of Israel" before they will be the objects of the divine regard. Toward *him* their goodness must tend. It must issue in reverence to his authority, in love to his character, and in obedience to his will. No matter how faint be the earliest indication of piety: if it be "goodness," it will arrest the attention of Jehovah, it will secure his complacency and blessing.

BUILDING THE WALLS OF JERUSALEM.

No. 2.

BEGIN AT HOME.

On this maxim many of the Jews acted, in building the walls of Jerusalem. "Benjamin and Hashub repaired over against their own house" (Neh. iii. 23). "From above the horse gate repaired the priests, every one over against his house;" and "Meshullum repaired over against his chamber" (Neh. iii. 28, 30). Thus they began at home, and there charity begins; while reason and revelation call upon us to act on the same principle, by doing the work of God at our own doors. Salvation should come *first* to our own hearts; for we must seek first the kingdom of God and his righteousness. There is a personality about the religion of Christ, that cannot be overlooked without the most painful consequences—something between the Unseen One and the individual conscience, which cannot be set aside by the substitution of sponsors, or by the celebration of mysterious rites. "Every one must give an account of *himself* to God." Men may attend the house of God with regularity and decorum,—or take a part in Sabbath-school instruction,—or even preach the gospel of Christ, while their own souls are unrenewed and unblessed. At this point, dangers threaten the most eminent christians, and call for watchfulness and prayer. They must be on their guard, lest, while building distant parts

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of the wall, they neglect that before their own doors, and thus leave a gap through which the great adversary can enter. These are times when the church of God is putting forth energies for the spread of the gospel throughout the whole world,—when the means and the modes of doing good are more abundant than within the memory of man,—and when the form of godliness is much more general than its power: hence arises the necessity for vigilance and prayer, lest—amid the parade of platforms, the machinery of religious societies, the business of committees, and the applause of public meetings—personal piety should decline, and private devotion be neglected. Build, my brethren, nearest to your own doors in the first instance. Give all diligence to make your own calling and election sure. Begin at home before you go abroad. This is the dictate of reason, and the law of christianity. Self-love should prompt you to this course of conduct, and the decisions of the last day will show that it was the right one. "God be merciful unto *us*, and bless *us*, that thy way may be known upon *earth*, and thy saving health among *all nations*."

Parents! you begin at home, in building the walls of Jerusalem, *when you train up your children in the nurture and admonition of the Lord.* Do to the utmost of your ability, in dependence on the blessing of God, to make your families nurseries for the church of God. Be anxious to have something like churches in your own houses. Cherish a deep concern for the *early* conversion of your children, and for their communion with the visible church; travail in birth for the salvation of their souls; long after them all in the bowels of Jesus Christ; and, like the commander of a convoy, try to conduct them safely over the stormy sea of life, to the haven of eternal repose. What a scene of moral beauty and domestic bliss, is a *whole family* devoted to God! parents walking in the way of life, accompanied by *all* their children, while friends and neighbours exclaim, "We will go with you, for we see that God is with you." On such a scene we may reasonably hope that God will shed the rays of his love and mercy; angels will gaze with admiration and rapture; while the church below will be edified and multiplied. Let all christian parents make special efforts, and offer up increasing prayer to the Father of lights, for the attainment of this sublime object,—

> "And as a bird each fond endearment tries,
> To tempt its new fledged offspring to the skies;
> So try each art, reprove each dull delay,
> Allure to brighter worlds, and lead the way."

There are parents, calling themselves disciples of Jesus, who betray a degree of indifference about the spiritual welfare of their children which no words can adequately condemn. They have no seasons for family worship, for reading to them the Holy Scriptures, for catechetical instruction, and for training them up in the way everlasting. The voice of prayer, and the hymn of praise, are never heard by their fireside; so that the younger members of the family grow up without the restraints and advantages of domestic worship. Hampered by a system of theology, which is manifestly opposed to the oracles of God, these parents neglect the best interests of their offspring, on the pretence that the Holy Spirit will change their hearts in due time, if they are amongst the elect. On their own principles they are inconsistent; for while they move not a finger to make their children wise unto salvation, through faith in Jesus Christ, they are diligent enough in training them for business, for getting on in this world, and for laying up treasures on earth. Parents! shun the example of such professors, and labour with diligence, prayer, and faith in God, to promote the everlasting happiness of those who ought to be as dear to you as your own souls.

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If you would begin at home, in building the walls of Jerusalem, *do not forget the wants and the claims of your own country.* In this sense you must begin at Jerusalem, and build over against your own doors. In the cities, and towns, and populous districts of the land, what an opening is presented for religious efforts, and for a godlike enterprize! The harvest is great indeed, and the fields are white to harvest; but the *labourers* are few. You are surrounded by twenty or thirty millions of immortal souls. Many of these crowd the highroads which lead to perdition. In the manufacturing districts, multitudes of young men are growing up into life under the influence of practical atheism, sensualists, despisers of the bible, without Christ, and having no hope in the world. They trample upon pearls of great price, and set at nought durable riches and righteousness. On every hand the hotbeds of vice and infidelity are multiplied. Veterans in sin are employed to entice the young and inexperienced. The temples of Satan are crowded with votaries. Within reach of your own efforts, thousands and tens of thousands need the gospel, to enlighten and make them happy, as much as any heathens upon the face of the earth. Here, then, is a great work to be done, at your own doors, in the land of your birth, and amongst your own friends and countrymen. There is much land to be possessed.

In the name of the Divine Redeemer, go forth to cultivate these moral wastes, and to turn the wilderness into a fruitful field. Consecrate your all to this great and glorious work. Property, talents, time, influence, and life itself, cannot be employed in so good a cause as that for which the Saviour died and rose again. Build over against your own doors, was the maxim of the Jews. Begin at Jerusalem, was the command of Christ to his apostles. Commence the work of mercy at home, is the dictate of wisdom, and the impulse of charity. Enlighten and evangelize Britain; carry the gospel into the cottages of the poor, and into the mansions of the rich; teach men to act on its principles in the marts of commerce, in the schools of philosophy, and in the halls of legislation; send forth the streams of Christianity, to purify every source of corruption both in Church and State; and never cease from effort or from prayer, until

> "The dwellers in the vales and on the rocks
> Shout to each other, and the mountain-tops
> From distant mountains catch the flying joy,
> Till, nation after nation taught the strain,
> Earth rolls the rapturous Hosanna round."

A PASTOR.

TRAINING UP OUR CHILDREN FOR BAPTISM.

Baptists are so absolutely free from any superstitious views of the ordinance which they are so careful to perform scripturally, that they may, on the other hand, fail to direct their young children's attention adequately to it. Why was such an ordinance left us by our Lord? Why was such an *act* as Baptism in his name required, in addition to our inward belief and *verbal* profession? We may at least answer, because, like any other deliberate or solemn *act* which has reference to a series of consequences or a course of conduct, it is calculated to summon to the view of the actor all that must or should follow, to make the person before he does it feel, "a weighty matter, although the act be simple, lies before me." Thus some simple *form* of marriage is thought very differently of, from many vague professions, and is followed by very different consequences;

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so *signing our name* to a will, a deed, or articles of faith,* and performing any *act* which ratifies an important transaction, all lead a person to much more serious thought than words alone on the same subjects. True, our yea ought to be yea, and our nay, nay; yet the feeling of some special significance in an *act* appropriate to a *particular* transaction is so deeply grounded in human nature, that the wisdom of instituting an *act* appropriate to dedicating ourselves in faith and love to Christ's service, cannot well be called in question.

We may almost doubt whether even George Fox and the Quakers would have rejected so simple and beautifully expressive an institution, if superstitious and magical views of the ordinances had not been nearly universal when Fox began his preaching. Clearly, then, whatever impression may be made on children's minds from looking forward to *this* solemn act as binding from the time when its obligations can be understood by them, should not be thrown away. "I am yet unbaptized; I "have not yet solemnly bound myself to be Christ's. I *am* bound to do "this; I am bound to bury my old man, my sins, in his grave, and to "rise with him by his resurrection to a new life; and I am bound to "signify my fixed purpose and desire to do this by the solemn *act* which "figures his death to sin, and his resurrection to an eternal life. I "ought to be buried with him in baptism into his death." May not such a habit of thinking on the ordinance of Baptism be instilled into our children's minds *earlier* and more carefully than it is generally? Do we not sometimes express ourselves so as practically to suggest the idea, that while unbaptized their obligations are less than if baptized? Hence being unbaptized becomes a kind of relief to the mind! Though the illustration be borrowed from a topic which often causes a smile, I can think of none more appropriate (certainly very scriptural) than that of a betrothed person who had every facility and inducement to complete the marriage contract yet refused to do so. Such a person must feel that he wanted the one grand requisite; that he shrunk from the *act* or *form* which would bind him legally, because he did not love, as he was bound to do, the person whom he ought to love more than any other human being.

So all who enjoy full gospel knowledge are bound to yield themselves wholly to Christ. The mercies of God have placed them in a peculiar relation to Christ. They can never evade nor alter it. To know of the love of Christ, is to owe ourselves to him body, soul, and spirit. How strongly should it impress our minds with a sense of guilt, if we shrink from performing the act which acknowledges all this. How much more frequently might baptizings impress our children, and others too, if the strange and fearful condition of remaining unbaptized were more pressed on the conscience. Some Pædobaptists make much of "training up their children in remembrance of their dedication, by their parents, to God in baptism." *We* think this to be a fiction, though one often most piously meant. Surely what we hold to be a *truth* is no less impressive, but rather more so,—that we are to bring up our children to feel no rest of mind, as intelligence becomes sufficient and advances, till they have, with the "answer of a good conscience," given themselves to God in Christ, by their *own* solemn act of baptism into his name.

With these views, we have given, in the "Portion for Children," one of three intended dialogues, for children of about eleven years old and upwards, on Baptism and the Lord's Supper, which, if wished, can be reprinted, with a few additions perhaps, as a halfpenny book for Sunday

* Except at Universities, &c.

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scholars and other children. In these times something of the kind should be frequently circulated by thousands in our schools. Parents would often read what their children took home. It is not sectarian to diffuse, in a christian spirit, views which we think not only scriptural but pre-eminently valuable in this age of Puseyism, Infidelity, and State-church-ism. Churchmen and Wesleyans, and our Independent brethren too, do not fail on this point so much as we do. How few of our schools use catechisms which correct the errors of Watts's and the Assembly's catechisms on Baptism. If we respect the christian character and motives of other sects, no one may fairly accuse us of Sectarianism, at least not in a bad sense, while diffusing what we hold to be such important scriptural views of the ordinances.

May we be permitted in this connection, to advert to one rather painful topic; the frequency of desertions from our richer families to the Established church. We can hardly conceive this possible, if adequate pains had been taken in early life to imbue the minds of children not only with religious sentiments generally, but with that preference for the *real* and the *spiritual* in religion, which is the appropriate state of heart to embrace and *retain* Baptist views. That, *under a dispensation of the Spirit*, every religious act should be performed "with the spirit and the understanding" of all the parties concerned—this is the feeling which renders it so impossible for an enlightened Baptist to apostatize from the spiritual to the sentimental, the superstitious, or the traditional. It is going back from the "liberty wherewith Christ hath made us free," to the yoke of carnal ceremonies. It is like the step backwards from Dissent to the State-church, or from that Church to Rome. Baptist and Quaker views are the farthest remove from Popery; and we must say that we never saw a step taken backwards to any of the sects between Popery and us, without noticing also some defect in the religious training of the individual, or the influence, possibly unconscious influence, of some worldly allurement.

F. CLOWES.

"THE LORD IS THY KEEPER."

Psalm cxxi. 5.

Our safety and happiness lie in what the Lord is to us. In darkness, he is our light; in weakness, he is our strength; in danger, he is our refuge; at all times, he is our keeper. He never trusts his people in any hands but his own. "Yea, he loved the people; all his saints are in thy hand; and they sit down at thy feet; every one shall receive of thy words" (Deut. xxxiii. 3). The Great Shepherd has said, "No one shall pluck them out of my hand." Let us notice,—

1. *The objects of the divine care.* His people,—his children,—his sheep,—the whole of them. To each it may be said, "*The Lord is thy keeper.*" But how are they known? How shall *we* know that the Lord is our keeper? He keepeth all those who feel that they cannot keep themselves. And the Holy Spirit teaches every believer that he needs a keeper,—that he has neither wisdom nor power to keep himself,—that he must be kept by one greater and wiser than himself,—or he is undone. Those whom the Lord keeps, perceive that they are exposed to foes and dangers innumerable,—that they are never safe for one moment if left to themselves,—that they must fall, except an omnipotent hand uphold them,—that their enemies will triumph over them, except the Lord be a wall of fire round about them. Therefore, they put themselves into the

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Lord's hands for protection. They commit themselves unto him, as unto a house of defence, to save them. They daily cry unto him to keep them. Their prayer is, "Keep me as the apple of the eye; hide me under the shadow of thy wings." "O keep my soul and deliver me, for I trust in thee." To them the name of the Lord is a strong tower, and they run into it and are safe. The Lord always keeps those who are busily employed in his work. The diligent servant is safe. The obedient child is sure of protection. If we feel that we cannot keep ourselves; if we perceive that we are surrounded by dangers and foes; if we put ourselves into the hands of God for protection; if we daily call upon him to keep us; if we exercise faith in his word of promise; and if we are actively engaged in his service, no doubt but the Lord will keep us. Let us, therefore, consider,—

2. *Our omnipotent Protector.* Believer, "Jehovah is thy keeper." Jehovah, in all his persons and perfections, is engaged for thy protection. "He keepeth the feet of his saints." He commands us to cheer his weak, fearful, and drooping people with a song. He says, "In that day sing ye unto her, A vineyard of red wine. I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day" (Is. xxvii. 2, 3.) But *when* does the Lord keep us? Always, every moment. But especially in times of peculiar trial. He is always nearest when most needed. Often nearest when he is least perceived. In seasons of heavy trouble. He does not keep us *from* trouble; but he keeps us *in* trouble, and he keeps us *by* trouble. "The Lord trieth the righteous." He keeps us in the midst of many fears. Our fears dishonour him. They distress us. But in the midst of them he keeps us, and whispers to us, "Fear thou not, for I am with thee; be not dismayed, for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness" (Is. xli. 10). And when the night grows darker, and the storm beats more fiercely, and our fears grow stronger, and we tremble and are afraid, he again says, "I the Lord thy God will hold thy right hand, saying unto thee, Fear not" (Is. xli. 13). From *what* does the Lord keep his people? Not from common calamities. Not from severe afflictions. For they are a poor and an afflicted people. But he keeps them from sinking under their troubles. Good hope makes them buoyant. It keeps the head above water. It points to the rainbow in the clouds. To the distant streak of light, the harbinger of approaching day. The christian may cry, "I sink in deep waters." But he shall also have to say, "He saw from above, he took me, he drew me out of many waters." He will keep them from being overcome and conquered by inward corruption. It will work, and work mightily. It will struggle, and struggle like the drowning man. It may for a season bring them into captivity, and cause them to cry out, "I am carnal, sold under sin. Oh, wretched man that I am!" But sin shall not have dominion over them; for they are not under the law, but under grace. He will keep them from going back into the world, and apostatizing from the truth. They may be tempted to it. They may feel secretly inclined to do so. They may rashly conclude, under circumstances, that they are apostates. But no one ever did apostatize yet, who had God for his keeper. If God undertake to keep, he *can* do it; he *will* do it.

How does he keep them? By angelic powers. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation" (Heb. i. 14). And as it was said to the Head, so it is also said to every member, "He shall give his angels charge over thee, to keep thee in all thy ways" (Ps. xci. ii). Holy and blessed beings, may we never forget that, under Jesus, you are our keepers in this dangerous world! He

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keeps them also by the indwelling and operation of the Holy Spirit. Our bodies are the temples of the Holy Ghost. He abides and works in every believer. Having claimed us in the Saviour's name, he never renounces his claim. Having begun a good work, he never leaves it unfinished, but will complete it in the day of Christ. He keeps them by his sacred word. This is a light unto their feet, and a lantern unto their paths. It feeds them, and renews their strength. It cheers them and animates them on their journey. It preserves them from a thousand wiles. *Why* does he keep them? Why! Because he loves and values them. No parent ever loved a child as he loves the meanest of his people. No miser ever valued his gold as he values the poorest of his saints. And then he has pledged himself to do so. He has said, "*I will keep it.*" Besides, he can glorify himself by doing so. Oh, what glory will redound to his holy name, when the complete number of his elect,—when every lamb of his fold, shall appear perfect before him in Zion! Not one missing. Not one lost. No; not inconsistent Jonah; nor backsliding Peter; nor even the unaccountable Solomon.

My christian friend, we shall need keeping in the future; never let us forget this. Let us make sure that the Lord is our keeper. Let us daily seek his keeping; never going out into the world, until we have put ourselves into his hand, by a solemn act of faith and prayer. Never let us, for one moment, trust to our own vigilence, power, or sagacity; for if we do, we shall certainly fail. Self dependence always procures a fall. Young christian, look to Jesus, cleave to Jesus, trust in Jesus, and he will keep thee as a lamb in the fold, as a child in a castle of rocks. Weak christian, look to this when Satan tempts you, when your heart misgives you, when fears oppress you, when every thing appears to run cross and contrary;—"The Lord is thy keeper; the Lord is thy shade upon thy right hand."

"A sovereign Protector I have,
Unseen, yet for ever at hand,
Unchangeably faithful to save,
Almighty to rule and command.

I muse on the years that are past,
Wherein my defence Thou hast proved;
Nor wilt Thou relinquish at last,
A sinner so signally loved."

New-Park-Street, London. JAMES SMITH.

HOLINESS THE MARK OF THE TRUE CHURCH, AND NECESSARY TO ITS PROSPERITY.

What is holiness? It is likeness to God. It is that participation of the divine nature which comes to us through union with Christ by faith, and the influences of the Holy Spirit. It is not *our own* work, though we are diligently to use the means by which it is promoted; but it is the work of God. It is Christ that makes all things new. We are "sanctified by God the Father." It is not a work *without* us, but *within* us. Sanctification and justification are not to be confounded. They are the emanations of the same grace, they have the same source; but they are not the same thing. Justification is God's acceptance of us through the righteousness of Jesus. Sanctification is God's work in us, commenced in regeneration, and carried through the whole of a believer's life. It is the Spirit moving upon the inner man, directing the will, purifying the thoughts,

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strengthening the new principle, and meetening us for heaven. Our sanctification is not the ground of our acceptance, for it is imperfect. No christian, in the present state, is perfectly like God; nor will he ever be so in time. Heaven alone bears the ensign of perfection. We sleep the sleep of death, and we are satisfied when we *wake* in his likeness. If we rest upon our attainments, we are building upon sand; we have a false experience and a false profession. It is the righteousness and merits of Christ which constitute our acceptance; but our sanctification is the scriptural evidence of that acceptance. In divine things, wherever there is life there is growth; wherever there is a beginning there is progress. We go from strength to strength. We are followers of the Holy Jesus, "the Holy Child," the Holy God. His work, his influences, his reign, his laws, his heaven, are *holy*.

Holiness is necessary to the prosperity of a church.

Without a church be holy, it will want peace. "Whence come wars and fightings among you; come they not hence: even of your lusts that war in your members?"

Without a church be holy, it will not be useful. Sin paralizes it,—makes the soul profitless,—the steward unfaithful,—the servant of God idle.

Without a church be holy, it will not be happy. God is the blessed God, because he is the holy God.

Without a church be holy, it will be weak, powerless as an instrument. Men may make a great stir about religion; they may be orthodox in their creed, liberal in their gifts, and ostentatious in their prayers; but it is the daily walk of a christian on which the unbelieving world looks with an eagle eye; and the infidel will mock at a religion which leaves a man unsanctified!

HENRY DOWSON.

THE CHRISTIAN'S SUPPORT.

"Underneath are the Everlasting Arms."—*Deut.* xxxiii. 27.

Pilgrims on the road to glory,
Pressing toward the heavenly prize,
'Mid the ills that now annoy you,
'Mid the dangers that arise,—
When your way is dark and dreary,
Rugged, filled with rude alarms,—
When perplexed, exhausted, weary,
Trust the "Everlasting Arms."

When corroding cares oppress you,
When the Tempter's darts assail,
When your inbred foes distress you,
When they threaten to prevail,
When of human aid despairing,
And no voice the tempest calms,
Think of this—that underneath you
Are the "Everlasting Arms."

And when all below is closing,
When you touch the chilling flood,
When you feel the waters rising,
You will find the promise good.
Timid christians, venture on it,
Bid farewell to all alarms;
'Tis enough, that underneath you
Are the "Everlasting Arms."

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Biblical.

THE DEATH OF CHRIST. THE WATER AND THE BLOOD.

We have lately read with deep interest, a work by Wm. Stroud, M.D. "On the Physical cause of the death of Christ, and its relation to the Principles and Practice of Christianity." We hardly remember to have seen a more thorough investigation and conclusive settling, of a previously difficult question. The author has shown an amount of medical and critical knowledge which can seldom be combined, and has brought it to bear upon the awfully interesting topic before him, in the most devout and scientific spirit. Should any of his readers not concur with his views, they must yet derive benefit from the work as a whole.

He shows that the view of Doddridge, which many have followed, that our Lord "dismissed his spirit" voluntarily and miraculously, is straining the language of the Evangelist, since the same words, throughout the whole bible, are used of ordinary death. That even in the passage where he represents himself as laying down his life to take it again, it is under the figure of a shepherd who allows the wolf to destroy himself that the sheep may escape, in contrast with the hireling who has no such care for the sheep.

He next shows that there is one known and fully sufficient cause for our Lord's death in the precise way described by the Evangelist, *and only one*, and that is, RUPTURE OF THE HEART FROM AGONY OF MIND: in common language and literally too, a broken heart. We are not writing for medical readers; but we may mention, that he shows that in this case only would there be "water and blood" (serum and crassamentum) formed in a *large* quantity, sufficient to be *noticed* by the by-standers, and in the space of *two hours* after death. Recent experiments have fully proved this last point; while many well authenticated cases prove that it always takes place in rupture of the heart.* The cases also are not few in which mental agony has burst the heart. Crucifixion, as indeed appears from the Evangelical narrative, did not cause death so soon; seldom before the second, sometimes not before the seventh, day.

The solemn fact thus stands before us, in all its clearness, that while treated as a "*curse*," by both Jews and Gentiles, all the external shame endured by our Lord, was but light compared with that dreadful withdrawment of his Father's presence, which caused first the bloody sweat in Gethsemane, and afterwards the rupture of his heart on the cross. He groaned in Gethsemane, and died on the cross, actually from the overpowering agony he endured in bearing for us the curse of being "forsaken of his Father." Sin alone deserves *that* curse. To the sinless Son of God, who had never known it before, it was more than the body he had taken could bear.

"He *sunk* beneath our heavy load."

In all the past, nothing has been recorded so inconceivably awful, yet so full of mercy; so great as a work of God, and so mighty to work in us, as "the fatal agony of the *soul* of Christ."

We quite agree with the author, that the fact he demonstrates has very important bearings on the "principles and practice of christianity."

On the principles.—In how impressive a light does it put the doctrine of Atonement. With most evangelical christians (as we suppose), we have always regarded the agony of our Saviour's *soul*, as the essence of the curse which he underwent for us. He was not merely crucified as accursed by man, and deserted as accursed by God, but he realized in that curse indescribable agony of spirit,—agony which he himself said was *deadly*, and which it now appears was truly what he termed it. His agony of mind was the death of his body! It first forced blood as sweat from his body, and on the cross burst the strong vessels of his heart itself.

Had he *rejoiced* in tribulation, joy even, amidst shame and pain, would still have been joy; happiness and unhappiness belong to the spirit, and the "spirit of a man may sustain his infirmity;" our Lord was to realize that a wounded *spirit*, wounded with the realization of God's curse for sin.

* The heart is surrounded by a case called the pericardium; in this the blood separates into "water and blood" on rupture of the heart, as it does in a vessel when taken from the body. This separation is hastened when the blood keeps its warmth.

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was what a human being literally could not bear.

On the practice.—"The cross once seen is death to every vice." How much more so when we see it in the full light which the fact now proved throws on the evil of sin. In any view the cross must crucify sin in us, and remove the burden of sin from us; but how shall we tolerate that which burst the very heart of our Lord with agony? why fear, respecting pardon, when *such* a price was its purchase?

"Where too shall the ungodly and the sinner appear?" If the curse of others' sin overpowered the spirit and body of our Lord, how will it overwhelm those who choose to bear their own curse! and who refuse to trust to Christ's atoning agonies as their only ground of acquittal with God. What can become of the scorner, what of the neglecter, of so great salvation? If the holy Son of God, unmeet for suffering, endured this, what will despisers, who deserve God's wrath, have to bear? "If these things were done in the green tree, what will be done in the dry?" May we also suggest to the *preachers of the Cross*, the supreme importance, at the *present* time of scepticism and levity, of throwing themselves afresh upon the great soul-subduing facts — of Gethsemane and of Calvary.

Tales and Sketches.

THE WORTH OF A DOLLAR.

The following narrative is a simple history of facts:—About the year 1797, Mr. M. was travelling from a town on the eastern border of Vermont, to another on the western side of the same state. Passing over the mountainous part of the country, between the Connecticut and Onion rivers, he perceived the heavens to be gathering blackness; the sound of distant thunder was heard, and a heavy shower of rain was seen to be fast approaching. The traveller was then in a forest; no place of shelter appeared; and he hastened on until he arrived at a small cottage on the extreme border of the woods. The rain, just then, began to rush down with power. He sprang from his horse, pulled off his saddle, and, without ceremony, darted into the house. Surprised to see no family but a single female with an infant child, he began to apologize for his sudden appearance; hoped she would not be alarmed, but permit him to tarry till the rain abated, it was so violent. The woman replied, she was glad that any one had happened to come in, for she was very much terrified by thunder.

"But why, madam," said he, "should you be afraid of thunder? It is the voice of God, and will do no harm to those who love him, and commit themselves to his care."

After conversing with her awhile on this topic, he enquired whether she had any neighbours who were religious. She told him she had neighbours about two miles off, but whether they were religious she knew not; only she had heard that some man was in the habit of coming there to preach once a fortnight. Her husband went once, but she had never been to their meetings. In regard to every thing of a religious kind, she appeared to be profoundly ignorant.

The rain had now passed over, and the face of nature smiled. The pious traveller, about to depart, expressed to the woman his thanks for her hospitality, and his earnest desire for the salvation of her soul. He earnestly besought her to read her bible daily, and to give heed to it as to "a light shining in a dark place." She, with tears in her eyes, confessed that she had no bible. They had never been able to buy one.

"Could you read one, if you had it?"

"Yes, sir, and would be glad to do so."

"Poor woman," said he, "I heartily pity you; farewell."

He was preparing to pursue his journey. But he reflected: "This woman is in very great need of a bible. Oh, that I had one to give her! But I have not. As for money to buy one, I have none to spare; I have no more than will be absolutely necessary for my expenses home. I must go; but if I leave this woman without the means to procure the word of God, she may perish for lack of knowledge. What shall I do?" A voice seemed to whisper, "He that hath pity on the poor, lendeth to the Lord. Cast thy bread upon the waters, for thou

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shalt find it after many days." His heart responded, "I will trust the Lord." He took a dollar from his purse, went back, and desired the woman to take it, and, as soon as possible, procure for herself a bible. She promised to do so, saying that she knew where one could be obtained.

He again took his leave, and set off. As there were then but few taverns on the road, he asked for lodging at a private house, near which he found himself when night overtook him. He had yet a few pieces of change in his pocket; but as a journey of two more days was before him, he purposed to make his supper on a cold morsel which he happened to have with him. But when the family came round the table to take their evening repast, the master of the house very urgently invited the stranger to join with them,—not only so, but to crave God's blessing on their meal. He now began to feel himself among friends, and at liberty to speak freely on divine things. The family appeared gratified in listening to his discourse till a late hour; it was a season of refreshing to their thirsty souls. In the morning, the traveller was urged to tarry till breakfast, but declined, the distance he had to travel requiring him to set off early. His host would take no compensation, and he departed, giving him many thanks. He travelled on till late in the morning, when, finding no public house, he stopped again at a private one for refreshment. While waiting, he lost no time to recommend Christ, and him crucified, to the family. When ready to depart, he offered to pay the mistress of the house, who had waited upon him very kindly, for his repast, and the oats for his horse; but she would receive nothing. Thus he went on, calling for entertainment as often as he needed it, and recommending religion wherever he called; and always offering, as another traveller would do, to pay his expences; but no one would accept his money, although it was not known but that he had a good supply, for he told them not, and his appearance was respectable: at home, he was a man of wealth. "What," thought he, "does this mean? I was never treated in this way on a journey before." The dollar given to the destitute woman recurred to his mind; and conscience replied, "I have been well paid. It is, indeed, safe lending to the Lord." On the second day after he left the cottage in the wilderness, he arrived safely at home; and still had money for the poor, having been at no cost whatever.

About one year and a half after this, a stranger called at the house of Mr. M. for some refreshment. In the course of the conversation, he observed that he lived on the other side of the mountains, near Connecticut river. Mr. M. enquired for some gentlemen there, with whom he was acquainted, and was well pleased to find that the stranger knew them well. He then asked whether the people in that vicinity paid much attention to religion. The traveller replied, "Not much; but in a town twenty or thirty miles back from the river, where I am acquainted, there has been a powerful revival. The commencement of it was very extraordinary. The first person that was awakened and brought to repentance, was a poor woman who lived in a very retired place. At the time of her baptism, she related that, some time before, a stranger was driven into her house by a thunder-storm, and talked to her so seriously, that she began, while listening to his discourse, to feel concerned about her soul. The man, she related, was much affected when he found that she had no bible; and after he had left the house to go on his journey, returned again, and gave her a dollar to buy one; and charged her to get it soon, and read it diligently. She did so; and it had been the means, as she believed, of bringing her from darkness into light,—from a state of stupidity and sin, to delight in the truth and ways of God. The name of this pious man, or the place of his residence, she knew not. But she believed it was the Lord that sent him. At this relation, and the great change which was so obvious in the woman, her neighbours wondered much. They were led to meditate on the goodness, wisdom, and power of God, displayed in this singular event of his providence. They were led to think of the importance of attending more to their bibles themselves; and were, finally, awakened to a deep concern for the salvation of their souls. As many as thirty or forty are already hopefully converted, and rejoicing in God their Saviour."

Mr. M. who had listened to this relation with a heart swelling more and more with wonder, gratitude, and joy, could refrain no longer; but with hands and eyes upraised to heaven, exclaimed, "My God, thou hast paid me again!"

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SETTLING ACCOUNTS!

A scoffer was once introduced to a minister in the following manner:—"This is Mr. A——, an acquaintance of mine, and I am sorry to add, though young and healthy, he never attends public worship." "I am almost tempted to hope," replied the minister, "that you are bearing false witness against your neighbour." "By no means," said the infidel, "he speaks the truth about me, for I always spend my Sundays in *settling accounts*." "You will find, sir," replied the minister, "that the DAY OF JUDGMENT WILL BE SPENT IN PRECISELY THE SAME MANNER!" Will my friend permit me to invite his attention to this subject for *one minute?*

THERE WILL BE A JUDGMENT! We *feel* it. Whenever we think of our sins, it is with reference to some future scene. Conscience seems ever impelling us onwards to the day of final trial! Reason acknowledges it. There are many wrong acts of a man in this world, which human law does not reach, and for which conscience is not much troubled. Am I an ungrateful man? Have you heaped favours upon me? saved my credit—my property—my life, and do I requite you with coldness or abuse? Where is *justice?* "After death, the *judgment!*" The bible assures us that such a day will come. "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." "We must all appear before the judgment-seat of Christ." "Because he hath appointed a day in which he will judge the world in righteousness, by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead." By these assurances, God asserts his claim to the preservation of law, and shows that men are not to think *Him* less wise in his administration, than *they are* in theirs.

That judgment will be a time for settling accounts! "*Give an account of thy stewardship*," will be the stern command. The minister of the gospel and the hearer,—the believer and the infidel,—the parent and the child,—the teacher and the learner,—the master and the servant,—the old and the young,—the king and the peasant,—the sailor and the landsman,—the profane,—the intemperate,—the licentious—*all must be judged!* Those who are found faithful to God, and trusting gratefully in Christ, and obedient even unto death, shall be acquitted, and received into heaven; "but there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination or maketh a lie!"

I wish you to realize the presence of the judgment! I would have you imagine, what must soon be true, that the time which shall intervene between the present moment and that solemn day, is now annihilated! That the trumpet is blown, the dead are raised, and you are *there!* before the great *white throne!* where the *judge* sits, and where the *books are open!* The excitements of eternity are upon you! The beings of eternity encompass you! The dreadful novelties of eternity meet you every where! The ages of eternity roll up in awful, boundless perspective before you! What will you do? Will you plead innocence? But your own heart condemns you, and "there is one greater than your heart who knoweth all things." Will you plead ignorance? The light of nature, conscience, and the bible are against you. "Ye knew your duty, but ye did it not." "If I had not spoken unto them," saith Christ, with regard to the Jews, "they had not had sin, but now they have no cloak for their sin." Christ has spoken *to you*. You are not ignorant. Will you plead want of time? But what have you done with the opportunities—the Sabbaths of ten, twenty, fifty years! You have found time to sin! You have had time to seek the world, and to indulge in pleasures! Ah! you have *killed* time, and by a double stroke the *soul* has fallen too!

Will you plead inability? But that is your sin. "It is accepted according to that a man hath, and not according to that he hath not." Such is the rule not only of benevolence, but of every moral action. There *can* be but one law for the obligation of a creature of God. And think you he would command you to love him, without giving you the power! Can he who "is love" be such a tyrant as to impose upon you an impossibility? When the man with the withered hand was commanded to stretch it forth, he might have pleaded inability, and remained in his misery for life. But he made no excuse. He felt his want, stretched forth his hand, and it was made whole.

Will you bribe the judge? What can you offer to the proprietor of all things? "No man can by any means redeem his brother." You have not the power to

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bribe, and God can be affected by no motive. The cattle upon a thousand hills are his; and if he needed any thing, he would not ask sinful worms like you and me.

Will you hide? "Whither shall I go from thy spirit? Or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there. If I say, Surely the darkness shall cover me, even the night shall be light about me. Yea, the darkness hideth not from thee: but the night shineth as the day: the darkness and the light are both alike to thee." Thus does the Psalmist express his sense of God's everlasting notice. Says Jehovah of the wicked—"Though they dig into hell, thence shall mine hand take them; though they climb up to heaven, thence will I bring them down! And though they hide themselves in the top of Carmel, I will search and take them out thence. And though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them."

Will you contend with God? "Woe unto him that striveth with his Maker." "Who would set the briars and thorns before me in battle? I would go through them, I would burn them together."

Will you pray *then?* It will be useless. "Because I have called, and ye have refused; I have stretched out my hand, and no man regarded; I also will laugh at your calamity; I will mock when your fear cometh. Then shall they call upon me, but I will not answer." You must live on, think on, suffer on, sin on, for ever! Remorse and self-reproach will be your portion. "Thou hast destroyed thyself."

But, my dear friend, one thing remains for you—remember that you are *not yet at the judgment*, though you *may* be in an hour. Lose no time, therefore, in coming to Christ. "Acquaint now thyself with him and be at peace. God is in Christ reconciling the world unto himself. We beseech you in Christ' stead, be ye reconciled to God."

FRUIT IN OLD AGE.

A season of refreshing from the presence of the Lord had passed away; for several years the moral darkness seemed to increase; iniquity abounded, and the love of many waxed cold. Some had deserted the house of God; others, apparently, attended to no profit. Every appearance indicated that my ministerial labours, public or private, did very little good. My heart was sinking within me, and I was ready to cry out, "Who hath believed our report? I have laboured in vain, and spent my strength for nought."

It was a rainy Sabbath morning in November, I looked out of my study window upon the house of God with my mind deeply depressed, and said to my wife, "I feel as though I could not go to that house to-day, and preach to naked walls, or a few stupid hearers, to whom I can say nothing more calculated to awaken them than I have already said, to so little purpose."

I did suppose, however, that there were a few praying souls; and, for a few weeks, I had observed an increased attention in the house of God; but these favourable appearances seemed to be transient.

The hour of public worship arrived. I went to the house of God, and with sinking spirits tried to preach in the morning to the small number that came together. As I was passing out through the porch, an elderly man, who had come about four miles, came to me, and said, "My son C—— and his wife wish you to come and see them as soon as you can; they are under heavy trials of mind; they are in a feeble state of health, and could not come to-day."

I went to my own house, and told my family that God had not utterly forsaken us—I had received such a message as I had not before for two years.

The next morning I hastened to comply with the request. As I approached the house of the young man, he and his wife both met me on the threshold and took me by the hand, expressing great joy to see me. They said, that although in some respects they had been glad when I came to their house, they used to dread to see me, because they knew not what to say to me, when I conversed with them on the subject of religion; now they wished to open all their hearts to me. They had each of them, the night before, been hopefully brought to experience a Saviour's love.

After a refreshing season with them, I went to the house of the father, which was but a few steps. There I found the father and mother both deeply awakened, apparently humbled, and resolved to live a new life; also a daughter and her husband, deeply convinced of sin. After giving such counsel and direction as I was able to them

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all, I went, as usual when I visited that house, into the apartment of the aged grandmother, the "days of the years of whose pilgrimage" had been more than fourscore and ten years, and who had been, for some time, chiefly confined to her room. I approached her as she sat bowed down in her chair, and inquired after her welfare. She raised her withered hands and weeping eyes toward heaven, and exclaimed, "Oh, I bless God that he has suffered me to see this day!"

"Yes," said I, "it is what you have long been praying for."

"Oh, yes," pointing to the corner of the room, "I have laid sleepless, night after night, on that bed, begging and pleading that salvation might come to this house. And it has come, and I bless the Lord for it; now I can die in peace."

"Now," said I, "you see clearly explained what to you appeared a mysterious providence. You have often said to me, that you did not know why the Lord should protract your life, which was so useless,—a burden to yourself and the world. He kept you here, to pray for these precious souls, and to be a witness for God. Be encouraged to plead for the multitude of dying sinners, who still remain in their sins."

After a most refreshing interview with this aged disciple, and uniting in prayer, I left the place—condemning myself for my unbelief, admiring the ways of Providence in the manifestations of his grace, and reflecting on what a blessed encouragement it is to the church, and to the disheartened pastor, to have praying souls in the parish, although they cannot mingle with society, or come to the house of God. This was the commencement of a revival, which brought about fifty into the church. The aged widow lived to know the result, and then departed in peace.

Aged christians feel as though they had out-lived their usefulness, and could do no more; and are ready to despond, and make little or no attempt to be still useful. Others who, from ill health, or from other causes, are prevented from being actively employed in the common means of doing good, are exposed to discouragement, and are tempted to neglect what they may do for God, because they can do no more. They are not aware that they may do great good to the church and the world: there is labour enough to employ them. God has appointed them their work. It is not a cruel burden, that a feeble creature cannot bear. It is a good work, which gives life and health to the soul, and causes time to pass pleasantly. It is the blessed work of prayer. Let them, like this aged saint, plead that salvation may come to their house, to their neighbourhood, their town, and that the Holy Ghost may be sent down to renovate and save this lost world. If they can do nothing else, they may pray; it will not be in vain. The effectual fervent prayer of the righteous man availeth much.

If they do this, their work is great in the sight of the Lord. Their instrumentality is powerful. Perhaps this single aged woman, this mother in Israel, shut up in her room, did more towards producing that revival of religion, than any other person in the town. These weapons are mighty through God, to the pulling down of strong holds.

When for a season God in his anger spreads a cloud over his heritage, and the day grows dark, the ambassador of Christ should not be disheartened, while there is a single faithful praying soul to hold up his hands and wrestle at the throne of grace, though such soul is shut up in some corner of the parish, or in the most obscure place. *Such souls are a host.* They may be more and mightier that are for us, than those who are against us.

THE SOLEMN MESSAGE.

"Thus saith the Lord, Set thy house in order, for thou shalt die and not live."—*Isa.* xxxviii. 1.

Dear *youth*, on whom the flush of health is shed, in whose veins the tide of life rapidly flows, boast not yourselves of youth and bloom. That youth and bloom will soon decay. Those smiling eyes will be suffused with tears; those active limbs will move no more. While yet the morning of life is bright upon you, come, like dutiful children, and dedicate the first fruits of your years to your heavenly Father. It will be an offering of sweet incense to him. Secure his favour before "the evil days come," and "the years draw nigh, when" you shall "say, I have no pleasure in them." For know, dear youth, that neither your fondest hopes nor a parent's tears can avert from you the stroke of death. In all your sportive prime, a message from the eternal world salutes you: "Thus saith the Lord, Set thy house in order, for thou shalt die and not live."

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Ye *middle aged*, it is high time for you to begin your provisions for another world. You have probably traversed more than half your course. Should I address each one of you by name, I should tell you that the chance is greatest that you will never see the end of twenty years. Ah, my friends, the companions of my course, who are pressing on with me to the eternal world, how long shall business and ambition steal your hearts away, and no preparations be made to meet your God? Pause one moment in your hurried career; step aside with me from the din of the shouldering crowd; I have a secret message to whisper in your ear from the King of kings: "Thus saith the Lord, Set thy house in order, for thou shalt die and not live."

My *aged* hearers, it seems needless to announce to you the approaching event. You cannot doubt that it is at the door. I approach you with reverence; but coming in the name of such a Master, I must not hesitate to deliver his message also to you. My venerable fathers, one by one, "Thus saith the Lord, Set thy house in order, for thou shalt die and not live."

To *all who are mortal*, this message, ponderous as eternity, is addressed. Oh, let it not be delivered in vain. Were its weighty import felt, what a solemn scene would this house present! The general enquiry would stand speaking in every eye, "What must I do to be saved? Ah, then believe me. Believe not me, but believe the eternal God that sent me. Oh, be persuaded, be entreated, (as though my hands clasped your feet), not to rush to judgment unprepared. It will be a dreadful scene. Turn, turn, and have compassion on your precious souls. I earnestly pray that not a person may leave the house without this message ringing, *as the voice of God*, in his ears, "Set thy house in order, for thou shalt die and not live.—*Dr. Griffin.*

Notices of Books.

THE REVIVALS OF THE EIGHTEENTH CENTURY, &c. BY DR. MACFARLAN. London: John Johnstone.

This is another interesting volume, issued by the committee of the Free Church, under the superintendence of Dr. Macfarlan. It contains accounts of those celebrated awakenings which took place at Cainbuslang, Kelsyth, and other places in Scotland, chiefly in connection with the visits of Whitefield. This volume supplies us with a mass of information, drawn from original sources, illustrative of this movement, and cannot fail deeply to interest all our readers. All who can spare a shilling will do well to obtain this remarkable work. We may add, that it contains four sermons, preached by Whitefield on these occasions, and never before published.

THE WILL FORGERS; OR THE CHURCH OF ROME. BY THE REV. C. B. TAYLOR, M.A. Religious Tract Society.

A very interesting little work. It portrays the influence of Tractarianism, and its connection with Romish Catholicism, in the history of a young man, who, through the instrumentality of a Scripture Reader, was reclaimed to the "truth as it is in Jesus." The Romish Church is represented as a forger of the will of God; and the idea is very suitably illustrated in the course of a memoir, which will be more acceptable to our readers because it is true. It will be most useful to circulate in districts where the Puseyite clergymen of a Protestant Church are educating the youth of their flock in the principles of Popery.

HISTORY OF THE MISSION OF THE SECESSION CHURCH TO NOVA SCOTIA AND PRINCE EDWARD'S ISLAND, &c. BY THE REV. JAMES ROBERTSON. London: J. Johnstone.

This is a work which unfolds, in a graphic manner, the severe trials, the zealous efforts, and the enlarged success of a band of holy and devoted men, in propagating the gospel of Jesus in the places indicated in its title. Whilst we have ample details of the operation of the body whose history he records, the author presents us with some valuable facts, illustrative of the position of other sects in these important colonies. The work will be read with interest, not only by his own community, but by all who have pleasure in hearing of the

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faith and patience of the saints in Christ Jesus. The work merits, as doubtless it will have, a wide circulation.

A Reply to the Charges of the Free Church Magazine, against the Baptist Union of Scotland. By Francis Johnston. London: Houlston and Stoneman.

The Free Church Magazine certainly appears to have come forward in this controversy, very much in the *manner* of the giant champion of the Philistines. We have not heard that he has shown any symptoms of controversial life since Mr. Johnston hurled at him this fearful stone. Indeed, it seems impossible; for Mr. Johnston has imitated the champion of Israel, in borrowing from the Presbyterian church itself, a weapon (an irresistible *argumentum ad hominem*), to silence for ever his mighty antagonist. We could only think of the editor of the Free Church Magazine in the words of Byron,—

"Keen were his pangs, but keener far to feel
He winged the arrow which impelled the steel."

The Anxious Enquirer after Salvation, directed and encouraged. By John Angell James. Religious Tract Society.

A new, neat, and very cheap edition of the most useful work of its kind ever published. It should be in every minister's study, in every school library, and in the hands of every private christian, that he may read it, or lend it to any one he may meet with, who is anxious after salvation.

The Republican: a Monthly Magazine, addressed to all Inquiring Men, more especially to Radical Reformers of all Classes, Nos. 1 and 2.

The papers of the numbers sent us are certainly good, and *republican* only in the sense of aiming at the public welfare, as opposed to class interests.

The Juvenile Missionary Herald for 1847. Baptist Missionary Society.

A very interesting volume for our Sunday-schools and our little folks.

Life of Martin Boos. Religious Tract Society. Monthly Series.

This is the history of a Roman Catholic clergyman, who, amidst the corruptions of his church, appears to have held the doctrine of free, unmerited salvation through Jesus. It is a work which well deserves serious perusal.

The People's Grammar, or English Grammar without Difficulties, for "the Million." By Edward Shelley. London: Hamilton, Adams, and Co.

We have seen no grammar which will bear comparison with this in cheapness. The author has been most anxious to adapt it in *simplicity*, *clearness*, and *price*, to the wants of "the million" and of children.

The Great Theme of the Christian Ministry, &c. A Sermon, by J. Burns, D.D. London: Houlston and Stoneman.

This sermon was preached by Dr. Burns, before the Triennial Conference of his brethren in America. It is in his best manner. It is clear, earnest, and full of evangelical truth, and will be read with profit by all.

Sketches from the Cross, &c. By J. J. Davies.

We hasten to call the attention of our friends to this volume, and hope, in our next, to give a fuller detail of its contents.

Circular Letter, on the Relative Duties of Church Members, adopted by the Messengers of the London Association of Strict Baptist Ministers and Churches, October, 1847.

This is a plain, practical, and scriptural address. There is a refreshing tone of primitive christianity about it. We cordially approve of the sentiments it contains, and of the spirit in which they are suggested.

"The Universe." A Religious, &c. Newspaper. Published Weekly.

We have been favoured with the perusal of several copies of this excellent paper, and requested by a brother Baptist, who frequently writes for it, to invite the attention of our readers to it. We can consistently do so, for we have ourselves borrowed from it already: in our last volume, in the number for June, our readers will find an admirable article which it furnished us, "A Case of Primitive Objection to Government Aid." *The Universe* is decidedly opposed to class legislation and Government education, and advocates an *extension* of the suffrage. Our readers may like also to know, that several *active* Baptists, both ministers and laymen, write frequently for it. We cordially recommend it to all who like to see decided opinions maintained in a christian temper and spirit.

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A Portion for Children.

A CONVERSATION ON BAPTISM.

Deut. vi. 6, 7.

A father and his children had just sat down to dinner one Lord's-day, after witnessing the baptism of several persons, amongst whom were several young persons from the Sunday school: two of them were not more than twelve years of age. The eldest daughter of the circle was a sensible and hopeful child nearly eleven years old. When all were a little quiet, the father thought it a good opportunity to direct his child's mind to the ordinance, which he much wished her to attend to in *early* years.

Well, my child, said he, do you understand what we have seen this morning?

Child.—I think I do a little, father; I have heard both you and the minister explain about it; but I should like you to make it a little plainer to me.

F. You noticed that the minister said he baptized them *on their profession of faith in the Lord Jesus Christ;* did you not?

C. Yes, father; what did you wish me to learn from that?

F. That those who can *truly* profess, or openly say, that they believe in our Lord, are the proper persons to be baptized. Do you remember any texts which teach us so?

C. Do you mean such as I have read in the Acts, where it is said, that the people believed and were baptized; and it is said sometimes they *repented* too; is it not?

F. Yes, my dear; all these accounts show us the same thing, that they repented of their sins and believed in Jesus, and then they baptized them in the name of Christ; but do you not remember the command Christ gave his apostles when he was going to heaven? After he told them to preach the gospel to every creature, what did he add?

C. Oh yes, I remember; "He that *believeth* and is baptized shall be saved." Yes, that does show, I see, that he meant them to believe in him before they were baptized; but, papa, why did He not say too, he that believeth not, and *is not baptized*, shall be condemned?

F. Very natural to ask, my dear; but think now. There was no need to say anything about not baptizing those who did not believe, because such persons *would* not be baptized; and no one then thought of baptizing those who *could* not believe in Christ.

C. Yes, I see that now, papa; but you have often told me that faith in Christ means believing what the bible says about him, and believing it so as to make us love him and try to please him; but when I was in Town last Christmas holidays, Aunt Sarah took her baby to church to be baptized; and Aunt Mary had the Independent minister come to her house, and he baptized little Anne, and little Willy, when *he* was only three months old, and they could not even talk; and when he sprinkled some water on their faces, Willy cried a good deal, and aunt could not quiet him; and I am sure they could neither of them know anything about Jesus, they were so little.

F. You are right, my dear, they could not; and, therefore, I think it is not according to the bible to baptize them.

C. But, dear papa, I am sure Aunts Sarah and Mary love the bible and try to obey it; for they taught me out of it just as you do.

F. Yes, my dear, they are both very good people, or I should not like you to have staid so long with them; but I think they have *mistaken* Christ's commands on Baptism. If they understood as I do, they would do as I do; but the best people may be mistaken.

C. Well, papa; but I hope you will not be angry, for I do not mean to be rude; but may not *you* be mistaken too?

F. I may indeed, my dear child; and that is why I asked you at first if you recollected any texts out of the bible about it.

C. Oh yes, papa, you always make me find every thing in the bible; but could such good people mistake the bible?

F. Why, my dear, people became superstitious, and thought that being baptized would save them from sin; and then they thought the sooner they baptized them the sooner they would be safe if they died.

C. Oh yes, papa, I remember John, our yardman's wife, when her baby was dying, was so afraid because it had not been baptized; and you prayed with her, and talked with her, and told her it would make no

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difference at all, and that babies would be happy in heaven without being baptized.

F. Well, I was going to say, my dear, that when it became common, for this reason, to baptize babies, even good people who have no superstition, did it because they saw others do it; and so a great many baptize their children, and never think whether the *bible* bids them do it or not.

C. I think you make it very plain, papa.

F. Well now, my dear, I wish you to think whether you so love Christ, that you may properly be baptized as a true believer in him. Your dear aunts baptize their babies, and then teach them as they grow up, that they ought to love Jesus and serve him, because they were baptized into his name.

C. But why, papa? Did they know anything about it when they were baptized?

F. They did not; but this is the use their pious parents make of it.

C. But, papa, ought the children who were baptized when they were babies, to love Christ more than we ought; or will Jesus love them better than us, or do more for them when they pray? if he will, I am sure I wish you had baptized me.

F. Oh no, my dear, Christ loves all babies alike, and will hear all children alike when they pray to him, and will help them all to be good; and you cannot be bound more than you are to love Christ. Why are you bound to love him so much?

C. Why, father, because he left heaven and became a child like me, and died on the cruel cross to save me.

F. True, my dear. Well, I was going to say, that I did not baptize you when you were a baby, because the bible says nothing of baptizing babies; and because I hoped and prayed that when you were old enough to know of Christ's love to you, you might be glad to show your love to him by obeying his command, and being baptized of your own accord.

C. I think I understand you, papa.

F. I wish you, my child, very much, to understand me; so I will repeat, that those who baptize their babies teach them, when they grow up, to believe in Christ and love him, after they have baptized them; but *I* teach *you* to believe in Christ and love him, that your baptism may be your own act and not mine, and may follow your faith in our beloved Saviour, and not go before it.

C. Well, dear papa, your way does seem to me most like what the bible teaches. I can remember so many places of their preaching, and the people repenting, and believing, and being baptized; but I do not remember any where it said they baptized babies. Even the blessed Jesus only took them in his arms and blessed them. He did not baptize them I think, papa, did he?

F. No, my dear. Well now, my dear child, what should hinder you from being baptized?

C. Why, papa, I am sure I do believe in Christ to pardon my sins. I know I can be forgiven only through his dying for me, and I hope I do love him and try to please him; but I cannot be pleased with myself I am sure, for I cannot get through one day as I ought. Papa, it is really hard to do all I ought to do to please Christ.

F. Indeed it is, my dear, and it will be hard as long as you live; but shall we give up trying to please him because it is hard?

C. Oh no, papa; I am really happiest when I do try; how hard was it for him to suffer what he did for me; and he might have kept in heaven too.

F. True, my dear child; and if I could be sure you would always think as you now do, I should wish you to be baptized at once. You will never serve Christ *perfectly*; but you may love and serve him *sincerely*, and must if you be saved by him.

C. Well, papa, if I may be baptized, I am sure I should like to be; it is very easy to obey this command at least; only as I have to do it myself, I should like you to tell me all that Christ means by wishing me to be baptized.

F. I will, my child, and gladly too. I have been bringing you up all these years for baptism. I have always looked forward to the time when you would so love your Saviour, that I could advise you to be baptized in his name.

C. Dear papa, I am so glad you did not baptize me when I was a baby. Perhaps I should never have thought about it if you had; and it seems so good of Christ to give us such an easy way to show our love to him.

F. Yes, my dear, it could have done you no good when a baby; nor, indeed, as I shall show you, can it now; but it does give you the delightful privilege, young as you are, of honouring your blessed Saviour by giving yourself openly to him as your own solemn act.

C. Well, father, I shall be glad when you

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can explain it to me as you have promised; but I was going to say, only I forgot, when my cousins grow up, cannot they too be baptized of their own accord if they like?

F. Oh yes; I was baptized, christened, as they call it, myself; but the text we have mentioned (Mark xvi. 16), so struck my mind that, after much enquiry, and hardly thinking it possible my good parents could have been mistaken, I was yet led to see the truth, and gladly professed my faith in Christ by baptism in his name.

Well, we must now get ready for the afternoon service.

Miscellaneous.

THE TWO DIAMONDS.—Rabbi Meer had two sons, both arrived at the age of manhood, of excellent abilities, and highly accomplished. Business of a pressing nature had compelled the father to leave his home for a considerable time, and to visit a distant place. When the time of his return was drawing near, a malignant disorder, which had spread over the city with terrible devastation, attacked the lads, and they both soon after died. Their mother, who witnessed their last agonies, was enabled, by her strength of piety, to ascribe glory to God, even in this dreadful visitation. She, however, knew that her husband was most tenderly attached to his sons, and was, therefore, in fear for the effect which such unexpected calamity would have upon him. Accordingly, upon his return, when she had evaded his inquiries about them for a considerable time, finding him to grow more eager to see them, she said thus to him:—"My dear, I want to ask you a question. Some time ago, a friend of mine lent me two valuable diamonds, and as she did not ask for them for a long time, I began to think she had given them to me: but she has lately been very urgent, and has demanded them of me. Now, shall I give them up or keep them? they are very valuable." To this the good rabbi replied, "I am astonished, my love, to hear you ask such a question as this; you must decidedly return them, and that as soon as possible, and without hesitation. I should have thought you would have known better than to imagine you had any right to them." His wife then led him, with tears in her eyes (for she was very affectionate), into the apartment where she had laid her sons. At the sight of the corpses, the father was thrown into a paroxysm of grief, and uttered the most woful ejaculations. "Oh! my sons, my sons!" he cried. "Give me my sons! How can I part with you? The pride of my heart, the delight of my grey hairs, the solace of my woes, the soul of my pleasures! Oh! my sons, my sons!" and he was almost stifled by the bitterness of his sobs. "Remember," said his wife, what you told me just now. You must not grieve, and be disconsolate at the loss of your sons, but freely deliver them up to the Lord, for they are his." It cost the wretched father a severe struggle, but his piety prevailed, and he exclaimed, "Yes, they are the Lord's. The Lord has given, and the Lord has taken away, and blessed be the name of the Lord."

RELIGIOUS CONFORMITY.—Well knows he who uses to consider, that our faith and knowledge thrive by exercise, as well as our limbs and complexion. Truth is compared, in Scripture, to a streaming fountain; if the waters flow not in a perpetual progression, they sicken into a muddy pool of conformity and tradition. A man may be a heretic in the truth; and if he believe things only because his pastor says so, or the assembly so determines, without knowing other reason, though his belief be true, yet the very truth he holds becomes his heresy. There is not any burden, that some would gladlier put off to another, than the charge and care of their religion. There be (who knows not that there be of Protestants and professors?) who live and die in as errant and implicit faith, as any lay papist of Loretto. A wealthy man, addicted to his pleasure, and to his profit, finds religion to be a traffic so entangled, and of so many piddling accounts, that, of all mysteries, he cannot skill to keep a stock going upon that trade. What should he do? Fain he would have the name to be religious; fain he would bear up with his neighbours in that. What does he, therefore, but resolves to give over toiling, and to find himself out some factor, to whose care and credit he may commit the whole managing of his religious affairs; some divine of note and estimation that must be. To him he adheres; resigns the whole warehouse of his religion, with all the locks and keys, into his custody; and, indeed, makes the very person of that man his religion; esteems his associating with him a sufficient evidence, and commendatory, of his own piety. So that a man may say his religion is now no more within himself, but is become a dividual movable, and goes and comes near him according as that good man frequents the house. He entertains him, gives him gifts, feasts him, lodges him; his religion comes home at night, prays, is liberally supped, and sumptuously laid to sleep; rises, is saluted, and after the malmsey, or some well-spiced bruage, and better breakfasted than he whose morning appetite would have gladly fed on green figs, between Bethany and

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Jerusalem, his religion walks abroad at eight, and leaves his kind entertainer in the shop, trading all day without religion.—*Milton.*

ANECDOTE OF THE LATE REV. ROBERT HALL.—In conversation with Mr. John Green, Mr. Hall related the following circumstance:—When I was a little boy, my father took me to the school of Mr. Ryland, at Northampton, father of Dr. Ryland of Bristol. This Mr. Ryland was very eccentric, and a violent partisan of the Americans. It was in the hottest period of the war, sir, and many persons were very indignant at the conduct of the English government. That war, sir, was considered as a crusade against the liberty of the subject, and the rights of man. The first night we arrived at Northampton, sir, the two old gentlemen (my father and Mr. Ryland) talked over American politics, until they both became heated on the same side of the question. At length, Mr. Ryland burst forth in this manner: "Brother Hall, I will tell you what I would do, if I were General Washington." "Well," said my father, "what would you do?" "Why, Brother Hall, if I were General Washington, I would summon all the American officers; they should form a circle round me, and I would address them, and we would offer a libation with our own blood; and I would order one of them to bring a lancet and a punch-bowl, and I would be the first to lay bare my arm; and when the punch-bowl was full, and we had all been bled, I would call on every man to consecrate himself to the work, by dipping his sword into the bowl, and entering into a solemn covenant engagement, by oath, one to another—and we would swear by Him that sitteth upon the throne, and liveth for ever and ever—that we would never sheathe our swords while there was an English soldier in arms remaining in America: and that is what I would do, Brother Hall." Only conceive, sir, my situation: a poor, little boy, that had never been out of his mother's chimney corner before, sir, sitting by these two old gentlemen, and hearing this conversation about blood. Sir, I trembled at the idea of being left with such a bloody-minded master. Why, sir, I began to think he would no more mind bleeding me, after my father was gone, than he would killing a fly. I quite expected to be bled, sir.

GOD'S BOOK OF REMEMBRANCE.—Among the books that will be opened when God shall reckon with the universe, one will be produced, filled with costlier records than the common transactions of time. In that precious volume—that "book of remembrance written before him, for those that feared the Lord, and thought upon his name"—how many little acts of the humblest saint, which the world never knew or noticed, will appear in golden capitals! How many forgotten words and looks of kindness, which dropped a healing anodyne into some broken heart, will there be shown the child of God, who fain will ask, "When did I this?" How brightly in those leaves of pearl will glow that pellucid jewel, which fell from the eye of him who gave all he had to give—a tear for another's woe! And the poor widow's mite—what a bright record shall be made of that, and of the midnight prayer she made for those pinched with sterner wants than hers! What a page in that heavenly Album will be given to him who gave a cup of cold water to a disciple of the Lamb, with a heart big enough to have given the world! There will be shown the *tableaux vivants* of prison scenes, and sick and dying bed scenes, where eyes with a heaven full of love in them, and hearts big with the immortal sympathy of God, ministered to the sick stranger, and him that was ready to perish. In that Souvenir of eternity, will be preserved charities of celestial water, that never found a record or remembrance on earth.—*Elihu Burritt.*

BURNING THE BIBLE.—A society of gentlemen, most of whom had enjoyed a liberal education, and were persons of polished manners, but had unhappily imbibed infidel principles, used to assemble at each other's houses, for the purpose of ridiculing the Scriptures, and hardening one another in their unbelief. At last they unanimously formed a resolution to burn the bible, and so to be troubled no more with a book which was so hostile to their principles, and disquieting to their consciences. A large fire was prepared,—a bible was laid on the table,—and a flowing bowl was made ready to drink its dirge. For the execution of their plan, they fixed upon a young gentleman of high birth, brilliant vivacity, and elegance of manners. He undertook the task, and after a few enlivening glasses, amidst the applause of his jovial compeers, approached the table, took up the bible, and was walking leisurely forward, to put it into the fire; but, as his eye fastened on it, all at once he was seized with trembling, paleness overspread his countenance, and he seemed convulsed. He turned to the table, and laying down the bible, said, with a strong asseveration, "We will not burn *that* book, till we get a *better*.

MORAL EVIL.—It is almost awful to look at the overwhelming beauty around me, and then think of moral evil. It seems as if heaven and hell, instead of being separated by a great gulf from one another, were absolutely on each other's confines, and indeed not far from every one of us. Might the sense of moral evil be as strong in me as my delight in external beauty, for in a deep sense of moral evil, more perhaps than in any thing else, abides a saving knowledge of God! It is not so much to admire moral good; that we may do, and yet not be conformed to it; but if we do really abhor that which is evil,—not the persons in whom evil resides, but the evil which dwelleth in them, and, much more manifestly and certainly to our own knowledge, in our hearts —*this* is to have the feeling of God and of Christ, and to have our spirit in sympathy with the Spirit of God.—*Dr. Arnold.*

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Intelligence.

BAPTIST FOREIGN MISSIONS.

OUR MISSION.—ITS EFFICIENCY.

[We trust that our ministering brethren will call the attention of all their members to the following facts at their next Missionary Prayer Meeting.—EDS.]

In our last Missionary article we observed that the time had now come when our Mission must be carried on as a solemn duty; that novelty and excitement could no longer avail to the extent they hitherto have done, and that we must look now, as we think, chiefly to the steady, patient, believing efforts of our churches themselves, to raise the amount of money, which the Lord expects our Denomination to furnish, toward the great work which lies before them. We did not mean to intimate that either the *management* of our Society, or its *success* compared with that of any other christian agency, was at all discouraging; we felt assured to the contrary; and the following paper, kindly furnished at our request, by our invaluable Secretary, will fully bear out this remark; it will impress on all our churches that their contributions are very carefully used, and that the spiritual good to which they are subservient, is fully equal to what God is doing elsewhere by the same amount of effort.

To one sentence our readers will see we invite *special* attention. We shall have occasion to recur to it again, probably in our next number. We hope that before then many of our churches (would we might say, ALL!) will have begun to act upon it. *We* are naturally advocates of *penny* efforts. We intend to lay before the churches a very practical plan to render such efforts easy, interesting, and *permanent*. The paper we adverted to is the following:—

COMPARISONS.

BY THE REV. J. ANGUS.

Comparisons are said, in the proverb, to be odious. If persons are compared, there is danger of exciting envy or pride. If things are compared, the comparison is called analogy; and analogies are very apt to mislead the judgment, and bias the feelings.

And yet comparisons have their value. When made with accuracy, they enlighten the mind, enable it to understand things distant by a reference to things at hand, and produce a proportionately deep impression upon the heart.

Will our readers go with us, while we apply to the Baptist Missionary Society the rule of comparison, with the view of illustrating its success, and of deepening in the church a sense of its importance and claims?

COMPARISON OF CONTRIBUTION; OR, WHAT IS DONE BY THE CHURCHES FOR THE HEATHEN.

The income of the Baptist Missionary Society is £25,000 for all purposes, not including what is raised and spent by the churches abroad, in meeting their own expenses. The churches that give this sum, spend on themselves, and on home objects, at least eight times as much. £25,000 for the world, and £200,000 for England!

All denominations combined, support in India 150 missionaries. The London City Mission supports an equal number in London. One hundred and fifty millions of people have one missionary to a million. London has 75 missionaries to a million, and four or five hundred pastors besides.

Patna is as populous as Manchester, and has in all two Protestant missionaries.

There are more Baptist ministers in Lancashire than in all India.

Brittany contains three millions of Romanists, and has, of all denominations, three missionaries among them.

The state of Africa, of South America, and of innumerable countries of the globe, is more destitute still.

If each member of every Baptist church in Great Britain, would give on the average only ONE PENNY *a week for the conversion of the world, the Society would have several thousand pounds every year more than their present income.* With many subscribers of £20 and upwards, we have not, even with their subscriptions, a penny a week from each of the members of our churches.

COMPARISON OF LABOUR; OR, WHAT IS DONE WITH THE MONEY.

The home expenses of the Baptist Missionary Society are much less, in proportion, than those of any other similar institution.

The home expenses of the Society are less, in proportion, by one-third, than they were in the days of Mr. Fuller.

With an income of not more than £16,000, available for the support of missionaries, more than seventy missionaries are supported (not including Jamaica), and about 150 native teachers, or 220 in all. A large number for so small a sum, and in countries so expensive.*

In Jamaica, there is property in trust worth more than all the Society has spent there for all purposes.

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* In India a chaplaincy of £800 a year, is thought only equal in comfort to a good English curacy. The Presbyterian chaplains are allowed, a senior, £1200 a year, and a junior, £750. A *Baptist* missionary is allowed, on the average, about £200.

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At least one half of the volumes of scriptures that are circulated from Calcutta, are circulated by the agents of the Baptist Missionary Society.

Out of 300,000 tracts issued by the Calcutta Tract Society for all India, in one year, 160,000 were distributed by the agents of the Baptist Missionary Society.

An amount equal to at least half of the income of the Society, is raised at the various Stations abroad for different purposes, and not included in the Society's income, though an account of it is sent home.

Every missionary sent out, draws forth two native teachers; and every pound given, has, in the end, drawn forth 10s. of local help.

COMPARISON OF SUCCESS; OR, HOW HAS GOD BLESSED IT.

The additions to churches in India have been, on the average, as large as additions to churches at home; in other parts of the world, much larger: so that 100 missionaries have as many converts under their care as 300 pastors in England.

There is but one Missionary Society with a larger number of members connected with its churches; and in that case, the number, when compared with income, is not larger.

If these facts excite any other less appropriate feeling than gratitude, humility, and holy resolution to aid this cause in a way more commensurate with its wants and claims, the writer will have missed his object. Let us thank God, take courage, and by continuance in well-doing, be prepared for yet richer success.

Brethren, now is the time to commence a noiseless, but universal and steady effort; one of such a kind as will last till Missionary Societies expire in the universal conversion of the world.

THE POWER OF VOLUNTARY RELIGION—CHURCHES & CHAPELS IN THE UNITED KINGDOM.

The comparative numbers of Churchmen and Dissenters in the United Kingdom, are a matter of considerable interest, and even importance. Very erroneous statements are often made on both sides; the materials for forming a comparison are scattered; it will therefore be of utility, to make any nearer approach than has been hitherto made to an accurate estimate. In the course of remarks at an Anti-State-Church meeting recently held in Leeds, Mr. Edward Baines, jun. adduced the number of places of worship built and maintained by Dissenters in this kingdom, as one among many proofs of the power of the voluntary principle. From the valuable statement made by him, we arrive at the following results:—

From the Clergy List of 1845, we find that the number of churches and chapels of the Establishment in England and Wales, in the year 1844, was about 12,100. Allowing for subsequent increase, we may suppose them now to be about 12,500.

From the authorized publications of the Wesleyan, Independent, Baptist, Roman Catholic, Unitarian, Wesleyan Association, and other bodies, as well as from other sources, we draw the following results as to the number of their places of worship:—

Chapels in England.

Wesleyan Methodist	3000
Independent	1800
Baptist	1435
Primitive Methodist	1421
Roman Catholic	540
Bible Christian	391
Quaker	387
Wesleyan Methodist Association	316
Methodist New Connexion	277
Unitarian	220
Orthodox Presbyterian	77
Lady Huntingdon's Connexion	30
Inghamites, New Jerusalem Church and Various (supposed)	500
Total in England	10,394

Chapels in Wales.

Calvinistic Methodist	759
Independent	640
Baptist	312
Wesleyan	469
Unitarian	30
Quaker	12
Wesleyan Association	6
Primitive Methodist	12
Various minor Sects (supposed)	100
Total in Wales	2,340

The following, then, is the summary of the places of worship belonging to the Establishment and the Nonconformist bodies respectively:—

Summary of England and Wales.

Churches and Chapels of the Establishment		12,500
Chapels of Nonconformists in England	10,394	
Ditto in Wales	2,340	
		12,734

Thus it would appear, that there is a greater number of places of worship belonging to the Nonconformists than to the Established Church, even in that part of the kingdom where the Establishment is the strongest. It does not of course follow, that there is a greater number of Nonconformists than of Churchmen. There are many places where the great bulk of the population attend the Church, and where the Dissenting chapels are small, and scantily attended. The churches would in general accommodate much larger numbers than the chapels. But, on the other hand, many of the churches are in parishes of very small population. Of 14,453 parishes and townships in England, no fewer than 9181 have a population below 400 persons each. Many of the churches which abound in cathedral cities, and other old towns, as well as in villages, have very scanty congregations. The Dissenting chapels exist in the greatest number where the population is the most dense; and in the manufacturing districts, at least, the Dissenting congrega-

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tions are larger than the Church congregations. On the whole, however, we do not doubt that the number of Churchmen exceeds that of Dissenters, in England and Wales; and, of course, in point of wealth, the Church has an immense superiority. But the above figures lead to the belief that the numerical majority of the Church is much smaller than many writers have assumed. And it is surely a fact which most strikingly demonstrates the power of the voluntary principle, that the Nonconformist bodies of England and Wales, beside contributing to the support of the Church, and in the face of many discouragements, have built, and are maintaining, no less than 12,700 places of worship, and support their ministers and service, without the aid of sixpence from any public funds.

In Scotland there is a decided majority against the Presbyterian Establishment. The following numbers of churches and chapels approach to correctness:—

Churches and Chapels in Scotland.

Church of Scotland	1160
Free Church	840
United Presbyterian Church	518
Congregational	142
United Original Seceder	41
Reformed Presbyterian Church	30
Scottish Episcopal Church	109
Baptist	91
Roman Catholic	82
Wesleyan Methodist	32
Evangelical Union	18
Various minor Sects (supposed)	80
Total of Nonconformist bodies	1983

Thus the Nonconformist chapels exceed the churches of the Scotch Establishment, by 823. But when it is remembered that great numbers of the churches of the Establishment were absolutely emptied by the secession of the Free Church, it will be obvious that the numerical majority of Dissenters must be much greater than in proportion to the number of their places of worship.

In Ireland the Establishment has only about *one-ninth* of the population attached to it, whilst the other *eight-ninths* are Dissenters or Roman Catholics. The following are the numbers given by the commissioners appointed to enquire into the state of religious and other instruction in Ireland, in the year 1834:—

Religion of the Irish.

Members of the Established Church	852,064
Presbyterians	642,356
Other Protestant Dissenters	21,808
Roman Catholics	6,427,712
Total	7,943,940

We are not aware of any decisive evidence as to the number of churches and chapels in Ireland. The following are the number of the clergy and ministers of religion, as given in the census of 1841:—

Ministers of Religion in Ireland.

Established Clergy	1560
Baptists	6
Methodists	216
Presbyterians	449
Independents	13
Moravians	7
Roman Catholics	2145
Friars	11
Not specified	872
Missionaries	14
Scripture Readers	118
Total	5411

The Established clergy, therefore, are much more numerous in proportion than their flocks; not a few of the clergy have not a church to preach in, and not a few of the churches are without congregations. At least 3000 chapels must have been built, and are now upheld by the poorest part of the population, entirely without Government aid, except the allowances made under the name of *Regium Donum*, to the Unitarian and other Presbyterian ministers of the North of Ireland—the benumbing and deadening effects of which have lately been exhibited on official authority.

It would appear from the above, that the places of worship belonging to the Established Churches and the Nonconformist bodies in the United Kingdom, are as follows:—

Places of Worship—United Kingdom.

	Belonging to the Establishment.	Belonging to the Nonconformists.
In England and Wales	12,500	12,734
In Scotland	1,160	1,983
In Ireland (supposed)	1,400	3,000
Total	15,060	17,717

But the proportions of the population attached to the respective religious communities must be different. We are inclined to believe, that the actual attendance at the churches of the Establishment in England and Wales, would exceed the attendants at Dissenting and other chapels in the proportion of *four* to *three*. We think that in Scotland the proportion to the Established Church would be, compared with the other religious bodies, as *two* to *five*. And in Ireland, the proportion of Churchmen to the other sects, is as *one* to *eight*. If, for the sake of ascertaining what we may term the comparative *religious weight* of the Establishment and the other sects, we divide the population of Great Britain and Ireland according to these proportions (though we are aware that there are great numbers who attend no place of worship, and belong to no religious body), the result would be as follows:—

Computed Numbers belonging to the Establishment and other Religious Bodies in the United Kingdom.

	Of the Establishment.	Other Religious Bodies.	Total Population.
England and Wales, and Islands in the British Seas	9,160,446	6,870,335	16,030,781
Scotland	748,623	1,871,560	2,620,184
Ireland	908,347	7,266,777	8,175,124
Total	10,817,417	16,008,672	26,826,089

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It would seem, then, that the other religious sects outnumber the Establishment as follow:—

Nonconformist Bodies	15,008,672
Establishments.....	10,817,417
Majority.....	5,191,255

The proportion against the Establishment is about as *three* to *two*.

The object for which Mr. E. Baines made these calculations, was simply this,—to prove that *the voluntary principle had* POWER *and* EFFICIENCY, *amply sufficient for the support and propagation of religion*. To us the proof of fact is perfectly demonstrative. This view of the state of our population was only one of several illustrations given of the power of the voluntary principle; and this single branch of the subject, was chosen as that on which there is the greatest ignorance, and the most erroneous impression. We heartily thank Mr. E. Baines for his carefully computed and very valuable statistics, and commend the facts we have stated, to the careful consideration of our readers.

THE TWO NEW BISHOPS.

The country has been recently favoured, as the *Times* says, "with a turning of the Church inside out, and exposing its anatomy to view." An exposure such as the Anti-State-Church Association *could* not have made if it had wished, and which must certainly compel many pious Episcopalians to wish, as much as we do, for the separation of the Church from the State. Dr. Hampden, a truly liberal-minded Churchman, published, many years ago, a very able book in defence of the right and duty of private judgment, of the supremacy of scripture, and the inferior authority of creeds. He was afterwards appointed to be Royal Professor of Divinity at Oxford; hereupon the tractarian party got him censured for his book (it being too Protestant) in the convocation of the university; which, in the language of a clergyman, is "a tumultuous assembly, voting without hearing evidence." At length the Bishopric of Hereford is vacant. Lord John Russell, anxious, as he says, "to strengthen the Protestant character of our church," appoints Dr. Hampden to the see. The Abp. of Canterbury, half the bishops, and a host of clergy, rebel. Lord John persists, "he will not sacrifice her Majesty's right to nominate." The Dean and one of the Chapters of Hereford, who received "*leave to elect*" Dr. Hampden, refuse to do it; they are told the "leave" means an order to do it, on pain of the heaviest penalties. They swallow their threats, and stretch their consciences enough to keep their livings. Next comes the farce (provokingly ludicrous, were it not a desecration of religion) of the confirmation of the election in Bow Church, London. All objectors to the election were cited, were pronounced *contumacious*, if they did not appear and object; they did appear and object, and the answer of the official was, "I cannot receive your objection; I am liable to heavy penalties if I do."!!! Not even the Church journals can conceal their indignation at such a shameless farce of an election. Dr. Lee, a little before, was in like manner objected to at his confirmation for Manchester; and the objector, though invited to object, was refused even a hearing. Never again can pious churchmen pretend that the supremacy of the Queen or Cabinet Minister is only *nominal*. Lord John plainly says, "I have the power, and I will use it, whether you like or not, to name the highest officers of the Church. My fiat can create successors of the Apostles, if half their present successors oppose me openly, and most of the rest murmur in private." Surely our devout and conscientious brethren of the Establishment will now consider their position. They cannot believe in the purity of a merely State episcopacy. For Dr. Hampden (a descendant collaterally of the great Hampden, and worthy of him) we feel the deepest regard; his advocacy of Dissenting *principles* has brought this storm upon him. We read his obnoxious book with delight; but the absolute supremacy of the State over the Church, so fully illustrated in his case, is equally a most impious violation of the sovereignty of our blessed Lord.

MR. SIMONDS, THE CHURCH-RATE VICTIM.

In our last Number, we announced to our readers that Mr. Simonds, of Mursley, Bucks, had just been incarcerated in Aylesbury gaol, for the non-payment of a rate of FIVEPENCE. Since then, the case has come on for hearing at the Bucks Epiphany Quarter Sessions, at Aylesbury. Mr. S. was very ably defended by Mr. Stammers and Mr. Wells, the former of whom addressed the jury in a speech of great eloquence and power; but the jury decided that the prisoner was guilty, and he was sentenced to imprisonment for six days. A few more such exhibitions of feeling on the part of the supporters of Church Establishments, and not only Church Rates, but the Establishment itself, will be among the "things that were."

HARTLEPOOL, DURHAM.

The Rev. James Smith, Jun. having accepted a unanimous invitation to the pastorate of the Baptist church here, the usual ordination services were held Nov. 25, 1847, when the Revs. J. Smith of New-Park-Street, London, S. Lewin, W. Campbell, M.A. J. D. Carrick, M.A. W. Leng, G. Sample, and J. Douglas, took part in the services. A very impressive charge was given to the ordained minister from Prov. xxvii. 11. We are glad to hear that the friends are making an effort for the erection of a suitable place of worship, and that Mr. Smith is labouring with every prospect of success.

PRESTON, LANCASHIRE.

The Rev. W. Walters, late of Horton-College, having received a unanimous invitation to the pastorate from the Baptist church in Preston, commenced his stated labours there, the first Lord's-day in January.

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THE CHURCH.

"Built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone."—Eph. ii. 20.

MARCH, 1848.

THE EXCELLENCE OF CHRISTIAN TRUTH.

"As the *truth is in* Jesus."—*Ephes.* iv. 21.

BY THE REV. R. ROFF, CAMBRIDGE.

The importance of a knowledge of the truth of Christ cannot be overrated, as the salvation of the soul is dependent on it. The truth of philosophy, history, and politics is important, as affecting the present happiness of mankind; but to be furnished with an answer to the question, "What must I do to be saved?" is of infinitely greater moment, than the ability to satisfy all other enquiries, that have ever perplexed the human mind. Some men, forgetting, or denying, that truth has any necessary connexion with practice, indulge a spirit of indifference to all religious doctrine. This conduct has no countenance from the writings of the apostles, who uniformly connect the belief of the truth with the practice of holiness,—the opinions christians hold, with the spirit they exemplify. Of this peculiarity of their writings we have an example in this chapter, in which it is the apostle's design to urge on the Ephesians a deportment becoming their profession as christian believers. The general exhortation to a "walk worthy of their vocation," in verse 1st, he presses in two particulars, viz:—the preservation of unity, and the practice of purity; evidently regarding both these as the necessary and consistent fruits of gospel doctrine—the former, as arising from the identity of that doctrine in all true believers, or the common belief of the truth,—the latter, as springing from its holy requirement and tendency, or the sanctifying influence of the truth. This latter point he illustrates, by referring to the effect of ignorance in those who know not the truth, in contrast with the legitimate fruit of christian instruction in those who do,—saying of the former, that "being past feeling, they had given themselves over unto lasciviousness to work all uncleanness with greediness;" and adding of the latter, "but ye have not so learned Christ; if so be that ye have heard him and have been taught by him; *as the truth is in Jesus.*"

The form of expression used by the apostle in the last clause of this passage, indicates some peculiarity or distinguishing excellency in the gospel revelation; and it is upon this view of his words we propose to offer a few thoughts. Before proceeding to do this, however, it may be observed from the whole passage,—First, that according to the apostle men are made

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christians by *instruction*. Not by the observance of christian rules, but by the knowledge of christian doctrines,—that truth, and not the sacraments, is the instrument of regeneration, and the means of grace. Secondly, that this saving instruction is derived from the *word* and applied by the *spirit* of Christ, and not obtained from the traditions of men, nor made effectual by the power of priests. The distinguishing excellence of "the truth as it is in Jesus," appears,

1. *In the discoveries it makes concerning the being and perfections of God.* Some truth concerning these may be derived from the works of God in creation. Hence the apostle justifies the condemnation of the heathen by saying, that "the invisible things of God, from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." Creation supposes a creator, the operations of nature, a hand that works in them; and from the nature of a work may be inferred, to some extent, the attributes of the agent that performs it. But what is the amount of the knowledge of God, which, according to the apostle, is thus derivable from the works of nature? That He who created all things, existed before creation and possessed power adequate to its production; that the producer of all things, is himself unproduced; a being of a totally different nature from all other beings,—supreme, and deserving the homage and service of all; so that in worshipping any other object men are guilty and "without cause." But how limited are these discoveries of the divine character compared with those which the revelations of the Old Testament imparted—and how obscure are even these compared with those which the Gospel gives. It was the work of the Saviour to draw aside the veil from the face of Deity, and say to the nations, "Behold your God." In other parts of the works and ways of God, his perfections appear glorious in their separate manifestations, but in the redemption of Christ, they shine forth in harmonious combination and constellated radiance, that which is chiefly excellent being most pervading and prominent. "The truth as it is in Jesus," teaches us that "God is love."

2. The distinctive excellence of "the truth as it is in Jesus," appears in *the full and clear revelation it makes of the way in which sinners may be reconciled to God.* On this the heathen were left to the uncertain conjectures of their darkened reason, perverted by the prejudices of their depraved hearts; and the Jews, to the necessary obscurity of predictive and typical revelation; but in Christ Jesus "the way into the holiest is made manifest." The method of a sinner's justification is made plain. "How God can be just and the justifier of the ungodly" is declared. All that a sinner needs to know in order to acceptance with God and eternal life, may be known from the Gospel. The truth as it is in Jesus is "able to make wise unto salvation."

3. The peculiar excellence of the Gospel revelation appears in *what it teaches concerning our duty.* The moral precepts of the Saviour are in all respects vastly superior to all other, whether found in the writings of pagan philosophy, or in the divinely communicated code of the Jewish lawgiver. They are more pure and benevolent in their requirements,—more noble and exalted in the motives by which they are urged,—they are illustrated and enforced by the perfect example of one whom we have the highest reason to love, and whom it is therefore most easy to imitate,—and what is both more peculiar and yet more important, "the truth as it is in Jesus" both instructs us how to obtain, and encourages us to seek, the divine assistance, which we need in obeying his precepts.

4. It may be once more observed, as a distinguishing excellence of "the truth as it is in Jesus," *that it gives us greater certainty of the reality,*

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and clearer views of the nature, of our future being, than the world ever had before that truth was imparted to mankind by the ministry of Christ and his apostles. The discoveries of the New Testament on this subject as far exceed in clearness the revelations which were made to patriarchs and prophets, as those did the crude guesses of pagan antiquity. Jesus "hath brought life and immortality to light by the gospel."

This hasty glance at the distinguishing excellence of "the truth as it is in Jesus," considered in regard to the principal subjects to which it relates, may be followed by one or two observations on the peculiar properties by which it is generally characterized.

1. *It is wholly spiritual in its nature.* By this we mean, that it is truth, relating exclusively in its main purport to the state and interests of the souls of men. There are truths which relate to men's inferior interests both as individuals and as societies,—such for example as the truths of medical science, or of political economy. But to learn these we are left to reason and experience. The secular interests of men are indeed advanced by religion, but this is an effect rather incidental to it than its main design. The facts, doctrines, precepts, and promises of the gospel, all relate to our spiritual well-being. Christ is a spiritual monarch, and consistently with this character confines his teachings to the concerns of the soul; he does not tell us how a man may become rich or honourable in the present life, or how society ought to be constituted or governed, but rather, how men may obtain the favour of God, become holy, and enjoy eternal life. To deliver men from the dominion of the flesh, and make them spiritual, is the practical design, and has ever been the actual effect of the gospel. To induce men to prefer the interests of the soul to those of the body,—to "set their affections on things above, not on those on the earth,"—to seek their enjoyments, not in sensual gratification, but in the exercises of devotion,—is the great end which the gospel is obviously designed, and eminently adapted, to accomplish. "The truth as it is in Jesus" is at once the *medium* through which God reveals the method of the soul's salvation, and the *instrument* by which he fits men for the enjoyment of it. In both respects it is spiritual,—and this is not only its true, but also its distinctive, character. Hence it seems to follow, first, that spiritual influence is necessary to a saving knowledge of "the truth as it is in Jesus." "The natural man receiveth not the things of the spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." To spiritual *perception*, spiritual *taste* is necessary—a relish for holy truth, to the true understanding and saving influence of it. Hence the importance of prayer in reading and hearing the word of Christ, that through the grace of his Spirit, our desires being made to harmonize with God's designs, we may spiritually know, and savingly feel, what he hath spoken. If the gospel be a revelation of *spiritual* truth, it seems, secondly, to follow, that that which is most spiritual is most christian. This is true in application to the christian character, to a christian church, and to christian worship. That man is most truly and eminently a christian man, whose thoughts and affections are most constantly and fervently directed to those great spiritual realities which are presented to the mind by the truth, and impressed upon the heart by the spirit, of Christ,—that community is most evidently a church of Christ, in which fellowship is based upon the common experience of the truth, and which is most distinguished, not for the multitude or opulence of its members, but for the holy spirituality which prevails in it. And the true glory of christian worship consists not in the embellishments of architecture, the fascination of music and painting,

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or the pomp of lustrations and ceremonies, but in the simple, fervent, and believing utterance of a reason enlightened, and a heart sanctified, by "the truth as it is in Jesus." Thirdly, the means by which "the truth as it is in Jesus" is maintained and diffused, must correspond with its own nature. "The weapons of our warfare are not carnal, but mighty through God." The spread of the gospel is to be attempted and secured, not by the force of civil statutes, but by the power of instruction and persuasion.

2. The truth of Christ is *practical in its design and tendency.* It is not designed to gratify curiosity and entertain the intellect, but to hallow the affections and govern the life. It is light, glorious light, but a light intended, not to guide our speculations, but our conduct—"a light unto our feet, and a lamp unto our path." There are, indeed, lofty sublimities and profound depths in christian truth, adapted to give the noblest exercise to the understanding—but this is not its ultimate end. It is designed to enlighten, that it may lead,—to teach, that it may govern us; and we know it but in vain, if we yield not ourselves to its practical influence. It is those, and those only who "obey the truth," that will be saved by it.

3. "The truth as it is in Jesus" is *universal in its aspect and application.* It equally concerns all classes of men, and every individual of each. No one of any condition, country, or period, can safely be ignorant of it. This is not true of any other truth. There are many things, the knowledge of which is important to some but not to others. The knowledge of Christ is equally and indispensably needed by all. To sit at the feet of Jesus and hear his words, is the "one thing needful" for every man. Let each ask, Have I chosen this better part?

Finally, *this truth is destined to universal diffusion.* Before its spreading light, every form of error that misleads men shall be dispelled; and by its growing power, every system of superstition that degrades, and every practice of vice that defiles, our nature, shall be subverted and cleansed; for the Lord hath spoken, and "the earth shall be full of the knowledge of the Lord, as the waters cover the sea,"—and the "zeal of the Lord of hosts" will accomplish it. But, as the necessary means of effecting this, let christian men be "valiant for the truth" in the spirit of martyrs,—if need be, suffering to defend it against all impugners, and, with the devotedness of apostles and primitive saints, labouring to make it known to the ends of the earth.

EARLY PIETY.

PART SECOND.

THE PECULIAR CIRCUMSTANCES UNDER WHICH EARLY PIETY IS MANIFESTED NOTICED BY GOD.

BY THE REV. J. J. BROWN.

"All Israel shall mourn for him, and bury him: for he only of Jeroboam shall come to the grave, because in him there is found some good thing toward the Lord God of Israel in the house of Jeroboam."—1 *Kings* xiv. 13.

The judgment of man is formed on an imperfect view of things; and therefore very frequently his applause is too indiscriminating, and his censures too sweeping. He does not perceive all the influences which operate on the mind, and consequently is incompetent to determine how far approbation or disapprobation is merited. God sees every thing, and

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observes all in their mutual relations and influences; and therefore his judgment is according to the strictest equity. Here God notices not only that "some good thing" was found in Abijah, but also the special circumstances under which it existed, and which made it the more acceptable to himself.

This "good thing" was found in Abijah when he was yet *young*. In the 17th verse, he is called a child. This word is not to be taken in its strictest acceptation. It seems to denote early youth. We sometimes attach great value to the first things of this kind. The first blossoms of spring, and the first fruits of autumn, are especially welcome. Early piety and youthful consecration are peculiarly acceptable to Jehovah.

"A flower when offered in the bud,
Is no vain sacrifice."

God has enshrined in the sacred records those who have devoted to him their earliest affections and best powers. Thus has God honoured Josiah. The Holy Spirit has recorded, that at sixteen years of age he began to seek after the God of his father David; and in the twentieth year of his age, he began to purge Judah and Jerusalem, and to abolish the high places and the images. It might be supposed that youth is peculiarly favourable to religious impression. Man is from his very constitution a religious animal; and were there not evidence to the contrary, we might expect the development of his religious emotions as naturally and as regularly as the growth of his bodily frame, or the expansion of his mental powers. In youth we are most susceptible of emotion; and are most exposed to impressions of every kind. Every object, character, and influence, with which we come into contact, leaves some effect upon us; and it might be expected that we should be most deeply impressed with the most important objects, with the most excellent being, with the purest and most lasting enjoyments. But, "childhood and youth are vanity." With the earliest development of the mind, there are manifested some tokens of aversion to God. The seed of evil begins to germinate, and occasionally brings forth fruit in early life. Religion generally appears to a youthful mind in a false aspect. Other candidates for his favour are viewed with greater pleasure, and received with greater readiness. But when the youthful mind is affected by just views of the character and requirements of God, and by a sincere desire to love and serve him, that mind is peculiarly acceptable to God. Early piety is a safeguard against many evils: it fortifies the mind against temptation; it elevates and purifies the tastes and feelings; it makes religious duties habitual and easy. This gives the surest indication of eminence in the service of God. From a mind thus early moulded by divine influence, the happiest results may be anticipated,—we may look for rapid progress in the divine life, eminent attainments in holiness, and extensive usefulness in the world.

This "good thing" was found in one in an *eminent station in society*. Abijah was the king's son, perhaps the heir to his throne. The station in life in which divine providence had placed him, was peculiarly dangerous. Every station has its snares and allurements, hence the wisdom of Agur's prayer, "Give me neither poverty nor riches; feed me with food convenient for me: lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain." There are some positions in life more perilous than others; and of these, noble and royal ranks are perhaps the most dangerous. Seldom are eminent piety and great power or elevated rank found together. There have been such cases, and there may be such. These are, alas! only exceptions, and they have been but few. "Not many wise men after the flesh, not many mighty, not many noble are called." The sarcastic enquiry of

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our Lord's enemies may be repeated, "Have any of the rulers or of the pharisees believed on him?" If you trace the history of the Jewish kings, you will be surprised at the small number who had any pretensions whatever to piety. The common epitaph inscribed by the Spirit of God on them is, that they forsook God and did evil in his sight. Nor need we be greatly surprised at this. Those who are surrounded by so many luminaries,—by so many objects which call into activity the evil passions of our nature,—by such means of gratifying their sinful principles,—by servile flatterers and corruptors,—are in great danger of forgetting that, while they are gods to others, there is a Being superior to them, and while they prescribe laws to others, there is an authority to which they are subject, and a law to which they are amenable. These dangers would especially beset the prince. He would be unsuspicious and confiding, and he would therefore be particularly exposed to designing courtiers. The poison would be instilled before he could detect its deadly character. In such circumstances he would be in the greatest danger of being carried away by the prevailing tide, and of following the king, the court, the multitude, to do evil. There were no opposite forces, no counteracting influences. God then especially noted that "some good thing" was found in Abijah, though of the kingly house of Jeroboam. The whole line was not entirely corrupted. The palace was not left destitute of one upon whom God could look with complacency. Though the king, the court, the people, revolted to the calves at Dan and Bethel, the prince remained faithful to the Lord God of Israel.

This piety was found not merely in a youth of princely rank, but in the *son of the most criminal parent.* The evil influence of rank would be, in some measure, counteracted by pious parents. We expect that parental instruction will direct, parental warnings will restrain, and parental example will attract and mould, the mind of the child. This is not always the case: the sons of Samuel did not "walk in his ways." But it is plain, that if parental example and instruction be evil, the child is in the greatest danger of being led astray. It is scarcely possible to mingle continually with ungodly persons, without being corrupted; and yet more difficult is it to associate with a sinful parent, without participating in his guilt. This was the peculiar danger of Abijah. Jeroboam has acquired an infamous celebrity in Scripture. The "sin of Jeroboam, the son of Nebat, wherewith he sinned, and caused Israel to sin," became a stereotyped expression, to indicate the crime which he committed, and from which no king of Israel ever afterwards departed. The very sin was a matter of state policy. His apostacy from God had not originated in a simple delusion. He had deliberately invented these calves as the rivals of Jehovah; he had set up one at Dan, and another at Bethel, in open antagonism to the temple of God at Jerusalem. They were snares, designed to lead the people of God from the worship of the true God. The same reasons which seduced Jeroboam to idolatry, were equally powerful in the case of Abijah. Beyond doubt, Jeroboam would attempt to instil into the mind of his son, his own principles of government. The father would naturally point out the interest of the child. The father had established the calves to secure his empire; the son must preserve them for the same reason. The abolition of idol-worship would undermine his own throne; to cut down the groves, and to abandon the high places, would pave the way for the return of the ten tribes to their allegiance to the house of David; to worship God at Jerusalem, would be but the first step to the extinction of the Jeroboam dynasty, and the subversion of his kingdom. These things would naturally come to his knowledge; while he could scarcely fail to witness the idolatrous rites. His father ministered at the altar. He

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might have seen the victims slain, the fires kindled, and the clouds of incense ascend. The whole family was corrupted. "He only of Jeroboam shall come to the grave." So that, perhaps, every person with whom Abijah could come into contact, was given to the prevailing idolatry. And yet in the "house of Jeroboam," some "good thing toward the Lord God of Israel" was found in Abijah. He overcame even constant association with idolatry. He rose superior to the evil influence of parental example and instruction. He resisted all the temptations arising from what appeared his earthly interests, and chose the favour of God, and a pure conscience, in preference to state policy. He had the courage to fear God in a family which had utterly rejected him,—in an age and nation in which "vanity and a lie" had usurped the honour and worship of Jehovah.

These peculiarities were noticed by God. It was the goodness of a youthful mind, the early consecration of the affections to the Most High. It was piety found in the most unfavourable circumstances, in the most unfavourable circle in society, and in the most unlikely section of that circle. These facts the Spirit of God has recorded, and they are expressly referred to as reasons of the divine complacency and blessing.

INFIDELITY.

BY THE REV. W. INNES, EDINBURGH.

It is a melancholy fact, brought under our notice by our city missionaries, that the open avowal of infidelity is very prevalent among the working-classes, in the present day. It is much to be feared, in many such cases, the language of Dr. Johnson, in reference to Foote the comedian, is too applicable. When Boswell asked him, was not Foote an infidel; "yes, sir," he replied, "Foote was an infidel, as a dog is an infidel; he never thought on the subject." With others infidelity is resorted to as an apology for indulging in licentious habits, which they know well Christianity condemns. There are others who have much general information on other topics, and who profess to have, in some degree, examined the subject of religion, but many of whom, there is reason to fear, have read only on one side. I have at least met with some whose prejudices were so strong that they would listen to nothing on the other. They pick up a few objections to Christianity which have been refuted a hundred times. To these, they tenaciously cling, but will not examine the reply to them. Surely, while such profess to be guided by reason, they act here a very unreasonable part. They do themselves material injustice; or, to use a scriptural expression, "they wrong their own souls."

As it is not improbable that, from the extensive circulation of this periodical, it may fall into the hands of some who avow infidelity,—could I obtain their ear, I would kindly remind them that there is a material difference between doubting that there is a future state of existence and a day of reckoning, and being *certain* there is none. This is what no man can be. It *may be found* true that there is. It may be found that there was sufficient evidence given upon the subject,—that the man, it may so happen, who had that evidence placed within his reach, and treated it with neglect and contempt, shall be found guilty. To such I would recommend a small volume that has been extensively circulated in this country, Dr. Bogue's "Essay on the Divine Authority of the New Testament;" and I would add one still smaller, "Lessons on the Christian Evidences," both published by the Tract Society.

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Two instances of the happy results of a candid examination of the evidence in support of the Divine authority of the Bible have come under my own observation. The one was that of a barrister of highly respectable talents, extensive information, and much acuteness, who informed me that his attention had been, by some circumstance, directed to the subject of Christianity; and that, till he examined it, he had no conception of the force of moral evidence by which it was supported. He added, that, from all his conversation with his brethren at the bar, he was convinced that most of them had never paid any serious attention to the subject.

The other case was that of a gentleman distinguished by a most powerful mind, and who spent an ample fortune in diffusing the knowledge of the gospel, simply as the result of a most minute and careful examination of the evidence of its Divine authority. He engaged in that examination on this principle:—Christianity is everything or nothing. If it be true, it warrants every sacrifice and every effort to promote its influence. If it be not, let us give up the hypocrisy of professing to revere it. He rose from the perusal of the evidence with such a strength of conviction as manifested itself by the practical result already mentioned.

I shall here add one case more, shewing the happy effects of an avowed infidel being led to examine the Christian evidences. Though it is already before the public in the new series of "The Church in the Navy and Army," it will probably be new to most of my readers, and cannot, I think, fail to be interesting. It is entitled, "His Grace the Duke of Wellington the Instrument of the Conversion of an Infidel," but it might with great propriety have been called "CANDID INQUIRY REWARDED."

"In the early part of his Grace's singularly successful career, when as Sir Arthur Wellesley, in India, an officer, dining at the mess where he presided, was sporting his infidel sentiments. Sir Arthur, wishing to put down such conversation, said, S——, did you ever read Paley's Evidences? The reply was in the negative. Well, then, said Sir Arthur, you had better read that book, before you talk in the way you are doing. The occurrence passed away, and the conversation was soon forgotten; but the reference to Paley's work led Colonel S—— to inquire after it, and having obtained a copy, he read it with the most serious attention. He rose from the perusal of it with the fullest conviction of the falsehood of the system he had formerly adopted, and of the Divine origin of Christianity. But he did not stop here; he was determined to examine the book itself, which he was thus satisfied was a revelation from God. The result was, that he cordially received this revelation of mercy, saw and felt his need of a Saviour, and, believing in Jesus, became a Christian, not in name only, but in deed and truth."

CAN I BE SAVED?

When a question of importance is proposed, we naturally take some notice of the person making the enquiry, and generally endeavour to ascertain his motive for so doing. Many ask questions from mere curiosity, without any practical object in view. Others, because an idea strikes them at the moment, but as they are suddenly impressed, so the impression suddenly passes away, and therefore they either stay not for an answer, or they pay no attention to it when it is given. The question now proposed is of the greatest importance. It has interested thousands, and it

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will interest thousands more. But before we reply to it, it may be well to propose two or three other questions to the person who proposes this.

Friend, *are you lost?* Do you perceive that you are in the greatest danger, and that without a deliverer you must perish for ever? The Son of Man came to *seek* and to *save* that which was *lost*. Unless you feel that you are a lost sinner, you do not realize your need of a Saviour. Do you *desire to be saved?* To be saved immediately? Is salvation in your estimation the one thing needful? Do you perceive that nothing is important but as it stands connected with your salvation? Are you *willing to be saved in God's way?* If God is to save a sinner, he will do it in his own way. Man must have no choice in the matter. His one business is to submit to God's plan, and accept of the blessing in God's way. If you propose the question thoughtfully and heartily, you are willing to be saved in God's way. Will you *seek salvation if it is to be obtained?* Seek it as an object of the greatest value? For instance, as the sick man will seek for health,—as the poor man will seek a fortune,—as a prisoner will seek for liberty,—or as a condemned malefactor will seek a pardon? If you really feel that you are lost, you heartily desire salvation; if you heartily desire salvation, you are quite willing to be saved in God's way; and if you are willing to be saved in God's way, you will seek salvation with all your heart and soul. If this is not the case, it is folly in you to ask the question, and it will only be a waste of time, so far as you are concerned, to reply to it. But if you are such a character, the answer to the enquiry is ready, YOU CAN BE SAVED.

The Lord Jesus Christ came into the world on purpose to save you. He had you in his eye when he came. All he did, and all he suffered, was for you. On your account he obeyed the holy law: he endured the curse of God: he overcame the prince of darkness: he made an infinite atonement for sin: he triumphed over death and the grave: and he ascended to the right hand of the Father, to present his precious blood and make intercession. To you he is presented in the everlasting gospel, to be your wisdom, righteousness, sanctification, and redemption. To you the Holy Spirit is promised, to be your teacher, leader, sanctifier, and comforter. For you the wells of salvation were opened, and with joy you may come and draw water therefrom. You can not only be saved, but be saved with ease—with certainty—and God can be glorified for ever in saving you. You can be saved at this moment, and be saved for evermore. It is not a mere possibility, or a probability, it is a certainty. If God *can* save, and who dare doubt his power? he *will* save you.

But I fancy I hear you say, "I have been such a great sinner." He is able to save to the uttermost. "But my sins are so numerous, and they rise up between God and my soul." He says, I, even I, am he that blotteth out thy sins as a cloud, and thine iniquities as a thick cloud. "But my sins are of such an aggravated nature, of so deep a dye." If they were a thousand fold more than they are, if they were ten thousand times more aggravated still, "the blood of Jesus Christ his Son cleanseth us from all sin." His infinite atonement gave full satisfaction to divine justice; and it is now an honour to God, and an act of justice too, to pardon every confessing sinner. No matter *who* you are. No matter *where* you are. No matter *what* you are. If you are a lost sinner, if you desire to be saved, if you are willing to be saved in God's way, there is salvation for you, and full salvation too. Seek it, and you *must* find it. Seek it, and you *will* obtain it. Seek it, and you *shall* enjoy it. Seek it, and it is *your portion* for ever. Yes, you *can* be saved. You can be saved *now*. You can be saved *freely*. You can be saved *beyond a doubt*. To doubt it, is to doubt the veracity of God. To doubt it, is to question the faithfulness

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of Jesus. To doubt it, is to doubt the testimony of the Holy Spirit. Salvation is for sinners. For vile, worthless, hell deserving sinners. Salvation is a gift, a free gift. Salvation is for whomsoever will, and for you, reader, if you are willing to receive it. It is not by works of righteousness. It is not by fasts and penances. It is by grace, by grace alone. The Father devised the plan. The Son, in our nature, did all that law and justice required. The Holy Spirit has revealed it in the word, and he applied it to the soul. The gospel preacher proclaims it, and urges men to accept it. Faith embraces and appropriates it. The beautiful ornaments of a holy life spring from it. And the bright unfading glories of eternity are the consummation of it.

But, reader, *suppose you should not be saved!* If you should be lost for ever! If in hell you should lift up your eyes being in torments! *Where will you cast the blame?* Will you be able to say, that your salvation was impossible? Impossible! What, is there not virtue in the blood of Jesus? Is not the fountain open? Are not the invitations of the gospel free? Have you not been assured that you would be welcome, heartily welcome at the throne of grace? God will say, "You destroyed yourself." The Saviour will say, "You would not come unto me that you might have life." Ministers will say, "You put it from you, and judged yourself unworthy of everlasting life." Angels will say, "We witnessed your carelessness, and the preference you gave to the things of time." Devils will say, "You believed us in preference to God; you followed us instead of the Saviour." All, all will say, "YOUR DAMNATION IS JUST." Repent therefore, and turn from your evil ways, so iniquity shall not be your ruin. You *can* be saved, for Christ is able. You *may* be saved, for Christ is willing. If you are not saved, your destruction will be of yourself; and you will have yourself to blame for ever!

Can I be saved? the trembling sinner cried!
Yes, yes, you can, the man of God replied;
You *can;* for Jesus suffered, died, and lives,
And God through him a full salvation gives.
May I be saved, so worthless, vile, and base?
You *may*, for God's salvation is of grace:
None are rejected who to him apply,
He ne'er allows a seeking soul to die.
If you are lost,—to save the lost He came,
If you desire salvation,—seek his name,
Rely upon his word, his merit trust,
And you shall be by God accounted just.
But should you his salvation now neglect,
His warning and inviting word reject;
You madly make your own destruction sure,
And must eternally his wrath endure.

New-Park-Street, London. JAMES SMITH.

WHAT IS A DISSENTER?

One who believes that *civil Governments have no right to legislate in matters of religion.*

Some may probably object to this definition. Not a few who call themselves Dissenters, may be ready to say, "I dissent from the Established Church on many points; but I do not admit the proposition in question." The design of this paper is to show, that that proposition is necessarily involved in the principles of every one who differs from the Established Church.

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No one who allows the interference of civil Government in matters of conscience, has any *right* to dissent. Here is a "Church by law established." Is it the province of law to establish a Church? If so, the law must be implicitly obeyed in matters ecclesiastical. For if you allow that any Government has a right to legislate on matters of religion, the subjects of that Government plainly have no right to oppose its legislative enactments. A law is made concerning civil matters, and you feel bound to obey it. This or that act is made criminal, and you own that you ought to abstain from it, and that if you commit it, the law has a perfect right to inflict the corresponding penalty. Why is this? Because you judge that in this matter the Government has a right to legislate. Now let us see how these considerations will aid us in the examination of the proposition with which we set out. Let us take a few familiar examples.

You are a *Wesleyan*. You hold that the affairs of church government should be in the hands of a Conference; you judge that your ministers should travel from circuit to circuit; and, perhaps, you deem it in all cases right, that the ministry, and plans for usefulness, should be sustained by voluntary contributions. But the law of the land has decreed otherwise. The law has determined that the people ought to be instructed by teachers appointed by patronage, supported by public money, and generally retained in the stations for life. And, for the government of the Church, the law has appointed rectors, archdeacons, bishops, archbishops, and the sovereign as the head of all. Now in all these particulars you *dissent* from "the Church" which is "established by law." But how dare you dissent? Where the law has a right to legislate, it has a right to claim obedience. Either you are wrong in dissenting, or the Government has over these matters no just control.

Or you call yourself a *Presbyterian*, and, in the same way, reject Episcopacy. But the law of the land has declared Episcopacy to be the proper form of Church government. Therefore, you assume in this matter, a right superior to the authority of law.

Or you are a *Congregationalist*. You think that each religious society should be independent. But the law has decreed the very opposite. Wherefore, you plainly deny the right of the Government to legislate in this matter. You are a *Baptist*, and reject infant baptism; or, in company with many of the excellent of the earth, you repudiate a stated ministry, and permanent sacraments. You are an *Arminian*, and deny the tenets of Calvin. You are a *Unitarian*, perhaps, and reject the doctrine of the Trinity. But the law has "established" infant baptism, and a stated ministry, and has sanctioned Calvinistic and Trinitarian doctrines. Whence, then, do you gain the justification of your conduct in dissenting? You shall find it no where in heaven or on earth, if you find it not in this principle:—*Civil Governments have no right to legislate in matters of religion.*

What then? You must become a thorough voluntary, or pronounce your character inconsistent, and your conduct morally wrong. Maintain your right to judge for yourselves in these matters, and you must maintain the above principle in all its length and breadth. Now, since Dissenters have this principle in common, what a grievous thing it is that they do not honestly state it, and direct their connected might against the iron tyranny of ecclesiastical oppression.

To a reflective mind, it is most wonderful that any Dissenter should fail to recognize this principle. But it is a fact, never to be enough deplored, that *Dissenters in general* lose sight of it. This can only be accounted for by tracing it to the *self-partiality* common to human nature. It is natural to think, "I have a right to disobey the law in these parti-

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culars; but no other man has." But this is to say, "I am privileged of heaven as no other man is. My conscience is inviolable; but legislators may, without sin, trifle with the consciences of other men." But we must no longer hide the light of a great principle under a bushel. Brother Dissenters, we must be transparently honest, or God will disown us. Let us not *act a lie*, by denying in our conduct what we cherish in our hearts. Let us be Dissenters in deed and in truth. Let us "put on the armour of light." B. F.

THE GRACIOUS SHEPHERD.

Kind Shepherd, who thy little flock dost guide,
Wisdom Thy rod,—Thy staff unceasing love;
And dost in pastures feed, and coverts hide,
The wanderers, till they reach the fold above.

Each weakness and each want to Thee are known—
All strength is Thine, and every holy joy—
The people whom Thou choosest for Thine own,
No force can sever, and no power destroy.

Rich is the food Thou givest—manna from heaven,
Waters of life, which from Thy presence flow—
And fitting guidance all their journey given,
Thy hand directing every step they go.

When through the vale of death they leave this land—
That vale where all is dark and chilly night—
Thou wilt conduct them to Thy own right hand,
And even gild the vale of death with light.

ANGRY WORDS.

Angry words are lightly spoken,
In a rash and thoughtless hour,—
Brightest links of life are broken
By their deep, insidious power,
Hearts, inspired by warmest feeling,
Ne'er before by anger stirred,
Oft are rent past human healing,
By a single angry word.

Poison-drops of care and sorrow,
Bitter poison-drops are they,
Weaving for the coming morrow
Saddest memories of to-day.
Angry words! oh, let them never
From the tongue unbridled slip;
May the heart's best impulse ever
Check them ere they soil the lip!

Love is much too pure and holy,
Friendship is too sacred far,
For a moment's reckless folly,
Thus to desolate and mar.
Angry words are lightly spoken,—
Bitterest thoughts are rashly stirred,
Brightest links of life are broken,
By a single angry word.

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Biblical.

HARMONIES OF THE GOSPELS.

The life of Christ on earth is faith's instrument for realizing his life in heaven. We know what he is, by knowing what he was. We behold him on earth with the eyes of those who saw, believed, and loved; like them, we too see in the Man whom they saw, "the glory of the only begotten of the Father full of grace and truth;" and we too realize, as they did, that every one of his attributes is glorified, not destroyed, by his removal to the right hand of God. The Jesus of the gospels is our Jesus. The Jesus of these infinitely most valuable of all historians, full of pity and goodness, of power, wisdom, and justice, is "the same yesterday, to day, and for ever."

How few of us do justice to these golden records! Infinitely more precious we own them to be than the finest gold; yea, their words are "spirit and life;" yet what feeble efforts do we make to transmute them from mere words to spirit! There stand the words which exhibit some part of the spirit which was in Christ. They are but words on the silent page. They are but words when they are heard by the ear. Meditation and prayer would transform them into a living, acting part of our minds; nothing else will; yet how little, how wandering our meditation and our prayer on the words and deeds of Jesus! We think the notion utterly unscriptural, that the word and the spirit are one. Yet most certain is it that the spirit's chief instrument in quickening and enlightening the apostles' minds when Christ poured it forth from God's right hand, was "bringing all things to their remembrance whatever he had said unto them."

With these views we would earnestly invite the attention of all to the Harmony of the Four Gospels (by the Tract Society)* which lies upon our table. We have carefully examined much of it, and deem it incomparably the best for general readers, and a valuable addition to the stock of those who have others. Some are too costly, some only found in commentaries; the one before us is very cheap, yet contains the *results*, condensed with admirable clearness, of the most scholarlike productions of the kind. It is based (with few and trivial alterations, but many brief, yet valuable foot-notes) on Dr. Robinson's well known Greek Harmony of the Evangelists. It must have cost the able editor almost as much labour to present it in its present form in our authorised version, as it did Dr. Robinson to compile it in Greek.

We do not like those Harmonies which, like Doddridge's, by weaving every sentence into a continued narrative make it difficult to examine for ourselves whether it is done correctly. This one pursues the plan of placing each part, as nearly as can be ascertained, in the chronological order, and, whenever the same facts or speeches are recorded by more than one writer, of arranging them in parallel columns. It is divided into parts and sections, time and place, when known, being carefully noted at the head of each; a good map of Judæa and Jerusalem accompanying, makes these references easy.

Thus arranged, what an interesting aid is furnished to a fresh study of the earthly life of Him, "whom not having seen we love, and in whom though *yet* we see him not, still believing (that we shall), we rejoice with joy unspeakable and full of glory." We may recommence our gospels at one view,—may notice the progress of events, and the growing clearness of the revelations, till, after the awful sufferings of Gethsemane and the Cross, and the still sadness of that day, no part of which heard the voice, or saw the form of our buried Hope, we close amidst the joyful exclamations "he is risen again,"—amidst the worshippings of exulting disciples, and the benedictions of our Lord departing in bodily presence, not in heart or in power, to that glory which he will give to every servant.

It is true not only of the Epistles, but of the Life of Jesus also, that read as a whole, in as short a time as is compatible with attention, the impression is peculiar and delightful. We urge all who love Christ to try it. How many of you have read larger books

* A Harmony of the Four Gospels, in the Authorized Version, following the Harmony of the Gospels in Greek, by Edward Robinson, D.D. LL.D., with Explanatory Notes, &c. London: Religious Tract Society.

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of excitement (are we to suppose earthly excitement?) before you have gone to bed, or hastened eagerly to resume them when laid down. Try whether, in the Life of Jesus, there is not an equal at least, and a holy interest to be found. Two hundred published Harmonies of the Gospels since the Reformation, attest the interest of God's best people in studying the Life of their Lord in this manner. We may therefore recommend this work to all who love a close study of the Scriptures,—to all ministers,—to all private christians,—to refresh their interest in the gospel narrative, and thus enliven their faith. How advantageous would it be as the basis of an *exposition*, the congregation of course being provided with them generally. How convenient in every pulpit, to save time in turning to the parallel parts of the gospel. It would too, we think, be a most valuable work for bible classes, and the elder classes in Sunday schools. For them the Society allows a considerable reduction. In teaching them we should recommend that the class should notice,

First, the subject of each section.

Secondly, the reason why the section stands in the order it does, when the reason is sufficiently plain.

Thirdly, the diversities and agreements of the Evangelists.

Fourthly, the complete narrative which results from the comparison, by omitting repetitions and including diversities.

Tales and Sketches.

THE SABBATH BREAKER.

BY THE REV. W. INNES.

A gay and thoughtless young man, who had often opposed a pious father's wishes, by spending the Sabbath in idleness and folly, instead of accompanying his parents to the house of God, had hired a horse to ride to the country on a Sabbath morning. After riding for some time at great speed, he hastily pulled up his horse, while the animal, by stopping more suddenly than he expected, gave him such a sudden jerk, that it injured the spinal marrow; and when he came to his father's door, he had totally lost the use of the lower extremities of his body. He was lifted from the saddle, and laid on that bed which was destined to prove to him the bed of death; and there he had leisure to reflect on his ways. It was when in this situation I was asked to visit him, and he then discovered the deepest solicitude about the things that belong to his eternal peace. He eagerly listened to the representation that was given him of the evil of sin, its dreadful consequences, and the ground of hope to the guilty. He seemed much impressed with a sense of his need of pardoning mercy, and thankfully to receive it in the way that God hath revealed.

Many parts of the conversations I had with him, have now escaped my recollection; but some of his expressions I shall not easily forget. On one occasion, when referring to his past life, and finding himself at the time I visited him, unable to attend public worship, he exclaimed, "Oh! what would I now give for some of those Sabbaths which I formerly treated with contempt!" He seemed deeply to feel and to deplore his guilt in having so heinously misimproved the precious opportunities of waiting on the public ordinances of religion, which, in the day of health, he had enjoyed. When, on another occasion, he expressed his sense of the infinite importance of the gospel, I suggested to him the propriety of his mentioning to his dissipated companions, when they called upon him, the light in which his former life now appeared to him. He told me, in reply, that though he would be most happy to do so, he had no opportunity: that his former companions had now quite deserted him; that if they called at all, it was merely to enquire about his health, but that they seemed quite uneasy while they remained, and would not even spend a few minutes in his company. Ah! what a picture of the friendship of the world! It possesses no ingredients which can furnish a topic of consolation in the day of adversity. It was in reference, however, to this subject, and to the hope that, though he had no access to his former associates, his history might prove useful to them, that he uttered the last expression I shall quote. With an ardour and emphasis which I cannot describe, he said to me, at one of the last interviews I had with him, "I earnestly

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pray that I may be a warning to them that forget God." May this solemn and affecting exclamation of a young man, on the bed of sickness and of death, be fastened on the recollection, especially of every young reader, that, instead of forgetting God, he may remember his Creator in the days of his youth, and be found, in the season of youth and of health, supremely valuing that gospel which alone can give solid happiness in life, comfort in affliction, and peace in death.

A TRUE SKETCH.

A short winter's day was just drawing to a close, as a young and poorly clad girl reached the door of a splendid mansion, in —— street. The servant ushered her into a large and elegant apartment, where sat Mrs. M., the mistress of so much wealth and grandeur, in conversation with a friend. The young girl stood a moment, then curtsied, and presented to Mrs. M. a small bundle, saying, "I hope the work will suit you, ma'am."

"The work is well enough," said Mrs. M. examining it carefully, "but why did you not bring it before? It is, at least, a week past the time it was promised. Unless you are more punctual, and keep your word better, I cannot let you have any more work."

It was growing dark, and the room was not yet lighted, so that the tears that gathered in the girl's eyes could not be seen; but her voice was very tremulous, as she answered, "I did not mean to break my word, ma'am; but my mother has been much worse, and my little brother, in chopping wood, cut his foot; so I have had to" —here her voice became inarticulate, and she hastened out of the room.

"That is always the way with these people," said Mrs. M.; "a sick mother, or a sick aunt, or a cut foot; any thing for an excuse."

Meantime Mary reached the humble dwelling she called home. Whether her feelings were labouring under the wound which had been so thoughtlessly inflicted, —or her mother's illness distressed her,—or her heart sickened at the thought of helpless poverty,—or it might have been the contrast between the room she had left and the one she had just entered, which forced itself upon her; whatever was the cause, contrary to her usual serenity and care, to appear as cheerful as possible before her mother, she covered her face with her hands, and, leaning upon the rude table before her, burst into a passion of tears. It was but for a moment; for a faint voice from the bed called, "Mary." She started from her posture of grief, and went to her mother's bed-side. "Mary, dear, wipe your eyes, and sit down by me here, and read the thirty-fourth Psalm; it will do us both good." Mary reached down from the shelf the well-thumbed bible, and, seated at the foot of her mother's bed, in a subdued voice, read aloud. She had just finished reading the verse, "Many are the afflictions of the righteous, but the Lord delivereth him out of them all," when a gentle tap was heard at the door. A little girl, some years younger than Mary, opened it, and a lady entered.

"Is this where Mary Morris lives?"

Mary started from the bed. "That is my name, ma'am."

"Oh, yes; you are the one I saw at Mrs. M.'s. I enquired you out, and am come to see if I can be of any service to you; how is your mother?" The last tallow candle was dimly burning besides the bed where Mary had been reading. The lady went towards it, and took the hand of the emaciated sufferer. "Have you any physician?"

"No, ma'am, my poor husband cost me so much, that I have now nothing left to pay one. I hope I shall get better in a few days, and then all will go on well; but now it is very hard for poor Mary."

"But you have a high fever, and should be attended to. My husband is a physician; he will call and prescribe for you; and here are some provisions for the children; and, Mary, just open the door—my servant has brought you some other comforts. Give all your attention to your mother, and you shall be provided for."

Their hearts were too full for expression of thanks; but the lady needed them not, to convince her that there was no luxury like that of doing good. There were tears shed in that humble room that night, but not of bitterness; and there was thanksgiving that would have put to shame the feeble gratitude of thousands that are "increased in goods, and have need of nothing."

Mrs. M. went that night to witness the performance of a popular tragedy, and was so overcome by the distresses of the hero and the heroine, as to be unable to attend to any thing for several days.

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HOW THE FIRST CHRISTIANS ACTED.

BY BARON STOW, D.D.

When the early disciples gave themselves to Christ, they counted all things loss for him and his salvation; and the surrender was an honest, whole-hearted transaction, never to be re-considered, never to be regretted.

Hence from the hour of their conversion, they made little account of property. If it was confiscated by government, or destroyed by the mob, they "took joyfully the spoiling of their goods," assured that in heaven they had a better, an incorruptible inheritance. When the cause required, how ready were they to lay all at the feet of the missionaries. Generally they were poor. A rich Christian! why, such a thing was hardly known. However it may be now, it was then "easier for a camel to go through a needle's eye than for a rich man to enter into the kingdom of God." And if, as an act of special sovereignty, a man of wealth was converted, he seldom retained his riches for a long period; for such was his sympathy for the despoiled and suffering brotherhood, and such his solicitude for the conversion of the perishing, that his funds were poured forth as water. Yet poor as were the first Christians, they were liberal to a degree seldom surpassed. We from our much give little. They from their little gave much. Their "deep poverty abounded unto the riches of their liberality." Baptized covetousness was the product of a later age.

They understood Christ to be in earnest, when, standing but one step from the throne of the universe, he said, "Go ye into all the world, and preach the gospel to every creature." It was not therefore with them a matter to be considered whether they should go or not go. The command was positive and peremptory, and how could they escape from the obligation? With us, to stay is the rule, to go is the exception. With them, to go is the rule, to stay is the exception. Wonder not that they accomplished so much, wonder not that we accomplish so little. They did not wait indolently for openings, but went forth either to find them or to make them. If defeated at one point, instead of returning to Jerusalem in despondency, and writing a book on the impracticability of christian missions, they proceeded to another and perhaps more distant field, and then to another, and still another, until they had gone over the appointed territory. Their piety was enterprising; the spirit of obedience made it such.

Have we this spirit of obedience to the last command of the Lord Jesus? Let us not evade the question, but answer it. Why, then, is it necessary for so much to be said and done by the pulpit and the press, by corresponding secretaries, and travelling agents, to obtain our scanty supply of missionaries, and gather from half a million of baptists, at the rate of a shilling each, enough to send these few missionaries to six hundred millions of perishing heathen? O Jesus, is this thy church? Are these the people whom thou didst redeem by thy blood, and who, with the first throbbings of the new heart, have severally inquired, "Lord, what wilt thou have me to do?" When Ko-Chetthing, the Karen convert, was in this country, he was urged, on a certain occasion, to address a congregation in respect to their duty to send out and support more missionaries. After a moment of downcast thoughtfulness, he asked, with evident emotion, "Has not Jesus Christ told them to do it?" "O yes," was the reply; "but we wish you to remind them of their duty." "O no," said the Karen, "if they will not obey Jesus Christ, they will not obey me." He in his simplicity considered the command of the Master as paramount and all-sufficient.

It has been often said that in the hearts of our brethren there are fountains of benevolence. Ice-bound, it is acknowledged they may be, and pent in the rocks of ignorance and prejudice; yet, if but a Moses go to them and smite those rocks, the streams of charity, it is said, will flow forth to gladden all the desert. Indeed! And had the primitive Christians such Horeb hearts, yielding nothing to the cause of God, nothing to the claims of a suffering, dying world, until smitten by foreign force? Was the missionary enterprise in their day a crouching mendicant, wandering among the churches, soliciting with a pauper's importunity, the shreds and parings of liberal incomes, and then proclaiming at every corner the name and residence of every donor of a half shekel, lest, forsooth—unless his reluctantly bestowed contribution should be loudly trumpeted—he might cease to care for the will of the Lord Jesus, and lose an interest in the salvation of a world, and the missionary treasury feel no more of

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the overflowings of his benevolence? Tell me, men, brethren, and fathers, were such the christians of the age of Barnabas, Philemon, and Polycarp?

"FORGIVE US OUR DEBTS AS WE FORGIVE OUR DEBTORS."

In Aylesbury church I bent my knee,
And heard the preacher say,
"Father in heaven we call on thee,
Oh hear us when we pray;
And tho' our many flagrant crimes cry out
for heavy fetters,
Do thou forgive us all our debts as we forgive our debtors."

Full many a plea, and many a prayer
Ascended up on high,
For faith and hope, for love and fear;
But *this* was still the cry:
Tho' we neglect thy word and will, till
heathen are our betters,
Do thou forgive us all our debts as we forgive our debtors!

* * * * *

I passed along by Aylesbury jail,
Within whose walls there lay
A man condemn'd alone to wail,
Because he would not pay
A paltry sum to one from whom he nothing had received!
But I will tell you all, or else I shall not be believed.

Old Mother Church for *five-pence* came:
(The sum, she said, was due,
For smarting up the ancient Dame
With whitewash, paint, and glue.)
The plain straight-forward man replied,
"he would not give a mite;
For having order'd all *herself*, that *she* should pay was right!"

With this she flew into a rage,
And stamp'd upon the floor,
And dragg'd him off to Aylesbury cage,
And bang'd the heavy door:
And there he's like a felon laid t'await the law's decree;
Oh, what a kind and christian soul Old Mother Church must be!

I turn'd to leave the gloomy place,
When, lo! beside me stood
A *creature* with an awful face,
Half smothered in a hood;
I heard it croak with fiendish glee, "I'll ask for nothing better,
If thou'lt forgive them all their debts *as* they forgive their debtor!"

Rochester. W. B.

Correspondence.

ON SYSTEMATIC MISSIONARY CONTRIBUTION.

My dear Sir,

I willingly send, at your request, the substance of what I stated in the London committee, although far from entertaining the idea which was then intimated, that the case is not at all singular. I have the impression, that many churches, espécially those of limited pecuniary means, do "beyond their power" for the heathen; some of them, in the words of an eminent preacher, "give the bread of their *pastors* to feed the heathen"—a practice not to be commended. It is, however, I fear, equally true, that the great majority of our churches, from the want of a just view of the relative importance of the missionary field, and more frequently from the absence of simple and wise methods of collecting their funds, do nothing at all in proportion to their ability, nor even to the vague desires which they occasionally entertain.

It is to the method of collecting, to which these few lines of egotism relate. Eleven years ago, the church which had just come under my charge, was what would generally be called well organized; that is, there was an "auxiliary," a "ladies' auxiliary," and a "juvenile auxiliary," whose labours were conducted, more or less, through the entire year, finished off with anniversary collections.

To this system there soon appeared to me several objections, which must have struck every individual under whose observation it has been any where applied. For instance, there was obvious irregularity in bringing into official situations, persons who had made no religious profession; there was much difficulty in keeping such a miscella-

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neous body of collectors diligently at work; there was great annoyance occasioned to parties but partially interested in missions, by repeated applications for money—for one auxiliary never knew what the other was doing; there was an impression produced on those who were always doing a little, that they gave in the course of the year, a great amount, which did not always follow; above all, there was a deficiency of religious motive in operation, for, in the majority of instances, sums were conferred on the lady, or the child, who made the application, simply for the purpose of obliging or encouraging them.

In the view of all this, the church at length decided to abolish all the auxiliaries, and to recognize itself as a missionary society already constituted,—a body formed by Jesus Christ for the express purpose of making known his salvation to the ends of the earth,—and proceeded at once to appoint collectors out of its own members exclusively, who were to pay over all money to its own treasurer, to be transmitted by him to the Parent Society.

In pursuance of this resolution, the whole of the members and seat-holders were divided into districts according to their residences;* to each district were appointed two collectors, bearing in their book the written appointment of the church; in the seat of each individual was placed a printed statement of the objects of the collection, and the names of the individuals authorised to wait upon them; and on an average, every alternate quarter, there has been a tea-meeting of the congregation, to learn the results, and to represent the claims of the societies.

I need, perhaps, hardly say, that we have fully realised our hope, that this mode of contribution would have a far more religious aspect, and call forth, far more amply, christian principle—a result which in itself would have justified the change; but the pecuniary consequences were not less satisfactory, as will appear from the average of the contributions of these eleven years—the first five conducted on the auxiliary system, and the latter six on what may be called the church system.

For while the average annual produce of all the auxiliaries conjointly, for the years 1836 to 1840 inclusive, was £65, that of the quarterly contributions, from 1841 to 1846 inclusive, has been £148. But it may be asked whether, when so much more was collected during the year, there was not a proportionate falling off of the anniversary collection? That was our own anticipation; we should have been satisfied with one half of the former amount. But we had not correctly estimated the power of mere habit; for these collections remained almost precisely at their former point; the difference was, in fact, on the side of improvement. For while the average anniversary collection, during the auxiliary system, was £66, during the church system it was £67; making the average annual total, through all channels, on the old plan, £131, and on the new, £215.

It ought to be stated, that the "special contributions" in response to the extraordinary appeals of the parent society, were, on an average, during the whole period of eleven years, at the rate of £130 per annum, running, of course, contemporaneously with the regular contributions; and of this by far the larger proportion occurred during the latter part of the period, when the regular contributions were the highest. This proves that special appeals, when not overdone, are healthful to the missionary spirit, breathing fresh life into liberality, which, like every other duty, is liable to degenerate into a mere form.

There is only one other point, which I would take leave to mention, and that is, that the Baptist Missionary Society is not the only object which is presented at their annual calls. We abolished, at the same moment, not only the auxiliaries already mentioned, but those also which existed on behalf of the Home Mission and the Town Mission. A column for each of these three institutions appears on the collectors' book, when it is opened by the contributor, and he divides his donation among them as he pleases. This saves great labour in making applications, and has resulted as favourably for these societies as for the other. The average annual contribution, during the auxiliary system, for the Home Mission, was £70, but on the church system, £125; for the Town Mission, on the old plan, £43, on the new, £105.

This method, unspeakably preferable in *our* experience to what generally prevails, may, when the churches reach a higher state of religion, give place to what is even

* The Sunday Schools formed a district: each one in itself.

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better, purer, and more spontaneous. Let us pray for that time!

Ever yours faithfully,

Liverpool. C. M. B.

HOW TO SUPPORT A PASTOR.

[The following letter, though the writer prefers to conceal his name, is from a layman of deservedly high-standing in our denomination,—a gentleman of great liberality, practical habits, and long experience. We must; therefore, commend his views to the most careful consideration of our readers.—EDS.]

Being associated with a newly-formed Baptist church, assembling in a small chapel, our young pastor, recently chosen, entered upon his labours with diligence and zeal; the divine blessing accompanied his ministrations, and the church and congregation rapidly increased. It became necessary to erect a new and commodious chapel, which was accomplished. Previous to the day on which it was to be opened, notice was published that attendance would be given, to accommodate persons desirous of uniting with the congregation.

Instead of affixing any specified sum to be paid for pews and sittings, it was agreed that all persons should be requested to subscribe according to their ability, for the support of the ministry, and that the whole of the subscriptions should be appropriated for the pastor. One of the deacons, a pious and cheerful christian, past the meridian of life, who had been actively engaged in mercantile pursuits, kindly undertook this department of labour. It was delightful to observe the sagacious and easy manner in which he addressed different persons, being prepared with a neat book, containing the names and contributions of friends who had promised their support.

A gentleman, who was a stranger, applied to be accommodated with a pew for himself and family, and requested to be informed the price that was charged. The deacon stated that any pew which was disengaged might be selected, and that he might subscribe whatever sum he pleased towards the support of the ministry; but that no charge was made for pews. The applicant requested to be informed the amount it was expected he should subscribe. It was replied, that this depended on two things,—the love he entertained for the ministry, and the depth of his pocket. The subscription book was placed in his hands, with a request that his name and contribution should be inserted for any sum which he deemed proper to communicate.

Every member of the church recorded their names in sums of varied amount, according to their ability. There were two aged females, members of the church, residing in an alms-house, who constantly, as quarter-day returned, placed in the hands of the treasurer a sealed paper; in the inside was neatly written the name and date, and

Subscription for the Pastor .. 3s. 0d.
Ditto for the Baptist Mission.. 1s. 1d.
Ditto for the Schools ..... 1s. 1d.

This is a beautiful and interesting specimen of the manner in which the poor and pious members of the church cast in their contributions to the christian treasury. They had been instructed, and had learnt the invaluable truth, that christianity really confers temporal, as well as spiritual, blessings on its happy subjects. Being united to the church of Christ, they are exempted from the vices and expensive habits to which others are exposed; being separated from the world, and the large contributions which its debasing pleasures inflict on its votaries, they can afford, and will delight in the privilege of contributing, to support the cause of their Divine Master.

There is another consideration, which is not properly estimated by some of our churches: the usefulness, influence, and success of the ministry, are very closely connected with the liberal support of the pastor. The position he is called to occupy in connexion with the church and the neighbourhood, bring him into connexion with persons under all imaginable circumstances. While his prayers and sympathies are exercised towards the afflicted and suffering, there are frequent occasions when the benevolence of his heart would prompt him to relieve painful cases of poverty and distress. Is it not desirable that the measure of his support should be adequate to enable him to give real expression to his sympathy? Pastors are called upon to plead for support to our religious institutions. It must prove an arduous task, to stimulate his flock to the generous support of our societies when he is conscious that his own restricted means will not enable him to set the example. With what a different effect

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would his warm-hearted appeals, to influence the enlarged benevolence of his people be employed, if he was conscious that his own contribution would be united with theirs, in support of the cause for which he pleads.

If ever the idea is entertained, that the bare support of the pastor is all that the members are called upon to contribute, it is not probable that the cause is likely to enjoy much prosperity. The uninterrupted success of this experiment has been proved for upwards of twenty years. It possesses the invaluable advantage of enabling christians voluntarily to communicate of their property in proportion as God has prospered them; and it ought to supersede the unequal practice pursued in many of our churches, of affixing a specified price for pews and sittings in our chapels.

A RETIRED DEACON.

Notices of Books.

THE ALARM IN ZION; OR A FEW THOUGHTS ON THE PRESENT STATE OF RELIGION. BY D. E. FORD. pp. 117. London: Simpkin, Marshall, and Co.

Mr. Ford's numerous readers will need no commendation from us of a new work from his pen. To all others who have any love for "Zion," we commend these "Thoughts on the Present State of Religion." We like them better because they do not attribute all that is wrong to one cause, or prescribe one sovereign remedy for all evils. It is not a book of religious quackery. In his well-known style, the author surveys truthfully the present state of the religious world, and we sincerely wish all his prominent views to become the actuating ones of his readers. We much regret his advertence at all to the topic mentioned in pages 56 and 57, and still more his entire mistake regarding its effects on the preaching and success of Mr. Foster. Had he known him, and *heard* him preach, he would have been aware of two things (which, indeed, his religious writings sufficiently show):—1st. That Mr. F.'s preaching, though he laboured to be plain, and was pre-eminently so in language, was not, and could not be, acceptable to the many. His way of thinking was not theirs, and his *manner* would have made even common-place and popular thoughts unpopular. 2ndly. He would have learned that no other preacher, holding the doctrine adverted to, ever placed the evil of sin, and the need and worth of the atonement on Calvary, in such impressive lights to *thinking* hearers. The field assigned him by Providence was the educated and *thoughtful*. We have known superior young minds, whom no other teacher could interest, rivetted by Mr. Foster. Mr. Ford, too, is guilty of the strange oversight of attributing his bodily and mental temperament to views which rather alleviated than caused it; also of estimating the most rigorous self-inspector that ever lived, by his own confessions alone. Mr. Foster was, after all, a vastly harder worker, *in his way*, than most of our public men. Certainly no religious writer of the age, has left to posterity such a legacy of intense and soul-stirring thinking. His Introduction to Doddridge, and his Lectures, will bless the Sundays of thousands of the intelligent, who, while rejoicing in the good done by ordinary pulpit labours, yet need some "stronger meat" for the life of their own souls. We recommend Mr. Ford wholly to cancel the pages in another edition, which, we trust, will be very quickly called for.

ETHICS OF NONCONFORMITY, &c. BY EDWD. MIALL. Reprinted from the "*Nonconformist* Newspaper."

THE NONCONFORMIST NEWSPAPER.

We cordially recommend to all our readers, both the admirable little book just mentioned, and the admirable newspaper which furnished the articles of which it consists. Dissenters *need* to be well drilled in the ethics, that is, the moral principles, of Dissent; and this book supplies a want hitherto much felt for that purpose. Every Dissenting church ought to have several copies. Every Sunday-school library, every vestry library, every reading family, should have in it these Ethics of Nonconformity.

We are gratified also to announce, that on the very day of our publishing, the *Nonconformist* itself is enlarged by eight

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additional pages. It will thus be rendered, as a newspaper, more attractive to general readers; while the editorship still remains with the individual who has certainly made it, in respect to original, vigorous, independent, soul-stirring thinking, decidedly the first of Dissenting papers. We strongly recommend, that where individuals cannot afford to take it, they should join six together—*it would be a valuable penny-worth for each*. All our young men should read it. No paper has greater claims on the liberal support of Dissenters generally, than the *Nonconformist*—claims which are ably stated in our advertising pages. We also earnestly invite attention to an admirable address, written by one of our leading Baptist ministers, from the *Universe* (noticed in our Feb. Number.)

THE BIBLE NOT OF MAN. BY GARDENER SPRING, D.D. NEW YORK; AND THE RELIGION OF THE BIBLE. BY THE REV. T. H. SKINNER, N.Y. Collins.

These works, especially the first, are worthy of their titles. Mr. Collins has done well to place them in his *truly cheap* series —cheap both in quality and price. They are indeed "valuable and popular works;" any of them our young men may purchase without hesitation, according as their titles may indicate a topic upon which they could wish to read. We wish them an extensive sale—and no one more deserves it than the volume at the head of this article.

HISTORY OF GREECE. Religious Tract Society.

We are much pleased with this history of Greece, as a school and family book. It were too much to ask of most writers the ease of Goldsmith; but in a book for the *young*, we certainly think that a somewhat picturesque exhibition of the *principal* scenes and persons in history, passing hastily over merely connecting events, is the better way. We know of nothing so illustrative of our meaning as Kohlrausch's German History, for the same class of his countrymen as the present volume. An amplified table of contents is dry reading for any one, most so for a child. Keightley fails much in this respect. This volume is written on the same general plan as his, but of a far superior religious character; it extends, moreover, to the present time. The political sentiments are unusually *liberal* for one of the society's publications; there is nothing, so far as we have seen, of the servile in them. The moral and religious remarks are generally *natural* and good; sometimes the sermonizing, in obedience, we suppose, to the society's "cardinal rule," is a little forced, and will be skipped; and sometimes, what to us are truisms, are somewhat elaborately illustrated (see No. 703 to the end); instead of all this, we ought to have had clearly stated, the share Grecian events had in the *great scheme* which Providence has been carrying on, the adaptation of Greece to effect what was achieved through her, and the apparent accidents (equivalent to miracles in inspired history) in which the hand of God is evident to every believer in a supreme Governor. We cordially thank the writer and the society for it, on behalf of our young people.

THE SINS OF YOUTH POSSESSED IN AFTER LIFE. A SERMON, BY THE REV. W. WALTERS, PRESTON. London: J. Paul.

We believe this is the first production of our young friend. It gives promise of future excellence, and considerable power. We have read it with interest, and look forward to the future with hope. May he more than realize the ardent wishes of his friends, and secure a position in the church which will arm him with power for the noblest and highest purposes.

A LETTER, ADDRESSED TO AN APPROVING BUT UNDECIDED HEARER. BY W. INNES. London: B. L. Green.

An admirable letter, the circulation of which, amongst the class to which it is addressed, cannot fail to be useful. We strongly recommend our brethren to use it.

SACRED POEMS. BY L. M. THORNTON. London: B. L. Green.

We are certain the majority of our readers will be pleased with these poems, and equally certain that they ought to be not only pleased but profited.

THE DUTIES AND PRIVILEGES OF CHURCH MEMBERS. BY J. A. JONES. London: Higham.

This might be read with advantage by very many of the members of our churches, and as its cost is only a penny, we trust numbers of them will obtain it.

SELF-IMPROVEMENT. Monthly Series. Religious Tract Society.

An abridgment in a sixpenny book of Todd's much esteemed Student's Guide—a work too well known to need more than a mention.

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A Portion for Children.

A CONVERSATION ON BAPTISM.

NO. 2.—SCRIPTURE LESSON.

Father.—Well, my child, I promised I would explain to you this evening the *meaning* of Baptism more fully. Let us, then, take Baptism for our scripture lesson, and converse upon some of the most important passages.

Child.—Thank you, papa, that is just what I was wishing; and may we next Sunday evening take the texts on the Lord's Supper, for you have had that too this afternoon?

F. Yes, my dear, I shall be quite willing. Now let us turn to passages which speak of Baptism; some of the texts may not be very easy for your age, still I hope you will understand as much as you need. Turn now to Acts ii. 41, "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." What do we learn about Baptism from this verse?

C. Why, papa, I think, that we must receive the word *gladly*, if we wish to be baptized.

F. Just so, my dear. Now, are you unwilling to be told the word of Christ; or are you glad to be told it, even when it forbids your doing what you would naturally like to do?

C. Indeed, papa, I have sometimes been unwilling you should begin shewing me that Jesus would not be pleased with what I wished to do; yet I do like best you should speak to me plainly about what is wrong; and I have always found myself happiest when I have obeyed, so I hope I can truly say I hear Christ's word gladly.

F. You see (read verse 37) these very people were first pricked, that is, grieved, in their heart for their wickedness, and then they *gladly* received the kind words of Peter, telling them that Christ was ready to save even his murderers. Now let us turn to a verse or two in Peter's first Epistle, iii. 20—22.

C. (*reads*). "Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ: who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him." Oh, this is not so easy. What does it mean?

F. Not so easy, my dear, perhaps; yet I think it is the most important verse in the bible, for shewing, first, the meaning of Baptism; and, secondly, that according to its meaning babies cannot be properly baptized. What does Peter say Baptism is *not?*

C. "Not the putting away the filth of the flesh."

F. But what then is it?

C. "The answer of a good conscience towards God."

F. Now I think you can understand me. Baptism in water would wash away "the filth of the flesh" from a babe as well as from a grown person; but Peter says it is *not* doing this, and then he says what it is, and that is what a babe cannot do, for a babe cannot give an answer at all, much less with "a good conscience."

C. No, indeed, papa; at church some of my grown up cousins, they said, *answered for* the baby; and Aunt Mary's baby only cried when it was baptized.

F. Very likely; but now the chief thing is what this text teaches *you* that you must do in Baptism. Christ asks you in the gospel, Dost thou believe in me with all thine heart? Now can you answer that question with a "good conscience toward God?"

C. I do truly believe all the bible says about Jesus, and I can feel that God sees I mean what I say.

F. But shall you never be ashamed of obeying Christ, and deny him like Peter, if wicked children laugh at you for religion?

C. Oh, dear papa, I hope not; and if God ever should let Satan tempt me to so much, I hope I should weep for it as bitterly as he did.

F. May God keep you, my child! Now

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let us put all together; this text teaches, 1st, that Baptism is not a merely bodily cleaning; 2ndly, that it is a sincere confession of faith in Christ; 3rdly, that such a confession of Christ will save us;* but 4thly, not by its own merit, but through the resurrection of Jesus Christ.

C. But why does he say anything about "putting away the filth of the flesh?"

F. To teach us that it is putting away the filth, that is the wickedness, of the heart, which God desires. The meaning of Baptism, or dipping in water, therefore is, that as we cleanse our bodies by bathing them in water, so believers in Christ cleanse their hearts from sin, by bathing in the fountain of his grace.† But now turn to Rom. vi. 1—5.

C. (*reads*). "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Well, I do need your help here; but I can understand from it, that those who are baptized are not to live any longer in sin, but are to live a new life; but tell me 1st, 2nd, 3rd, as you did the last text.

F. Well, first, you see, Baptism is likened to a burial and resurrection, because the person baptized is hidden from sight in the water, as if buried, and then rises again from the water.

C. Yes, that is very natural.

F. Secondly, the burial, as if he were dead, is said to shew that he is to have no more to do with sin than a dead person has with the world he has left.

C. Yes, I understand that.

F. Thirdly, his rising again out from the water as if alive again, is said to shew that his life must now be as different from his old sinful life, as Christ's glorious life in heaven is from his suffering life on earth.

C. I think I do quite understand you, papa; but why are we said to be *buried* with him by Baptism, and not said to be *raised* with him by Baptism too?

F. In Colossians ii. 12, you will see we are said to "be also raised with Him in baptism, through faith in the power of God, who raised him from the dead."

C. Oh yes, papa, I remember the passage; the more you explain this text the better I like it. But could the way the Clergyman and the Independent Minister baptized, be at all like burying and rising again?

F. Why, no, dear. Paul certainly did not *sprinkle* when he baptized,‡ or he would not have spoken of burying by baptism.

C. Why, no, papa, it would have read oddly, "we are *buried* with him by sprinkling."

F. And do you not remember the *places* where they baptized?

C. Oh yes, papa, in the River Jordan, and Philip and the Eunuch, I remember the minister pointed out this morning, went down *into* the water and there he baptized him, and they certainly would not have gone into the water to sprinkle him only, and Jesus too was baptized in the River Jordan.

F. True, my child; but sprinkling and *calling* it baptism is a *new* kind of thing after all. For 1300 years Baptism was always dipping in water; but the Roman Catholics changed it then, and the Reformers followed them in that as in too many other things—sprinkling saves trouble.

C. Trouble! why, papa, Christ did not think it any trouble to be baptized in Jordan. I should not mind a little trouble, if it was only to be baptized as much like Christ as I could.

F. That is both right taste and right religious feeling too, my dear. Well now, my dear, to return a moment to our text again, remember its *solemn meaning*. Baptism teaches you that as Jesus was crucified, died, and was buried, for your sins, and rose again to save you, so you must crucify your sinful inclinations,—be dead to them,—look on your sinful nature as buried,—and pray to your risen Saviour, that he may continually raise you from a death in sin to a life of righteousness.

C. I hope I shall never forget what you have told me, papa; but I was going to ask

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* Rom. x. 9, 10;—Matt. x. 32. † Zechariah xiii. 1.

‡ Or, translating the Greek, "did not sprinkle when he immersed."

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you whether they give babies the Lord's Supper as well as baptize them, because those who were baptized in the morning took the Lord's Supper with you this afternoon?

F. Yes, my dear, after they had been baptized into his death, it was natural they should commemorate his death. Indeed, when they first began to baptize babes they gave them the Lord's Supper also, and one is quite as reasonable as the other. I suppose they found it, however, inconvenient to have all the babies present in the congregation, and very troublesome to go round to all the houses to give it them there, and so gave it up; but we are to converse on the Lord's Supper next Sunday. Meantime, nothing will delight me more than to see you baptized, as those dear young persons were this morning. Childhood is, indeed, weak, but the good Shepherd will "gather the *lambs* with his arm, and carry them in his bosom." (Isaiah xl. 11.)

Miscellaneous.

THE POWER OF GOD'S WORD.—Luther, whilst yet a monk, was on his way to Rome. He was on a sick bed at Bologne, in a foreign land, overwhelmed with the burden of his sins, and thinking himself just about to appear before God. It was in this condition that Rom. i. 17, "The just shall live by faith," came to irradiate his whole being, as it were, with heavenly light. This single word twice fastened on his mind with irrisistible power; in the first place at Bologne, where it imparted to him strength and unspeakable joy; and afterwards in Rome itself, to arrest and raise him up, whilst, with an idolatrous multitude, he was on his knees dragging his body up the fabled staircase of Pilate. This word was the commencement of the Reformation in the West. "Creative word both for the Reformer and the Reformation," (emphatically observes Merle D'Aubigné)! It was by it that God then said,—"Let there be light, and there was light." In truth, says the Reformer himself, I felt myself entirely re-born; and this word was to me the true gate of paradise. Shall we not here be reminded further of the greatest among the learned of Christian antiquity, the excellent Augustine, who lying in his garden, near Milan, dejected, without peace, feeling, like Luther, a tempest in his soul, prostrate under a fig tree, groaning and weeping bitterly, he heard from a neighbouring house, a youthful voice, singing and rapidly repeating, by way of chorus,—"Take and read! Take and read!" He went to Alypius to get the scroll of Paul's epistles which he had left there; he seizes it, opens it, and reads in silence the chapter which first meets his eye, and when he came to Rom. xiii. 13, all was decided by a word. Jesus had conquered, and the great career of the most holy of learned men then commenced. One word, but that a word from God, had kindled that brilliant luminary whose lustre was to extend over ten centuries of the church's existence, and whose radiance cheers her even now. After thirty-one years of rebellion, conflicts, relapses, and wretchedness, faith, life, and peace had descended into this erring soul; a new day, an eternal day had arisen upon it. Having read these words he desired no more; he closed the book; all doubt (he declares) was dispelled: for with the close of this sentence a stream of light and security was poured upon his mind, and his long night of doubts and fears had passed away.—*Gaussen.*

MIRABEAU AND DR. PAYSON.—Amid the many highly coloured scenes of the French Revolution few are more impressive than the death-bed of Mirabeau. As was observed by Tallerand, "he dramatized his death," and acted like a performer on a public stage, as if conscious the eyes of France were fixed upon him. In his cruellest spasms he cried out to his attendants, "Raise my head. You will never have such another to raise." On the last day of his illness, ordering the windows of his apartment to be opened, he apostrophised the rising sun, and said to his physician, "I shall die to day. When a man has arrived at this point, there is but one thing for him to do, to cover himself with perfumes—crown his head with flowers—surround himself with music—and so enter pleasantly into that world, from which there is no awaking." In the agonies of his tortures, he implored his physician for opium to terminate them. His physician deceived him by giving him a little water in a cup. He drank it greedily: a cry of anguish broke from his lips, and his immortal spirit winged its flight to its Creator's bar, "to give an account of the deeds done in the body." He died as he had lived—a sceptic; he maintained that death was an eternal sleep, thus affecting, in his last moments, a peace which infidelity at times bestows, but which is, at best,

> "The torrent's stillness
> Ere it dash below."

In contrast with the death-bed of Mirabeau may be placed that of Dr. Payson, an American minister. The following sentences, uttered by the latter when on the

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point of dissolution, exhibit, in a lively manner, the supports which spring from christian principles, at a time when all earthly sources of consolation prove utterly powerless. Dr. Payson, it may be premised, was, like Mirabeau, racked with acute pain on his death-bed, so much so, that he compared his sensations to that of a man who had a stream of liquid fire poured through his bones. Yet, amidst such sufferings, he could speak in the following manner to the friends who surrounded his dying pillow: "Death comes every night, and stands by my bed-side in the form of terrible convulsions, every one of which threatens to separate the soul from the body. These continue to grow worse and worse, until every bone is almost dislocated with pain, leaving me with the certainty that I shall have it all to endure again the next night. Yet while my body is thus tortured, the soul is perfectly, perfectly happy and peaceful; more happy than I can possibly express to you. I lie here, and feel these convulsions extending higher and higher; but my soul is filled with joy unspeakable. I seem to swim in a flood of glory, which God pours down upon me. And I know, I know that my happiness is but begun; I cannot doubt that it will last for ever. Were I master of the whole world, what could it do for me like this? Were all its wealth at my feet, and its inhabitants striving to make me happy, what could they do for me? Nothing! nothing! Now all this happiness I trace back to the religion I have preached, and to that time when that great change took place, which I have often told you is necessary to salvation; and I now tell you again, that without this change you cannot—no, you cannot see the kingdom of God."

THE DIVINITY OF THE SCRIPTURES.—Undoubtedly one of the strongest proofs of the divinity of the scriptures, is that inherent sublimity which fills us with amazement and reverence. It is the imposing unity of this book, composed during a period of fifteen hundred years by so many authors, some of whom wrote two centuries before the fabled times of Hercules, Jason, and Argonauts; others, in the heroic days of Priam, Achilles, and Agamemnon; others, in the times of Thales and Pythagoras; others, in those of Seneca, Tacitus, Plutarch, Tiberius, and Domitian; who all, nevertheless, pursue the same plan, and undeviatingly move forward as if by common consent, to one single transcendant object—the history of the redemption of the world by the Son of God;—it is this vast harmony of the entire scriptures, this Old Testament filled with Jesus Christ, like the New; this universal history uninterruptedly pursuing its onward course which records the revolutions of empires to the end of time, and which, when the picture of present scenes is finished, carries our view over those of futurity, even until the period when the kingdoms of this world become the possessions of Jesus Christ and his saints. On the first page we have the world created to receive sinless man; in the following pages, the earth ceased to receive men sinning continually; and in the last page, a new earth to receive men who will sin no more. On the first page we have the forbidden tree of life, paradise forfeited, sin entering into the world by the first Adam, and death by sin. In the last page, paradise regained, life re-entering the world through the second Adam, death vanquished, sorrow and sighs no more seen, the image of God restored in man, and the tree of life in the midst of the paradise of God. Surely in this majestic whole, which had its beginning ere man was formed, and which continues to the end of time, there is a powerful and altogether celestial unity, developing throughout ages a universal and mighty convergent operation, whose sublimity arrests the mind, surpasses all human conceptions, and proclaims the divinity of its author as inevitably as a vein of the star-spangled heavens on a summer's night, and the contemplation of all the luminous orbs which circle day and night in the boundless expanse, "myriads of objects in one close band of perfect harmony," said one of the earliest fathers. —*Gaussen.*

THE ARDOUR OF JUVENILE PIETY.—When Mr. Whitefield was preaching in America, a certain lady in New England became a subject of grace, and of course, a praying, experienced christian. But she was alone in her exercises; she could influence none to pray with her but her little daughter, between nine and eleven years of age. This child she took into her closet with her from day to day, a witness to her cries and tears. It pleased God, after some time, to touch the heart of the child, and, after sorrow for sin, to give her the knowledge of salvation through the remission of sin. The child, then about eleven years of age, in a transport which is so peculiar to such a blessed experience, said, "Oh, mother, if all the world knew this! I wish I could tell every body! Pray, mother, let me run to some of the neighbours, and tell them, that they may be happy, and love my Saviour too." "Ah! my dear child," said the mother, that would be needless; for I suppose, if you were to tell your experience, there is not one in many miles but what would laugh at you, and say it was all delusion." "Oh, mother," said the child, "I think they would believe me. I must go over to the shoemaker, and tell him; he will believe me." She ran over, and found him at work in his shop. She began by telling him that he must die, and that he was a sinner; and that she was a sinner; but that her blessed Saviour had heard her mother's prayers, and had forgiven all her sins; and that now she was so happy she did not know how to tell it! The shoemaker was struck; his tears flowed down like rain; he threw aside his work, and cried for mercy by prayer and supplication, that alarmed the neighbourhood; and in a few months from that time, there were about fifty people brought to the knowledge of Jesus, and experienced his power and grace. "Behold how great a matter a little fire kindleth!" Then let it spread till the universe is filled with the glory of God.

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Intelligence.

BAPTIST FOREIGN MISSIONS.

OUR MISSION—THE GREATEST CONTRIBUTORS.

A WORD TO THE YOUNG AND THE POOR.

["If each member of every Baptist church in Great Britain, would give, on the average, only *one penny* a week for the conversion of the world, the Society would have several thousand pounds every year more than their present income."—*The Rev. J. Angus.*]

"Oh what a noble subscription! Mr. X. Y. Z. has actually given one thousand pounds to the Mission!" Yes, it was noble. It was generous. It was most so, *just because* Mr. X. Y. Z. himself thought it neither noble nor generous. He wrote in the letter which enclosed it, "Of thine own, O Lord, have I given unto thee." And when some spoke to him of the largeness of the amount, "What," said he, "is it to what some mothers have given who have spared their beloved offspring for the missionary work; nay more, what is it compared with what poor widow L. M. has given; for I have denied myself nothing, but she has found it harder to buy her usual grocery or her little piece of meat, because she put a few pence into the missionary box." God has blessed our mission with more than one Mr. X. Y. Z. And we are even more grateful to him for the spirit he has given them, than for the money which it puts into our coffers. But we are deeply grateful to him also for all the widows L. M's. Their money is very productive in the Bank of Divine Providence. In that bank, interest is given according to the motive, and according to the self-denial which furnishes the deposit, and not according to the mere amount. It is twice blessed. Our blessed Lord looks on and says, "She hath put in more than they all;" and faithful is he to remember to her good the gift of self-denying love. Reasonable too is it to believe that he blesses the cause to which it is given, for the sake of the love to him which makes the sacrifice.

Be encouraged then, ye *poorer givers* to the treasury of the Lord. Be encouraged, *dear children*, who must deny yourselves some lawful little purchase, if you give your pocket-money to teach children of heathens the blessed gospel of Christ, as your parents and teachers teach you. Your gifts, though small in amount, are precious in God's sight; though least in the eyes of man, they are greatest in the eyes of God.

Dear friends, *the poor* and *the young* are the greater part of heathens, as they are of every population. Your small donations go, under the special favour of Him who became for our sakes both a child and a poor man,—they go to preach His gospel to the poor, and "to turn the hearts of cruel heathen fathers to their children." If children feel for children, if the poor feel for the poor, we may well appeal to you to help the mission.

But, dear friends, though you *each* give little, you *all* give much. Read again the quotation at the head of this paper. 120,000 penny a-week givers (the total number of our members being 150,000) would make 120,000 pence, or £500 a week, which is £26,000 a year!!! Have we then yet put forth our best powers for missions to the heathen?

We showed in January that the support of Missions must become more than ever the work of the churches themselves—the work of principle rather than excitement. We showed in February that our Mission funds were managed most economically, and had been blessed greatly by the Lord. We now urge on our poor and our young to combine universally to contribute their weekly pence or half-pence for this holy object.

But how are the pence to be obtained? If they are procured for a year or two, will they continue to be collected and given? Why not? Read Mr. Birrell's statement in another part of this Magazine. We give a plan or two.

1. We know a brother who collects at his own or a friend's house, all the young people in the town who will come once a month. They make articles on behalf of the Mission and sell them. Each child or young person also obtains as much as possible by cards and boxes. In this way only, £17 has been realized for the Mission this year, of which, probably, not five shillings would have been otherwise obtained at the monthly meetings. The *Juvenile Missionary Herald* and other Missionary pamphlets are read by some one to the rest.

2. A very successful plan, both to diminish the trouble of collecting, to interest the givers, and to secure attention, is the following:—Each collector gives quarterly to every contributor thirteen papers, large enough to wrap up the subscription in, enclosed in an envelope. Each paper has a suitable text of scripture printed on it, also the number answering to the person's name in the collector's book. The contributions enclosed in the papers are all brought or sent to the weekly prayer-meeting, or placed in a box placed in the chapel for the purpose; the collector easily marks them off in his book, and has only the trouble of calling on the few who fail through any cause. The contributors have in the envelope of papers a constant memorial of their duty, and the collector finds his task much lighter than without such an aid. The cost of the

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papers is but small. If large numbers were wanted, the Mission would of course print them most cheaply.

3. Collecting cards. These would be best managed on the Methodist plan; that is, to send them out in one week all over the kingdom, accompanied by a suitable paper. Cards can always however be obtained by any church, simply on application to the Mission-House, Moorgate-Street, London.

The Secretary of our Missionary Society writes: "It is not the *penny* a week I love, though this would do wonders: It is the penny *a week* which is the secret of success. I will subjoin a Card from life:—

FREE CHURCH OF SCOTLAND.

I *Cor.* xvi. 2.

Weekly Contributions towards the Expenses of the Church.

	Sustentation Fund.	Education.	Foreign Missions.	Jews.
A. B.	2s.	3d.	1s.	3d.
C. B.	1s.	—	1d.	—
G. B.	6d.	—	½d.	—

"This family give some £15 a year in this way, and with all ease. They would give with us £5 or £6, and be counted liberal givers. We need the plan for every thing, and though it might not be well to aim at this at first; yet would it not be well, first, to lay stress on the weekly contribution, and, second, frame the plan so that it may be extended to include every *church object*."

PERSECUTION OF THE BAPTISTS IN FRANCE.

Our readers have doubtless heard of the persecution which has recently befallen our brethren in France. There is an end, for the present, to their religious liberty. They are no longer permitted to assemble for the worship of God, and, notwithstanding the high-sounding professions of catholicity which are made by French statesmen and rulers, their little meetings, often composed of less than twenty persons, are now declared a formal infringement of the law. This persecution, directed by the public administration against the Baptists of the Aisne, was begun at the instigation of the Bishop of Soissons, within whose diocese they reside. His lordship represented their attempts as calculated to agitate and produce dissensions in the public mind, and their zeal as adverse to public order, and therefore called upon the authorities "to be pleased to take measures for preventing similar efforts from being renewed." The case has since been argued by appeal, in three several tribunals, and, though our brethren were most ably and irrisistibly defended by their counsel, M. Delaborde, judgment has in every instance, been given against them, and they are therefore prevented under the heaviest penalties, from renewing their assemblies for the worship of God. We cannot but deeply sympathise with them under this deprival, but pray that they may be kept faithful, and that One, for whose cause they suffer, may favour them with his countenance and support.

MORE BISHOPS FOR INDIA.

The papers state that six new bishops are to be appointed for India, in addition to four already there! to be supported, of course, out of taxes which Dissenters help very largely to pay; and probably to obstruct *evangelical* missionaries as much as most colonial bishops have already done. This is doubtless to reward the Church for placing Lord John Russell at the head of the poll for London. For these *lucrative* posts, men will be found in abundance. They will contend for them. Men, too, of education and property. *Why are so few educated, intelligent, well qualified christians eager to become New Testament bishops among the heathen?*

WEST LYNN.

At this village, which is on the west side of the *Ouse*, a Baptist interest was commenced about four years and a-half since by Mr. Wigner; a friend kindly lent a large room for the purpose, and the prospects were so cheering that, in 1844, a neat and commodious chapel was erected, capable of seating about 180 persons. The third anniversary of the erection of the chapel was held on Lord's-day, Nov. 21st, 1847, when George Ovenden, Esq. of London, preached to a crowded and deeply attentive congregation. On Wednesday evening, November 24th, a tea meeting was held; after which, Mr. R. Baker, one of the deacons of the Baptist church, Lynn, took the chair, and the following pleasing statement was made by Mr. Wigner:— That 22 persons were now in membership at Lynn, most of whom were the fruit of services held in West Lynn; that there were some hopeful cases in the congregation; that a small Sabbath-school and Tract Society were in operation, and a Chapel Library was about to be established; the proceeds of the Sabbath and Tea Meeting, together with a collection then made, had met all the incidental expenses of the year; the chapel had been vested in trust, and the expense of the investment liquidated; the remaining debt on the place was one hundred guineas; a challenge was given by one individual to meet £55 of the money, provided the friends could raise the

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other £50 by next anniversary. The challenge, we believe, will be accepted. Several powerful and effective addresses were delivered, and a deep and lasting impression appears to have been produced on the minds of many, relative to the all-absorbing questions of the present day. We hope that the entire removal of the debt will be accomplished, and thus another evidence afforded of the efficiency of the voluntary principle, to which we add, and the readers of "The Church" will join in the prayer—"O Lord, we beseech thee, send now prosperity."

BRADFORD, YORKSHIRE.

On Lord's-day, February 6th, the Rev. T. Pottenger, of Bradford, Yorkshire, having accepted a unanimous and cordial invitation from the Baptist church, Islington-green, London, preached his farewell sermon from Philippians iv. 1, to a crowded and deeply affected congregation. Great numbers were present from other congregations in the town. Mr. P.'s catholic spirit towards the members of other denominations, and his firm support of every liberal principle, caused his loss to be felt as a public one. His ministry had been much blessed in his own church, between two and three hundred members having been added to it,—while, to use his own language, "the seven years he had spent with it, had been seven of the happiest of his life, the peace of the church not having been disturbed by a single misunderstanding." On Monday evening, after the missionary prayer-meeting, an interesting meeting took place, at which a purse, containing upwards of twenty guineas was affectionately presented to Mr. P. in the name of the teachers and friends of the Sunday-school, by Mr. J. Cooke, one of the superintendents, and as affectionately acknowledged by the late pastor. [We have only to add that our brother editor will take as active a part as ever in the conduct of our magazine, and be able probably to serve it in London more efficiently than in Bradford, although the loss of his personal presence will be deeply felt by those of us who have enjoyed it.—EDS.]

NEW BAPTIST CHAPEL, ASHTON-UNDER-LYNE.

An excellent Baptist chapel was opened January 19th, at Ashton-under-Lyne. The preachers were, Messrs. H. S. Brown, of Liverpool, and Sherman, of Surrey Chapel, London; on the Lord's-day, Messrs. Tucker, of Manchester; Stacey, Methodist; and Griffiths, of Acrington; and, on the following Monday evening, Dr. Halley, of Manchester,—other ministers also taking part in the services. The church is grateful to all friends for the kind interest they have shewn in erecting and opening this place of worship in a part of the town previously without one,—especially to Mr. Sherman for gratuitously coming such a distance to preach for them; to C. Hindley, Esq. the Borough Member, for a donation of £100; and to H. Kelsall, Esq. of Rochdale, for the same amount. The chapel will accommodate 600 persons, has a school-room at the back for 500 children, and good vestries. £1,130 had been previously subscribed,—the collections amounted to £114 19s. 3d,—and £146 are promised. Mr. A. Pitt, late of Horton college, was unanimously invited to the pastorate last Christmas, and has already commenced his labours.

STUDLEY, WARWICKSHIRE.

About ten years ago, a home missionary was engaged by the Warwickshire Baptist Association, and sent to labour in the neighbourhood of Studley. Tracts were distributed, the gospel was preached, and various means were employed, and though the enemy raised up artful and base opposition, one after another was brought to the knowledge of the truth. In the course of last year, a neat and commodious chapel with vestries was erected, a church has been formed, and a zealous and devoted man of God, ordained as pastor. The interesting services connected with the formation of the church, and the ordination of Mr. William Maizey, from London, as the pastor, were held on Wednesday, February 2nd, 1848; Messrs. Bottomley, of Henley, A. G. Fuller, of Evesham, M. Philpin, of Alcester, T. Davies, of Bromsgrove, T. F. Hubbard, and D. Crumpton, taking part in the services. The church was composed of twenty-seven members; four others were added by baptism on Lord's day, February 6th, 1848, and more are enquiring the way to Zion with their faces thitherward. May the Lord bless this "Hill of Zion."

LINCOLN.

On Thursday, Dec. 16th, 1847, our esteemed brother, the Rev. J. Craps, completed the twenty-first year of his useful and indefatigable labours. On which occasion a tea was provided by one of the church, for the members and enquirers. After tea several addresses were delivered, acknowledging the goodness of God, and congratulating Mr. Craps on the great success attending his ministry.

SALFORD.

The Rev. Henry Dunckley, B.A. of Warwick, has accepted the invitation to become the pastor of the Baptist church meeting in Great George Street, Salford, and is expected to commence his stated labours there, on the completion of his studies at the Glasgow university in May.

RAWDEN.

The Rev. Robt. Holmes, late of Horton-college, having accepted a unanimous invitation from the Baptist church, Rawden, to become their pastor, commenced his stated labours there on Lord's-day, Dec. 26, 1847.

LEWES, SUSSEX.

Mr. H. Laurence, of Stepney College, has accepted the invitation to become the pastor of the Baptist church at Lewes, Sussex, and entered upon his duties on the 16th of January, 1848.

COLNE.

Mr. James Bury, late of Accrington College, having received a unanimous invitation from the church at Colne, will commence his labours there, on the 12th of this month.

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THE CHURCH.

"Built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone."—Eph. ii. 20.

APRIL, 1848.

THE WORD OF COMMAND.

"Go forward."—*Exodus* xiv. 15.

BY THE REV. JAMES SMITH.

This supposes that you are in the right way, for if you are not, the command would be, "*Stop, turn about.*" We do not say to the careless sinner, "go forward," for he is in the road to hell, and every step brings him nearer to that awful place. To urge him forward would be cruelty, and prove that we were hardened in sin. But if you have entered in at the strait gate,—if you are in the narrow way,—if you have possessed faith in Jesus,—if you are united to the Lord's people,—if you are engaged in the Lord's work,—if you are going to the land of promise which floweth with milk and honey, then "GO FORWARD."

Let us notice,—

1. Some of the *inducements* to go forward. Your Head, your beloved Saviour, is before you. He has travelled the path; and, if you notice as you go on, you may observe his foot-prints. He ran the race. He marked out the road. He conquered the foe. He went first as the Captain of salvation, and he now says to every soldier in his army, "Follow me: do as I have done." Would you not be like him? Would you not win his approbation? Would you not see him as he is? Would you not hear him say, "Well done?" Then "GO FORWARD!" Your *work* is before you. The foe is to be conquered. The land is to be possessed. The witness is to be borne. The enemies are to be reconciled. The truth is to be circulated. The command is to be obeyed. The predictions are to be fulfilled. And to you the voice cries, as to Lot when he came out of Sodom, "Look not behind thee; turn not in all the plain." Before you are your brethren at labour; before you is the spot you are to cultivate; before you are the souls you are to win: therefore, if you love your work,—if you would please your Master,—if you would serve your generation, "GO FORWARD!" Your *examples* are before you. In the distance you may see patriarchs and prophets, apostles and martyrs, reformers and the great cloud of witnesses. They have borne their testimony,—they did speed God's truth, they conquered the combined host of enemies,—they performed the will of God from their hearts,—they suffered in his righteous cause,—they have left you an example that you should follow in his steps. "Be ye also followers of them who, through faith and patience, now inherit the promises." If you would arrive safely where they are now,—if you would leave behind you a good name, as they have done,—if you would not have their ex-

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ample lost upon you, then "Go FORWARD." Your *home* and *reward* are before you. This is not your rest: it is not your Father's home. Your brethren are hastening through this desert, they are fast arriving at the better country, they are passing into the city which hath foundations, whose builder and maker is God. And, if you would not be left in this howling wilderness,—if you would not be overtaken by the "floods of great waters,"—if you would not be the laughing-stock of your enemies,—if you would not belie your profession, "Go FORWARD!"

2. You are under *solemn obligations* to "*go forward.*" *Your God bids you;* and his command is law. But not only is there authority; there is love. He is not only your Sovereign, but your Father. And as he bids you "go forward," *he will go with you.* He does not send you alone, or under the convoy of angels, but he says, "I will go with thee." He is just before you, and he says, "Follow me." He sees some professors loiter and linger, and he says, "Whosoever doth not bear his cross, *and come after me*, cannot be my disciple" (Luke xiv. 27). *The times demand it.* Every thing around you is in motion—all is going forward. Commerce, politics, useful inventions, the arts and sciences—all things are moving onward. And shall the christian, or the christian church, alone stand still or go backward? The Lord forbid it. Forward, beloved friends, or your heels will be trodden upon by those behind you, and those will pass you who have not half so much to animate them and stimulate them as you have. The times in which we live are peculiar; they are stirring times; every thing is awake, and most things appear to be more wide awake than the church of Christ. Brethren, let us not sleep as do others; but let us wake up, watch, work, and "go forward" with courage and determination. *The state of the world requires it.* Popery is going forward. Other erroneous systems are going forward. Infidelity marches on. The world is still in darkness,—error reigns in it,—Satan possesses it,—and the dark places of it are still the habitations of cruelty. Hundreds of millions have never heard the gospel. Millions who have heard it, have not believed it. Thousands are falling into hell every day, and thousands are coming into life to take their places, imitate their folly, and meet their doom. By the ignorance that prevails,—by the cruelties that are practised,—by the crimes that are committed,—by the millions that are perishing,—by the myriads that fall into hell, we beseech you, "Go FORWARD!" *The condition of the church calls for it.* What shall we say of the church's condition? She is weak and feeble. She is carnal and selfish. She is poor and miserable. Her converts are few. Her soldiers are cowards. Her divisions are many. Her Lord is dishonoured. Her enemies triumph. Her rival makes head against her. If you would see the church arise and put on her beautiful garments; if you would see her united and happy; if you would see her troops disciplined, her officers at their posts, her banners floating in the four winds of heaven, her enemies retreating, her triumphs increasing, her borders enlarging, and her converts fleeing to her as a cloud, or as doves to their windows, then "Go FORWARD!"

3. *The consequences of not doing so will be fearful.* If you do not go forward, you will *go back*, for there is no standing still. But to go back is both dangerous and disgraceful. You have no armour for the back. You will give *your foes an advantage*, who have been watching for your halting, and predicting your fall. You will *falsify your profession*, for you have said, "I will be thine alone, thine in life, thine in death, and thine for ever." You will *lose your character*, and be covered with contempt and shame. Go forward, therefore, though difficulties, dangers, and obstructions are in your way! Go forward, for time is flying! Go forward,

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for death is coming! Go forward, for eternity is at hand! Go forward, and God will bless you! Go forward, and Satan will flee from you! Go forward, and angels will commend you! Go forward, and usefulness will crown you! Go forward, and eternal glory awaits you!

Sinner, forward to the hope set before you in the gospel! Rest not until you enter into the refuge, until you obtain your pardon, until reconciled to God, until your bosom is the abode of peace. Anxious soul, forward to the cross! There it is just before thee, look to it, plead it with God, expect salvation through it, renounce every thing beside it as the ground of thy acceptance with God. Go, anxious as thou art, agitated as thou art, vile and sinful as thou art, Jesus will receive thee, and will save thee with an everlasting salvation. Young believer, go forward to the church! Publicly profess thy faith in Jesus by being buried with him by baptism into death, join the ranks of his army, take thy seat at his table, and join his people in every holy exercise, in every praiseworthy enterprise. Brethren, fellow-heirs of the grace of life! Brethren, fellow-combatants in the field of conflict, forward to the cross! Wrestle in your Saviour's strength! Conquer by his blood, and the word of your testimony! Fail not, faint not, slacken not your pace, until you sit down with Abraham, Isaac, Jacob, and Jesus, in the kingdom of God. Let this be our motto, always and everywhere, "GO FORWARD!"

"Forward let the people go,
Israel's God will have it so;
Though the path be through the sea,
Israel, what is that to thee?
He who bids thee pass the waters,
Will be with thy sons and daughters.

"Yea, thy God shall yet be known,
Far and wide, as God alone;
At his word shall idols fall,
For thy God is Lord of all:
Strength is his, and his, salvation;
He shall reign in every nation."

THE BAPTIZED HOUSEHOLDS.

INTRODUCTORY.

Mighty was the energy of the Divine Spirit, when he first wielded the sword of *gospel* truth. All ranks, all ages, all conditions of men were penetrated with "conviction of sin, of righteousness, and of judgment to come." All exulted with an exceeding joy when the same Spirit, as a comforter, "shed abroad the love of God in their hearts," when he made the joy of healing far surpass the pangs of remorse. Marvellous and various were the wonders He wrought in the material world; but not so marvellous, not so various, as the miracles by which a multitude of priests became obedient to the faith;—by which a Centurion believed, and a Felix trembled;—by which a Paul became an apostle, and a Philippian jailer his friend;—by which such multitudes repented, believed, and were baptized.

Among these *moral* miracles, the conversion of *whole households* was one of the most striking puttings-forth of his power. Frequently, as at the present time, the conversion of one in a family was followed by bitter persecution from the rest. "He that was born after the flesh persecuted

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him that was born after the spirit;" and the Divine Spirit shewed his power in the *meek fortitude* of his tempted offspring. But sometimes He shewed it in another way. The whole of a family were "apprehended of Christ" at once, and none were left to persecute. Every individual is seen to be at the same time arrested by the truth, to mourn, to cry for mercy, to believe, and, finally, to rejoice in the unutterable love which, for joy and wonder, they can scarce believe.

What a scene of *holy* excitement! No glad tidings the family had ever heard before, concerned probably, at least *directly*, more than one or two of the number, and the rest sympathised in *their* joy; but gladder tidings than could have come before now came, and came to each, and all rejoice for themselves as well as for each other. What an exchange for such joys as heathens had known! Sensual carousals exchanged for exultation in Redeeming love. "Be not filled (said one who had *seen* the difference) with wine wherein is excess, but be ye filled with the Spirit, speaking *to one another* in psalms, and hymns, and *spiritual* songs, singing and making melody in your heart unto the Lord."

Happy and lovely sight! A church in a house! All family jealousies hushed, all selfishness annihilated. The natural affection which ofttimes almost struggled for life with natural corruptions, is become aware of its heavenly origin, and flourishes afresh in the new and tender affection of Brotherhood in Christ. "*Christ*, indeed, is all and in all." Children and parents rejoice together. Happy parents;—happy children. Your *grand* end is now attained. You have found the goal. Bitter momentary trials may yet come,—shortlived cares may yet visit for a night,—death may leave survivors to weep a little while,—but you have insured a perfect and united happiness. Neither parent, not one single child, a spiritual anguish to the rest.

Happy master and mistress;—happy servants. Obedience now is easy to the young, and to the subordinate. Disobedience, yea even "answering again," would be pain. It would be an offering unmeet to their new Lord,—to Him who, in love to them, became as a servant among his own servants. They have learned, moreover, that daily duties are daily services to a higher Master than their earthly one; and they have learned "not to despise their believing masters because they are brethren, but rather to do them service because they are faithful and beloved partakers of the benefit." The parents likewise have learned not to "provoke their children to wrath," and masters "*to forbear threatening*, knowing that they also have a Master in heaven." How unbearable to think of His threats! of Him who loved them and gave himself for them, returning to their own conscience the threats they have uttered to their servants! No, the "Baptized Household" knows nothing of all this; they have "buried their old man by baptism into Christ's death; they have put on the new man." Brotherly love renders *obedience* cheerful and diligent, and *rule* gentle and kind. *Service* becomes single-eyed devotion to the master's interests; *government* becomes kind attention to the comfort and welfare of each inferior.

The sight of baptized *families* would suggest to those who suffered for Christ's sake in their own families, that this was the "will of God," and would enforce the lesson of 1 Peter ii. 18—20, and iii. 17. It would make manifest how easily God could turn the heart of the "froward" and the persecuting in the household, into brethren and fellow-worshippers. It would say emphatically, "It is *I*, your Lord, who have allotted to you to serve me by suffering wrongfully for conscience towards God. It is I who allow you to be buffetted for well-doing; your taking this patiently will be acceptable to me; I know the bitterness of your trial, I

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suffered in like manner, and I have need of your perpetuating my example in the world; your patience, meekness, and love shall in no wise lose its reward."

The converted households would remind the faithful in less favoured families, that there was no impossibility in their families also, becoming little churches of Christ. It would stimulate them to exertion, hope, and *prayer*, for the unhappy ones from whom grace had made them to differ. They would see that the conversion of whole families was a part of God's method of working; they would be encouraged to win them with or without the word,—by behaviour, by instruction, or both, as was befitting age, circumstances, and sex.

Reader, are you an *unbaptised* member of a *partly* baptized household? *why* are you so? Is it self-distrust, though you penitentially believe and love? Remember, that you, as well as Paul himself, "can do all things through Christ which strengtheneth you." Continue to distrust self, but add to humility faith in Almighty grace, and give yourself to him by his own selected act of homage.

But are you *unbaptised* because you dislike the rule of Christ, because what baptism indicates and pledges to is repugnant to you? If so, may the recollection that you refuse solemnly to consecrate yourselves to the Saviour, the Lord, and the Judge of men, disquiet you till your broken will bows humbly and gladly to his sway.

The baptized households are remarkably diverse in their character; we shall endeavour to sketch them for *practical* purposes, as space may allow. Much of their devotional value has been sacrificed to the purposes of controversy.

SPIRITUAL RETROGRESSION.

"They went backward, and not forward."—*Jer.* vii. 24.

BY THE REV. CORNELIUS ELVEN.

What a severe rebuke was this to the ancient church. But how much more severe, if it be applicable to us! ours is the clearer light, and therefore the greater condemnation. The retrograde course is what we should deprecate under any other circumstances. Think of that poor invalid who, having "suffered many things of many physicians, and having spent all that she had, was nothing better, but rather grew worse." How discouraging it must have been, after all this, to find she was going "backward, and not forward." But, oh, christian reader, how is it with thy spiritual health? Some have been long under the care of the heavenly Physician; there has been no want of skill, attention, or kindness on his part; the balm of Gilead has been provided without money and without price; and yet may He not, with regard to the individual and collective state of the church at the present time, say, "Why, then, is not the health of the daughter of my people recovered?"

It is an overwhelming reflection to a sincere believer, to feel how applicable such reproofs and remonstrances are to himself, and it ought to dissolve his spirit to the tenderest emotions of contrition to think, that, after all that has been done for him in the covenant of grace,—after all the agonies of the "man of sorrows," the pangs of Gethsemane, and the sufferings of Calvary,—after all the Holy Spirit has done, in a way of converting and sanctifying grace,—after all the forbearance and pity of our heavenly Father,—instead of "growing in grace," he should be retro-

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grading in his spiritual course. There may be no departure from the doctrines of grace, and yet we may have lost the gracious unction of the doctrine. There may be no omission of the outward duties of religion. The bible may still be read, prayer observed, social and public means attended to; but where is the blessedness ye spake of? where

> "The soul-refreshing view
> Of Jesus and his word?"

The sick man may have all the formalities of his table kept up, as rich and abundant viands as ever may crown his board, and all the usual hours of refreshment regarded, and yet instead of eating with a relish, he may leave the provisions all untasted, or the most savoury meat may have no more taste than the "white of an egg." Bear, then, a word of affectionate exhortation.

And, first, let a word be spoken to those who are the subjects of divine grace, and yet have *not made a public profession.* Dear friends, you do not use the Saviour well. You may see servants every day with their master's livery on; and is Christ your master, and are you ashamed to wear his livery? Is not his service honourable enough for you to own it? or is it that you really have not made up your minds to serve him? We would not cherish unkind suspicions, but you do really act as if you wished to make us question your sincerity. When a young man enlists into her Majesty's service, he at once mounts his colours; and are you "good soldiers" of the cross who are ashamed of your regimentals? Well, it is a lamentation, and shall be for a lamentation, that ministers often have to look with anguish and disappointment upon individuals in their congregations, concerning whom, in other respects, they hope well, but, in some cases, year succeeds to year, and so far from their seeming nearer to a public profession, they appear to go "backward, and not forward."

Some who cheered their Pastor's hearts in days gone by, when he led them through the Baptismal stream, welcomed them to the banquet of love, and beheld them regularly at the "house of prayer," and whose path he trusted would be as the "light shining more and more," seem now as if their feet were lame, their hands paralized, their tongues dumb, and their hearts frozen. Oh, how came ye to "go backward, and not forward?" "Ye did run well, who did hinder you?"

Others are open backsliders, they have gone backward with a witness, and we feel that, unless they return, they will be visited with a vengeance. It is an affecting exercise for any old Pastor to look over his church-book, and to have to refer with weeping to names once full of hope to his heart, but which now only call up painful remembrances, enough to break it; "they went out from us, because they were not of us," therefore "they went backward, and not forward."

But where is the remedy? well it is at hand. Let all who love the Saviour, "go forward" at once, and "follow the Lamb whithersoever he goeth," to Jordan, to the feast, to the cross, if need be, and then to the kingdom and the crown. Let those who are conscious of spiritual retrogression, remember there is no *self-sustaining principle* in the spiritual life. It is nourished, like natural life, on that which is without: the manna from heaven, the stream from the rock, must be daily received by faith, or the spiritual life will decay and be "ready to die." Up, then, declining christian! take the alarm, wrestle with God in prayer, search the scriptures, here is the field in which is found the "pearl of great price," plough it up by devout meditation, and you will find the true riches, seek the Lord in all his appointed ways, crowd to the prayer-

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meeting, wait upon the Lord, be of good courage, and he will strengthen thine heart; wait, I say, upon the Lord.

Backsliders! break off your sins and turn unto the Lord, for he will receive you graciously, and love you freely.

Holy Spirit! descend upon the church with all thy holy unction, that believers, from this time, may *go forward, and not backward.*

EARLY PIETY.

PART THIRD.

EARLY PIETY WILL BE EMINENTLY HONOURED AND REWARDED BY GOD.

BY THE REV. J. J. BROWN.

"All Israel shall mourn for him, and bury him: for he only of Jeroboam shall come to the grave, because in him there is found some good thing toward the Lord God of Israel in the house of Jeroboam."—1 *Kings* xiv. 13.

The disease under which Abijah suffered was not removed. While the prophet was speaking, it was progressing towards a fatal termination. Before the wife of Jeroboam entered his chamber, he had ceased to live. God has sometimes honoured his servants in this world. He has subdued their enemies; he has removed their afflictions; he has conferred upon them many and special tokens of his favour. This was not his design with regard to Abijah. Honour him he did; but it was honour in death. He was to be distinguished in this respect from the whole family of Jeroboam. The entire house of the idolatrous king was to be cut off. The irrevocable sentence of Jehovah had been passed. This was an act of judgment, a token of his displeasure, and an exercise of his retributive justice. The very removal of Abijah was a judgment upon Jeroboam. It was the prelude to the utter destruction of his house, and the subversion of his throne. The life of Abijah was the last frail barrier between Jeroboam and divine vengeance: take him away, and the vials of wrath will be poured out. And thus it frequently is in the dispensations of Providence. Judgment has tarried with regard to families and nations, because some favoured servant of Jehovah was to be delivered. An ark, for the saving of Noah and his house, was to be provided, before God brought the deluge upon the earth; Lot was to be delivered from Sodom, before the cities of the plain could be destroyed; and now Abijah was to be removed to another world, before God could come forth from his place, and punish his enemies.

Death was to Abijah mercy and kindness. Under the circumstances, it was a special evidence of the divine care over him. He was "taken away from the evil to come." The tempest was on the point of bursting with destructive fury over his family and his country. Had he been spared, he must have witnessed these calamities, and, to some extent, have been involved in them. Had his life been prolonged, he must have been a spectator of the judgments of God upon his family. But though nothing could avert the doom of the ungodly parent, yet the pious son was to be gathered in peace to his fathers, before "judgment was laid to the line, and righteousness to the plummet." While death was thus an act of mercy to Abijah, *burial* was to him an honour. "He shall come to the grave," and "he only of Jeroboam." The whole family was to be destroyed—not

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one of them was to have burial. "Him that dieth of Jeroboam in the city, shall the dogs eat; and him that dieth in the field, shall the fowls of the air eat." This was deemed a matter of far greater consequence in the eyes of Eastern nations than it is among us. With them the burial of the dead was a most solemn rite. In the midst of the most deadly feuds, these rites were sacredly observed. The sepulchres of their fathers were hallowed spots. To be devoured by the fowls of the air, or by the dogs of the city, was deep degradation. From this, God spared Abijah. His very dust was precious in the divine eyes. The very shell of that spirit in which Jehovah found "some good thing" toward himself, was sanctified to the Lord. "Precious in the sight of the Lord is the death of his saints."

Mere burial was not all that God conferred upon his youthful servant. His interment was a national act. "All Israel shall mourn for him, and bury him." The whole body of the people was constrained to do him homage. His death was not a family stroke merely. It was not an expression of kindness to Abijah, or of displeasure toward Jeroboam, simply. It was a national calamity. His removal presaged only evil to the whole community. It was, consequently, a fit subject for national grief, and as such it was to be regarded. Thus, too, Josiah was mourned over. Death in youth is in itself a touching scene. If any scene melts us, that will. The hopes of fond relatives and friends are blighted in a moment. But the death of pious youth is associated with much that is alleviating to the mind. They leave a fragrance behind them. They are objects of pleasing remembrance. We try to soar after them into another state, and attempt to realize the mighty change which has taken place in a moment, in their views, in their feelings, in their associates, and in their employments. We regard them as tender plants, removed to a more genial clime and purer atmosphere. They were "trees of the Lord's right-hand planting;" and, in the paradise of our God, they will continue to blossom and bear fruit in rich abundance. They *have* adorned and blessed one world; they *will* beautify and enrich another.

The honour which God confers in this world, upon the most highly favoured of his youthful servants, is only a prelude to yet greater in the world to come. It is an earnest of "good things to come." And what imagination can conceive, or what pen can delineate, the honours which God has prepared for those that love him? To be recognized, amid the solemnities of the last day, as the children of God, and rewarded with his approbation and complacency, is honour. To hear the voice of the supreme Judge addressing them, "Well done, thou good and faithful servant," "Come, ye blessed of my Father, inherit the kingdom prepared for you from before the foundation of the world," is honour. To be admitted into the immediate presence of the Redeemer, and to be like unto him,—to associate with angelic spirits, who have ever abode in the truth, and to mingle our praises with the myriads of the redeemed, is honour. "This honour have all his saints." This honour Abijah has. He is one of the "spirits made perfect." The "good thing" which was found in him, has been developed and matured. Now there is nought but good in him. The mind, and conscience, and heart, have been cleansed, and fitted for God's service. The very purposes which he formed, and which had never reached beyond the most incipient stage, have been rewarded by God. The sincere desire has been accepted in the place of the act, and the agent has been blessed. He shall be "had in everlasting remembrance." He shall "shine as a star in the firmament for ever and ever."

The history which has formed the subject of these papers, may suggest serious reflections to two classes who read this Magazine—those who *have* had, and those who have *not* had, pious parents and friends.

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If God especially regarded the piety of Abijah in the house of Jeroboam, he cannot but regard with corresponding displeasure those who resist the holy example and pious instructions of godly parents. If the disadvantages under which Abijah was placed, increased Jehovah's complacency in the "good thing" that was found in him, so will the favourable circumstances in which others are found, heighten their guilt and doom. They will show that they are capable of resisting the most tender, kind, and subduing influences which can be brought to bear upon them. They will show how privileges may be abused, mercies perverted, and advantages thrown away. Abijah will rise up in judgment to condemn them. The very outcasts of society will be swift witnesses against them. "Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast into outer darkness."

Nor let any be discouraged by the circumstances in which they may be placed. Their disadvantages may be great—they are not insurmountable. Here was a pious youth in the most ungodly family. It could scarcely have been supposed that any "good thing" toward the "Lord God of Israel" could exist in the house of Jeroboam. But so it was, and so it has oft times been since. The very vice and profligacy which surround them, be beacons to warn them. These will show them the hatefulness of sin, and, by contrast, the beauty of holiness. They are not unobserved. There is an eye which watches, with more than parental tenderness, every struggle against sin. No "good thing" will escape his notice. No "good thing" will fail to obtain his reward.

ON THE CHARACTER OF ZACCHEUS.

BY THE REV. J. J. DAVIES.

Zaccheus was a publican; he was chief of the publicans; and, as such, was peculiarly odious to the Jewish people. Extremely jealous of their independence, the Jews were excessively galled by their subjection to the Roman yoke; and every thing which reminded them of that subjection was inconceivably offensive. Hence the odium with which the publicans were regarded. They were the collectors of the Roman tax, and the very sight of them was loathsome to the Jews in general. It must be confessed, too, that many of them were rapacious and extortionate; they exacted more than was their due; and their exactions were attended with harshness and severity. Hence they were universally odious, and their names were always associated with sinners of the lowest degradation, and of the deepest die. Zaccheus was one of this universally hated class of men; nay, he was a chief of them; he probably farmed the public revenue within a certain district.

Zaccheus appears also to have been a *Jew;* it discovered, therefore, in him a peculiarly sordid spirit, and a vicious contempt of public opinion, to have assumed, for the sake of gain, an office universally odious to his nation. As, on the one hand, it indicates great nobleness of mind, when an individual can calmly consent to have his name cast out as evil for the sake of truth, and righteousness, and goodness; it discovers, on the other hand, a spirit the most abject and sordid, when, simply for the sake of gain, a man will consent to do that which, though not absolutely wrong in itself, is universally regarded as odious. Zaccheus did this; and he succeeded in his object. He was clothed with infamy, but he robed in wealth; the people looked at him and frowned, he looked at his riches and

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smiled; they turned away from him with disgust, he regarded himself and his possessions with complacency all the greater for that.

On every account, therefore, Zaccheus was a most unpromising subject for real goodness, for genuine, vital christianity. Wealth has often proved a great hindrance to intellectual eminence, to moral worth, to humble piety; hence our Lord's emphatic exclamation, "How hardly shall they that have riches enter into the kingdom of heaven! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of heaven." The evil does not lie in the mere possession of wealth; it is not in the thing itself, but in the state of mind which, in our poor humanity, wealth is so apt to engender—covetousness, pride, worldliness, self-satisfaction. Apart from this evil spirit, wealth is a talent, an invaluable instrument of good, and may be made a blessing at once to the dispenser of it, and to the recipient of his bounty; and sometimes you find the good without the evil. Anomalies never cease to present themselves in this world. Not unfrequently we see all the pride of wealth in rags; and sometimes we find genuine poverty of spirit in the midst of earthly abundance,—the meekness and lowliness of the christian under robes of honour and the insignia of authority. But, alas! in Zaccheus it was in vain to look for any other spirit than the worst which wealth is apt to induce. He was the type of a very large class existing amongst us in the present day. He was one of those men who regard the acquisition of wealth as the sole end of existence. Nothing was valuable but what might be turned to pecuniary account; nothing was mean or unworthy by which wealth might be acquired. For this, he could sacrifice his reputation amongst his brethren, he could forfeit the esteem of his kindred, and trample on the prejudices of his church and nation.

It is easy for us, in the present day, to understand this man,—there are so many like him all around us. Life has no end and no interest to them apart from acquisition. They reckon their years, and give them a character of good or bad, only by their losses and their gains. They scarcely know that they have souls. They scarcely ever think that there is a God. They have some fear of hell, still more of the *Gazette*, and, in the midst of their wealth, sometimes even of the workhouse; but they have no idea of heaven. If God were to retire for ever from this world which he has made,—if heaven were blotted out of existence, and they had notice of it, it would occasion them no pain nor sense of loss; all things would go on with them just as before. With them there is no crime like poverty,—no book of life but a ledger,—no worth but wealth; there is no virtue like a good bargain,—no heaven like a fine estate,—no God but mammon,—no glory but dying rich. Alas! these are not men; they are unworthy of the very name; they are caricatures of manhood—mortals, in human form, in whom all that is beautiful and noble, all that is spiritual and divine, has fairly died out,—who have reduced themselves to animated machines for making money.

Our language even is infected with the tastes and habits which these men so commonly induce amongst us. Thus we speak of a man's worth: nothing is more common than to ask, *what is he worth?* and the meaning of this is not, what is there in him of real virtue, of true nobleness, of imperishable good? but the meaning is, how much money, or money's worth, does he possess? what is there standing to his account, of broad acres, of substantial houses, of good bank stock? The first enquiry respecting a man of any note, who has left this world for another, is, *what did he die worth?* and the meaning of this is not, what works do follow him? what schemes of philanthropy or piety did he originate or sustain? what was there in him, or what did he leave behind him, which will render his name fragrant to the world, and will embalm his memory in the

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affections of all who knew him?—the meaning is simply, what, in the shape of hard cash, or of that which is convertible to it, was he obliged to give up when he left this transitory scene, and went, stript of every thing but his responsibility, his consciousness, and his character, to render in his account at the supreme tribunal? Nothing is more common than to speak of a man's *will:* has he made his will? What is his will? emphatically HIS WILL?—that which most concerns him, and which, above all things, is most deeply interesting to him;—and this refers almost exclusively to the disposal of his property. Thus we speak also of a man's *effects:* what effects has he left? Oh, ominous word! what has he *effected* in this world? what good has he done? who are the better for his having been here? Whom has he relieved when in want,—clothed when in nakedness,—instructed when ignorant,—comforted when sad? Where are the blind to whom he has been eyes,—the deaf to whom he has been ears,—the lame to whom he has been feet? Ah! no; these are not amongst his effects. These are not the things which are named effects in our days. His effects—the effects of having been in this world—are seen in those houses, and lands, and parchments, which tell how much money he has made, and—left behind him.

Zaccheus, we say again, was one of this class to whom money, or money's worth, is every thing; and how unlikely that he should ever have entertained the Saviour, and have yielded his heart to the influence of the Saviour's love. Yet so it was. Zaccheus, the avaricious, became a new man. He who had known no good, no God, but wealth, and had shown himself ready to sacrifice reputation, friendship, every thing to this idol, became the disciple of the humble Prophet of Nazareth, and was imbued with the generous and self-denying spirit of his Master. Who can contemplate this spectacle without admiration, without surprise, without profit? How important that we should know clearly what made this man a new creature, and whether the same mighty energy may be secured and exerted still!

TEARS FOR THE DEAD.

BY THE REV. J. R. GILES.

No! no! it is not for the joys that are flown
With the lov'd ones removed from the earth;
Nor are they the tears of the dreary and lone,
That sadden the hours of my mirth.
Not a sigh do I heave, that the sky should restore
The spirits that thither have fled;
But I weep that, when near me, I lov'd them no more,
Nor felt what I feel for the dead.

How many a pang had haply been spared,
How many a tear wiped away,
How many more proofs of endearment been shared,
Had I felt what I'm feeling this day!
But little I thought, though upon the grave's brink,
Of the day I should watch their decline;
As the bright stars we gaze on, we never can think
Will cease on our pathway to shine.

For those whom we love, could we cherish while here,
The tenderness felt for the dead;
How sweet, to the mourner, O then were the tear,
Bereavement compelled him to shed;
But tears for the dead, that remorsefully flow,
We as vainly though tenderly pour,
As the showers that fall when the lily lies low,
Which sighed for their succour before.

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Biblical.

PHILOSOPHY AND THE BIBLE.

"They shall proceed no further; for their folly shall be manifest unto all men."—2 *Tim.* iii. 9.

Paley has observed, that so manifest is *design* in all parts and limbs of animals which we already understand, that no natural philosopher doubts that any organ, of which he cannot perceive the use, really has a use. A like observation may be made on the chronology and science of the bible. Infidelity has exulted in repeated discoveries of biblical errors; they have been ostentatiously paraded; and these would-be philanthropists have exulted in consigning, to the contempt "of all men of sense," the only book which has revealed to unhappy man a religion of love! But our beloved and love-awakening bible has silently held on its authoritative and holy course. Time, of whose birth it alone gives us the register, has been its sufficient advocate; and now the christian scholar hears, unperturbed, all the cavils of the "wise in this world." So many of their most triumphant attacks have ended in such perfect nothingness, that he is sure each new difficulty will end to the honour of the bible.

First, astronomy alleged that this earth was such an insignificant speck in the known creation, that to suppose the christian redemption wrought to save it, was utterly absurd. The *telescope* and mathematics had proved this world too little for a Divine salvation! But, unfortunately for the scorner, his *microscope* disclosed as vast a portion of the universe invisible through littleness, as the telescope shewed to be invisible through distance. Man was proved, in fact, to be, as it were, the very *middle point* of creation!

After the astronomer came the geologist, shouting, "Great is the science of the philosophers! geology has convicted the first chapter of Genesis of utter ignorance. The globe on which we live is myriads of years old; Moses says, not quite 6000!"

"Indeed," the believer coolly replied, "we'll grant you all you say; turn, however, again to the first chapter in Genesis: 'In the beginning, God created the heavens and the earth.' Good: now, geologist, what follows?—'and the earth was without form and void, and darkness was upon the face of the deep.' Is not that the very doctrine of your geology?" "It is." "Does it say how long this period of confusion, prior to man's creation, lasted?" "No." "Well, then, is it not natural to extend it to any length your facts can demonstrate?" "It is." "Moreover, amongst all your fossil remains you find none of man?" "I do not." "Then man must be a comparatively *new* creation?" "He must." And thus has geology witnessed to the main fact in revelation, that God created man about 6000 years ago. About lesser points, the believer may well say, wait but a little longer, and we will summon you to give evidence for the Pentateuch on them also.

Then came forward chronology, proclaiming, "I can show that Moses was but an ignoramus, compared with"—(with whom?) "with Chinese, with Indians, with Egyptians." "But we had always thought Moses, at least, knew all the wisdom of the Egyptians!" "No such thing. A temple there at Denderah, built long before Moses was born, has astronomical figures which run back 15,000 years before Christ!" so exclaimed a French philosopher; but, alas, another French philosopher deciphered the puzzling hieroglyphics, and the temple, with its zodiac, turns out to have been built in the late era of the Ptolemies! and, according to others, about the time of the birth of Christ!!

"But, then, the Babylonish reckoning of 430,000 years between the world and the deluge!—the Hindoo accounts of their god-kings reigning 30,000 years before Christ!—the temple of Thebes in Egypt, built more than 26,000 years before Christ!" Poor Moses!! But why not add, also, the Japanese account of an embassy to their country from the great Mogul, from Hindostan, in the year 500,000,000,000,079,123,450,000? No; the folly has recoiled on itself. "A few years before Christ, all oriental nations, except the Hebrews, are utterly destitute of history." "The ancient history of the Egyptians is a labyrinth where chronology has lost its thread." "The actual condition of the present continents points to an origin not beyond 6000 years ago; and this is one of the most certain, though least expected, results of geology."

Such are the testimonies of the first chronologers and geologists of the present age. We have been unable to refrain from

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somewhat of the style of Elijah towards the prophets of Baal; we cannot but look with unmingled contempt, on learning catching at every shadow of a plausibility to invalidate the book which learning ought to deem its most precious treasure. As scholars, these men would delight in a book which authentically narrated the tale of man's origin and early history; the enmity to the history is nothing else but enmity to the divine element mixing so largely with it, and like all enmity to the Divine, must expose itself to deserved shame.

Let the young be on their guard against the shallow insinuations of haters of the bible. There is not a *scientific* argument against it, which any learned infidel would not be ashamed to pass in the company of a learned believer. And oh, let the humble, unlettered believer rejoice that the witness he has has *within him* to the worth of his dearest treasure, is abundantly corroborated, *from without*, by a cross-examination of the very witnesses summoned against it.*

Tales and Sketches.

EFFORTS FOR USEFULNESS.

DISTRIBUTION OF TRACTS—A TRACT ACCOMPANIED WITH A SIGNAL BLESSING.

It was about the year 1812, that in the discharge of my professional duties, I was requested to attend on Lieut. R., who was the subject of severe but transient disease. I had been struck with the personal appearance and honourable conduct of this young officer. I think I never knew a handsomer man of twenty-five—one of more pleasing manners, or more gentlemanly feelings. He was universally beloved and respected; and for these circumstances his company was so generally sought after, that he became devoted to all the follies and unsatisfying pursuits of pleasure, falsely so called. On recovering his usual degree of health, he called on me to request that I would report him off the sick list; and, at the same time, tendered me some pecuniary acknowledgment for my professional services, stating, that he had been accustomed to remunerate my predecessor. My answer was, of course, that which christian principle would suggest to any honest man paid by the country. This seemed to strike Lieut. R., and he exclaimed with an oath, "Doctor, there must be something more than I thought in you Methodists:" I give you his own words.

Early in the afternoon of that day, he called at my apartments with a ticket for the theatre, which I knew he could only have obtained by paying an exorbitant price, there being two celebrated performers from London that night, which, for some time previously, had raised the box tickets to four times their ordinary value. On his presenting it to me, I expressed my sense of obligation for his intended favour, but told him that neither my principles nor my inclination would permit me to use it. Being in the act of arranging some tracts, I put into his hand "The Death of Altamont," a tract published by the Religious Tract Society, with merely observing to him, "As you seem so anxious to confer an obligation on me, put this little book into your pocket, and read it to oblige me."

He left me to dress for the theatre, to which place he went early, to secure a seat. He sat in a corner-box, and, as he afterwards told me, merely to pass away some part of the previous time before the play began, he took the tract from his pocket, and began to read it. So signal and mighty were the operations of the Spirit of God on his mind, that he became wholly and exclusively absorbed in the contents of the tract; and at the termination of the play, after midnight, he left the theatre without having felt the slightest interest in the performances; to use his own words,—"Conscience was the only performer before me that night." It was about three o'clock in the morning, that, after having, on his return from the theatre, thrown himself undressed on the bed, and in vain attempted to drown the voice of God in oblivion, he came over to my apartments, and, loudly knocking at the door, requested to be admitted. As long as memory retains his

* For the substance of the above remarks, we are indebted to Tholuck's Vermischten Schriften.

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seat, I can never forget his haggard looks, and his tremulous voice. With a look of despair, and in a manner which seemed to carry with it a conviction of irretrievable ruin, he exclaimed, "Tell me, oh! tell me, is it possible that I can obtain mercy and forgiveness from the offended God of Altamont? Tell me, oh! tell me, if you really think I possibly can?" Hastily dressing myself, we sat together on the sofa, he in a state of restless agony, which expressed itself by incessant weeping and wringing of the hands, reiterating again and again the question he had just put to me. I at once led him to the throne of grace—wrestled along with him that He would reveal himself in all his mighty, enlivening, and consolatary power, who ever lives to save to the uttermost all who come to God by him. Whilst on our knees, I brought before him the boundless mercy of Jehovah, and the freeness and fulness of that salvation which whosoever will may receive, without money and without price. And it was worth living for, to witness the eagerness with which he listened to the simple tale of redeeming love, and the glad tidings of free and full salvation by faith in the atoning blood of Jesus. The same day and night he scarcely tasted food, or took any rest; and no drowning man could more vehemently call for assistance, nor any famishing man more greedily devour the means of support, than he sought for warrant in the promises of the gospel, to lay hold of the hope there set before him.

In a few days, it pleased God to enable him to cast himself as a ruined, helpless sinner into the arms of Jesus. And I can never forget the expression of his countenance, pale and languid as it was with groanings and cries, which had been his meat day and night, when on entering his room early on the fourth morning it became almost illuminated with tears of sacred joy, and he exclaimed, "I have found him whom my soul loveth, the friend of sinners, who his own self says, Him that cometh unto me, I will in no wise cast out; look at it, do look at it, in this precious book which you gave me," at the same moment holding up a New Testament, which was to him the pearl of great price. I had on the preceding day directed his attention to the following passages of Scripture, among several others, Luke ii. 10, John iii. 14—17, vi. 37, Rom. x. 4, 1 Tim. i. 15, Heb. vii. 25, 1 John i. 9, 2 Ch. i. 2. He had committed them and many other passages of Holy Writ to memory, and dwelt on them with indescribable satisfaction.

From this hour, having credited the simple declaration of truth, he went on his way rejoicing, knowing in whom he had believed, and that he would keep that which he had committed to his trust, to the solemn hour when he should be called to appear at the dread tribunal of a righteous God, where inflexible justice would be satisfied with nothing short of that robe which hides and cancels all our sins.

Within a month he was called to embark for the West Indies, and scarcely had he reached that unhealthy climate, even before embarking, when it pleased God in his mysterious providence, to arrest him by yellow fever, and in a few days to call him to the realms of perfect purity and bliss. On the day preceding his embarkation, he had supplied himself liberally with bibles and tracts for distribution to all on board, and his separation from me was one which may be imagined, but which I dare not trust myself to describe. I was to hear from him on his arrival in Jamaica, but the first account of him was an official report of his death, and this was soon followed by the return of his faithful confidential servant man, who told me, with the deepest sorrow, that after a sudden attack of fever, which deprived him of his reason, he recovered his consciousness and requested the presence of all his brother officers, to whom, in his expiring moments, he preached Christ crucified as the only refuge from the wrath to come, and the only source of solid happiness; during this time he held in his quivering hand the identical tract that he received from me before going to the theatre, and, with this messenger of mercy, grasped more firmly as life fled, he expired amid the lamentations of those who esteemed him as a man and an officer, and was buried with the tract pressed to his heart.

"I CAN DO SOMETHING."

Many years ago, when the state of religion in this country was anything but prosperous, a young lady, who had but recently professed her adherence to the cause of Christ, was retiring from the house of God, in company with a friend.

The discourse to which they had listened had been founded on the parable of the talents. The venerable and devoted ser-

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vant of God who had addressed them, conscious that his work was done—he died a few days after—had with much solemnity and feeling, exhorted his hearers to consider their obligations to their Lord, and to prepare for his approach.

Much impressed with the sermon, the two friends pursued their way in silence. At length, one of them, with much feeling and decision, exclaimed, "I can do something." She had hardly imagined this before. The dictates of conscience had often been set aside by the supposition, that but little was expected from her, and that her influence was small. But now she had discovered the contrary, and her decision was made accordingly.

As the means of usefulness which the Sabbath-school, bible class, and tract distribution associations now afford, had not, at the period to which we refer, any existence, our young christian had to mark out her own course of procedure. But this did not deter her. Near her father's residence was a small village. This was the scene of her first active endeavours. Cottage after cottage was visited. The word of truth was read, explained, and enforced. No opposition on the part of those to whom she addressed herself, was suffered to interfere with her decision, "I *can* do something."

The traveller who now may visit the pretty village of ——, will see there a neat and commodious place of worship, surrounded by a shrubbery of beautiful trees. Should he feel disposed to enter it on the Lord's-day, he will behold a large and attentive assembly, worshipping Him who is a Spirit "in spirit and in truth." Such, under God, is the result of the discovery and determination contained in the expression, "I can do something."

Years rolled on. A mother's cares occupied this christian female's attention. Her favourite motto—for such she regarded it—was not forgotten. In her family, as well as elsewhere, she found that she *could do something*. Her children were early trained in "religion's ways." Her natural affection for them was heightened and sanctified by her love of God. She often, in speaking of her offspring, uttered a sentiment similar to that so beautifully expressed by a modern poet:—

> "God gives us love. Something to love
> He lends us; but, when love is grown
> To ripeness, that on which it throve
> Falls off, and love is left alone."

Her children lived to call her "blessed." Of her two sons, both of whom ascribed their conversion to their mother's efforts and prayers, one, after preaching the unsearchable riches of Christ to the heathen with great success, has recently gone to his reward; the other now lives in his native land, declaring the same glorious truths, with the abundant blessing of God on his labours.

This pious lady has gone to her rest now, She *has* done something, and "her works do follow her." Who can tell where the result of this "something" will end? The labours of the servant have ceased, but the approbation of the Master is yet to be publicly pronounced. The effects on earth are even now visible in some degree; but eternity alone will fully reveal them. A mother's joy, a faithful servant's joy, a saint's joy, will be her's for ever.

Cannot the reader of this narrative do something? Is, my friend, the sphere of your influence contracted? Adopt the mottto—"I can do *something*,"

Does the sluggishness of a but partially sanctified heart indispose you to activity, and paralyze your efforts by indecision? Counteract the evil tendency. Exclaim, "I *can* do something," and act in the spirit of the exclamation.

Let it induce you to adopt this decision, that our Lord declares you *must* do something, or you are no servant of his.

Continue the year on which you have just entered by "doing something."

Who would wish, at the judgment-seat of Christ, to confess, "I have done *nothing?*"

F. B.

THE LOST CHILD AND THE LAMB.

A little child wandered from its mother's cottage, on the prairie, in search of flowers. Pleased with the pursuit, and finding new pleasures the more she sought, it was nearly night before she thought of returning. But in vain she retraced her steps. She was lost in the pathless meadows. The thick clumps of trees that she had passed were no guide, and she could not tell whether home was between her and the setting sun or not.

She sat down and wept. She looked in all directions, in hope of seeing some one to lead her homeward, but no one appeared. She strained her eyes, now dim with tears, to catch sight of the smoke curling from the

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cot she had left. It was like looking out on the ocean with no sail in view. She was alone in the wilderness. Hours had passed since she had left her mother's arms. A few hours more, and the dark night would be around her, the stars would look down upon her, and her locks would be wet with the dew.

She knelt on the ground and prayed. Her mother in the cottage was beyond the reach of her voice, but her heavenly Father, she knew, was always near, and could hear her feeblest cry. Mary had been taught to say, "Our Father," and in this time of sorrow, when friends were far away, and there was none to help, she called upon him who has said to little children, "Come unto me."

Mary had closed her eyes in prayer, and when she opened them, comforted in spirit, and almost resigned to her fate, willing to trust God for the future, and to sleep, if needful, on the grass, with his arm around her, and his love above her, she espied a lamb. It was seeking the tenderest herbs among the tall grass, and had strayed away from its mother and the flock, so that Mary saw at a glance she had a companion in her solitude, and her heart was gladdened as if she heard the voice and saw the face of a friend.

The lamb was happy also. It played at her side, and took the little tufts of grass from her hand, as readily as if Mary had been its friend from infancy.

And then the lamb leaped away, and looked back to see if its new-found playmate would follow. Mary's heart went out after the lamb, and she followed her heart. Now the little thing would sport by her side, and then would rush forward as if about to forsake her altogether, but soon it would return or wait until she had come up with it. Mary had no thought, no anxiety whatever as to whither the lamb was leading her. She was lost—she had no friend to help her in her distress—the lamb had found her in loneliness, and she loved it, and she loved to follow it, and she would go wherever it should go. So she went on, until she began to be weary of the way, but not of her company.

The sun was just setting—a summer sun, and her shadow stretched away before her, as if she were tall as a tree. She was thinking of home, and wondering if she should ever find the way back to her mother's house and her mother's heart, when the lamb, of a sudden, sprang away over a gentle knoll, and as she reached it, her sporting playmate had found the flock from which it had strayed, and they were all, the lamb and Mary, within sight of home. The lamb had led Mary home.

Who has not sometimes felt as this child, away from his Father's house, in search of pleasure till he is lost. He knows not whither to look for some one to guide him homeward. He prays. His eye of faith, blinded just now with tears of grief because he has wandered, catches sight of the Lamb, who leads him to his Father's house, where his tears are wiped away, and he is welcomed to the mansions, and folded in the arms, of eternal love.—*New York Observer.*

Life Insurance.

Public attention has been lately much invited to this subject. We hope not in vain. "Life insurance is, 1st, a *private good;* "because the individual connections of the "deceased are thus protected from the "misery of poverty;—2ndly, a *public good;* "because distress has not to be relieved by "any appeal to public charity."

The *great advantage* of insurance, compared with accumulating savings, is, the provision against the *uncertainty* of life. If a person live till 70 years of age, and save annually the same sum as he pays for insurance, he would probably be a gainer in no office whatever; but, 1st, would he make the *regular* effort to save the small sum required? and, 2ndly, ought any one to calculate upon living till 70? A small sum paid annually into the savings' bank, will enable a person to leave £100 at 70 years of age to his surviving dependents; but a small sum paid annually into an insurance office, will enable the person to leave £100 to them should he die the year after he has insured! Many striking facts of this kind have occured. The writer remembers a gentleman whom every one thought likely to reach old age, insuring for £6000 in three offices. He died the same year! and his widow and daughter were, of course, in temporal ease

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and comfort. At the annual meeting of the Scottish Widows' Fund, on the 7th March, the Rev. Dr. French observed, "I am a minister of the gospel; and it is well known, that, as many persons of my profession have but limited incomes, they have it not in their power to make provision for their families, unless by careful and small savings extending over a whole life; and that life would require to be rather a lengthy one, to make the provision satisfactory. But by means of an institution like this, we are able to secure for our families the savings of a long life, though we should be cut off in our prime. Our families may get the profits of a life of sixty or seventy years, though we should be cut off at thirty or forty years of age. Such being the case, I hold that parental duty and affection should make professional men, and especially ministers of the gospel, countenance and support such institutions as this. When I set out on a journey, I provide against a storm of rain by taking an umbrella or great-coat; and why should we not extend the same provident regard to the great journey of life?—why should we not provide for contingencies here, as well as in less important matters?"

It is worth while to advert a little to objections. 1st. It is said by some to imply a distrust of providence. We answer, it may be equally said to *recognise self-denyingly* the providence which has made life uncertain; and, surely, as one reason for doing so, to check our propensity to gratify present solicitations only. If God has not guaranteed me an hour longer, and if I have a house which it is mine to "set in order," I do not distrust, but humbly acknowledge his arrangements, in preventing my death from adding the sorrows of want to those of bereavement. Moreover, whatever objection lies against providing for the morrow in *this* way, equally lies against accumulating for the *future* in any shape whatever, and even against seeking to avert *any* of the evils which, by the will of God, are incident to human nature. And again, a good man who makes careful provision for his own in this way, feels *so far* more at liberty to devote his remaining income to the present requirements of his family, to charity, and religion.

2ndly. Many fear lest they should not be able to keep up the payment, and thus forfeit the whole sum insured for. We reply, *first*, the insurance policy will always sell for *something*. *Secondly*, if the party has not paid long, he has not much to lose. *Thirdly*, if he has paid long, and be reduced to want, his friends who have to aid him, will generally be glad to keep up the payment, as an indemnification to themselves eventually for their advances. *Fourthly*, we add, that the habits of self-denial, forethought, and economy which Life Insurance tends to strengthen, make the number who are *compelled* to part with their policies but small; and Lastly, as may be seen from our advertising pages, offices lend money to the insured on the security of their policies.

3rdly. Some have a superstitious dislike to being reminded every year of their death. The sum annually paid is, certainly, nothing more nor less than a tribute to our mortality. To us, this is a great *recommendation*. Serious personal acts of preparation for death in temporal things, have a natural tendency to bring the spiritual relations of death before us also. Do we not need this? If the uncertainty of life be a *fact*, can it be safe to forget it?

In some mercantile establishments, *every clerk, warehouseman*, and *porter*, are required to insure their lives to some moderate extent. We hope every father, every young couple, and *every young man who intends ever to marry*, will take the subject into careful consideration. See our advertising pages.

We deem the subject of such moral and religious importance, that we intend returning to it.

Correspondence.

A WORD FOR LETTER-CARRIERS.

"The Post-master-general has intimated his readiness to close the post-office on Sundays, in towns where a majority of the inhabitants shall express a wish to that effect."—*Bell's Messenger.*

The opinion is becoming gradually prevalent, that the delivery of letters on the Lord's-day is, in any case unnecessary, in most cases undesirable, in many injurious, and in all oppressive; and, therefore, that the sooner the practice is dispensed with, the better for all parties, whether sorters, deliverers, or receivers.

The only part of the above proposition

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likely to be questioned, is the first, viz. "in any case unnecessary." The objections which would be made to this statement, in instances of sudden death or sickness, would retain the present evil in all its strength. But we incline to think that the magnitude of importance attached to these rare occurrences, is, like all other indistinctly perceived objects, more imaginary than real. For, if we consider the history of our own letters, how rarely do we receive announcements of this kind at all, and how much more rarely on the Lord's-day, which, to say the least, is only as one to seven. That no great evil is likely to arise, may be inferred also from the experience of the metropolis, where about two millions of people have persevered in opposing the Sunday delivery. Other large towns, such as Dublin and Glasgow, have adopted the same practice; and even in those places where the custom is still kept up, many individuals may be found who either refuse to take their letters in on that day, or put them aside till the Monday morning. We have often conversed with gentlemen who adopted this practice, and have never found them expressing a wish to deviate from it.

Are we not, then, justified in saying, if London, Dublin, Glasgow, and many influential and respectable people elsewhere, can do without their letters on a Sunday, the same custom might become universal without injury, and, therefore, that all Sunday deliveries are unnecessary?

As to the other points, scarcely a word need be said; for we have all of us lamented the dissipation of our thoughts by the receipt of letters of business, of chit-chat, of accusation, of irony, on the Lord's-day. We must, therefore, have all felt, more or less, that the state of mind produced by such letters, was both "undesirable" and "injurious" in a high degree, and that we should have been gainers never to receive such letters at all, or, at all events, not as we were going into the sanctuary. We mean not by this, to advocate a morbid, sanctimonious feeling about the "Sabbath" or the "sanctuary,"—we would as carefully abstain from indulging an unkind spirit on Monday or Tuesday as we would on Sunday, and aim to go into the counting-house or workshop with a mind as much given to the "glory of God" as into our closet. But who does not know, that in order to read a book profitably, the mind must be disengaged and free? how much more, then, when the concerns of the soul—so feebly promoted even at our best seasons—are to be advanced, do we need to approach God, or examine the recesses of our hearts, with minds free from worldliness and from bias.

The "injustice" of which we speak, regards the letter-carriers themselves. Much as we rejoice in the facilities afforded by penny postage, we cannot but grieve to think, that, whereas the letter-carrier could formerly get his letters delivered, and return home in good time to prepare himself for the church or chapel, now it rarely happens his work is done before the morning service is completed,—and then, wearied in body, and jaded in spirit, he returns home unfit for prayer, or any other religious exercise, at home or in the assembly. His letters, and newspapers—and of these there is a larger proportion on Sunday than any day in the week—are left indiscriminately at the houses of the rich and the poor, the religious and the irreligious. A postman told us the other day, that in a large district in which he delivered letters and newspapers, only two persons ever said to him, "You need not come hither on the Sabbath;" one of these was a Puseyite clergyman, and the other a Wesleyan school-mistress. And yet in his district he has an Evangelical clergyman, living at a distance from all the other houses, besides Baptists, Independents, and members of various other sects. Need we say what effect such conduct produces upon the mind of a thoughtful—for such he is—a thoughtful man.

But what is the remedy? The principal difficulty arises from the danger of allowing the Government to interfere with religion. But let us look fairly into the case.

If ALL the inhabitants of a town were agreed to request the local post-master not to send letters into their town on that day, the effect would be gained without further trouble, or any appearance of governmental interference, or any injustice towards a minority.

But supposing a "MAJORITY of the inhabitants" of any town to make such request, would this be just toward the minority, and would it not encourage the interference which we so much dread?

These questions should be answered by another. Have we any right to compel either individuals or companies, or the Government itself, to work every day in the week? Can we, moreover, justify ourselves

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in making them labour for our benefit or gratification, to the injury of their *bodily* health—we will say, for example, to labour in factories sixteen hours *per diem* instead of eleven? If not, then upon what principle can we justify the compelling of individuals who act for the Government, over which we have indirect, if not immediate, control, to labour for our pleasure or profit, on a day, and at a time, when the concerns of their souls ought to engross all their attention? By what law of religion, of charity, of honesty, can we ourselves do as we please about working or resting,—going to the house of God or staying away,—while we *compel* them to stay away, unfit them for divine worship, and make them work for our pleasure? If any plead for liberty of conscience, we more. *Take*, if you please; but *give*, we say, as well as take. Let others enjóy but the *same* liberty you ask for yourselves, and the letter-carrier will have his Sunday free, as well as you.

But it may be urged, we do the postman no harm by continuing his labours on that day; he knew of this part of his work when he was engaged, and he undertook to fill the place with this drawback annexed.

But by this mode of reasoning, you at once exclude all men of religious character from the office of letter-carrier In other words, you declare that one of the most trustworthy positions in human life has such rules annexed to it, as necessarily preclude honesty and christian principle—"honesty" we say, as well as "christian principle;" for we hold it to be a universal axiom, that those who serve God faithfully, will also serve their neighbour best.

But suppose only a MINORITY to desire such a dispensation. Then, although they cannot avoid the continuance of a great evil entirely, they may mitigate its severity by written requests to the local post-master, to instruct the carriers not to deliver letters in their several families. Much labour and time may thus be saved in every district; and if all conscientious christians would at once make the attempt, it would relieve the postman,—teach him to respect christian consistency,—and afford him, every week, an opportunity of attending the ministry of the word. The amount of labour saved may be estimated from the fact, that the number of Dissenting chapels in the United Kingdom, is upwards of 12,000. If, therefore, the Dissenters alone resolved to remit the labour of these hard-working men, they might secure for every one of them leisure and rest to attend the house of God. And we are persuaded, if Dissenters were at once to set a noble example, in the course of a few months many from all sides would co-operate with them, and assist them.

Fellow-Dissenters of Great Britain! let us at once determine, that as we will not sacrifice our consciences for the luxuries of others, others shall not forfeit their consciences for the sake of us. No class of men can be more easily relieved than the letter-carriers of Britain. Let us at once relieve them of all our share in their toil, and let us plead their claims to our humanity, our sympathy, our honesty, until we see them universally relieved from delivering letters and newspapers on the "first day of the week."

Leeds. R. B.

Notices of Books.

SKETCHES FROM THE CROSS: A REVIEW OF THE CHARACTERS CONNECTED WITH THE CRUCIFIXION OF OUR LORD. TO WHICH IS ADDED, A NOTICE OF THE CHARACTER OF BALAAM. BY JOHN JORDAN DAVIES. London: Ward & Co. 12mo. pp. 361.

The contents of this interesting volume, are rich and varied. It consists of very graphic descriptions of the individuals and incidents associated with the Cross. We have Judas who betrayed him. Peter who denied him. John who adhered to him. The Apostles who deserted him. The woman who ministered to him. The Chief Priests who persecuted him. Pilate who condemned him. Herod who mocked him. The people who demanded his death. The soldiers who crucified him. The Centurion who believed in him. The malefactor who suffered with him. Joseph who buried him. The illustrious sufferers and the model characters. Besides, Mr. Davies has wisely appended to these, six articles on the character of Balaam. Our readers will perceive from this syllabus, that almost

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every variety of character will pass under review, and Mr. D. has been very happy in his delineations. Some of these sketches we have read before with great interest, and we are quite sure that our readers will rise from the perusal of them, wiser and holier men. We hope the work will speedily be in the possession of many of them. We warmly recommend it to their attention.

PLAIN FACTS FOR THE PEOPLE, IN RELATION TO THE TITHES AND REVENUES OF THE CHURCH. By J. H. TILLETT. London: Benjamin L. Green.

We sincerely thank Mr. Tillett for this valuable tract. The conclusions at which he arrives are—"1st. That there is no warrant or authority in Scripture to justify the employment of the civil power in making a legal and compulsory exaction from the people for the maintenance of the ministers of religion. 2nd. That the practice of the Church of England in respect to endowments, is at variance with the apostolical and primitive churches, which it professes to imitate. 3rd. That the tithes and church lands never were designed for the personal benefit of the clergy, but that they are only trustees, and, as such, have misapplied the funds entrusted to them. 4th. That the Protestant Clergy have not only possessed themselves of the endowments conferred for Catholic purposes; but have, contrary to the original design of tithes, cast upon the people the burden of repairing the churches, and maintaining the poor. 5th. That the legislature has full power at any time to reserve these endowments which it has conferred upon the church, and to apply them for the general good of the whole nation." These conclusions are supported not merely by *general* reasoning, but by ample *documentary* evidence. No tract published by the Anti-State-Church Association, will make Magistrates, Esquires, Rectors, Vicars, &c. and Members of Parliament too, quail, so much as the one before us. We should like every individual of the above classes to be furnished with a copy. It would certainly quell their confidence, in the grand debate of the times now rapidly hastening on,—the debate whether nine millions of the nation's money shall benefit the whole nation, or corrupt the Episcopalian sect. It is written in a remarkably calm, christian, and dispassionate tone, and is much indebted to the author's professional knowledge and habits.

TEARS FOR THE DEAD; THE WORDS BY THE REV. J. E. GILES; THE MUSIC COMPOSED, AND RESPECTFULLY DEDICATED, BY PERMISSION, TO THE RIGHT HON. LORD MORPETH, M.P., BY T. BOSS. London: R. Cocks and Co.

Our readers have already met with these exquisitely touching lines, in an earlier part of our Magazine (see page 95). They are here very pleasingly set to music by Mr. Boss, and we cordially recommend the piece to all our musical friends. It may be obtained, by order, from any bookseller.

SERMONS, BY THE LATE REV. R. COUTTS. London: J. Johnstone.

This volume contains twenty-two sermons on vital and interesting subjects. They are the productions of a highly cultivated mind, and one richly fraught with the knowledge of the truth. The great verities of religion are here commended to the conscience and the heart, and truth appears in all the freshness of the oracles of God. Though we do not fully agree with every sentiment in this volume, still we earnestly commend it to the attention of our friends.

A LETTER FROM ANN JANE TO THE PARENTS OF SUNDAY-SCHOOL CHILDREN. 32mo. pp. 16. London: Benjamin L. Green.

FOUR TALES FOR THE YOUNG. By ANN JANE:—

1. DEATH-BED REPENTANCE; OR, THE DISAPPOINTED MINISTER.
2. AMIABLE WILLIE; OR, ARE YOU READY?
3. IRISH DICK.
4. OLD BETTY AND THE RAGGED MONEY.

Each 32mo. pp. 16, with cover. London: Benjamin L. Green.

We can cordially recommend all these small publications; the writer's name itself will be deservedly a guarantee to all who have read her productions.

TRACT MAGAZINE. Religious Tract Society.

We are pleased to notice a considerable improvement in this, the first in the field of the Penny Magazines. It is a valuable tract, composed of miscellaneous pieces, and likely, on that account, to be more generally interesting. We have recently looked over several numbers, and can testify to their merits. While not containing, of course, a line which would disclose the denominational opinions of the editor, we have security that unscriptural views of baptism will not be favoured, *even by a side-wind*, the acting editor being, we are informed, an intelligent *Baptist*.

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A Portion for Children.

A CONVERSATION ON THE LORD'S-SUPPER.

Father.—Well, my child, you have read this week, as I told you, the accounts of Christ's last night with his disciples, in the first three Gospels, and can answer a few questions. Why, then, did our Lord tell his disciples to eat the bread, and drink the wine?

Child.—Christ says, in Luke, Do this in *remembrance* of me; and it reads the same in 1 Cor. xi. 24, 25, which you told me also to look at.

F. Right. Do, not forget, then, that the *true* use of the Lord's-Supper is to keep Christ in our memories. Now, what does he wish us especially to remember about him? What does he say the bread and the wine mean?

C. He says the bread is *his body* broken for us, and the wine is the New Testament in his blood, which was shed for the remission of sins. I can understand, papa, that the broken bread is like the body of our blessed Saviour, broken for us by the nails and the spears, and that the wine is like his blood being poured out for us; but why does he call it the New Testament in his blood?

F. The word Testament, my dear, should be *covenant;* and now if you turn to Exodus xxiv. 7, 8, I will make it plain to you.

C. (*reads*).* "And he took the book of the covenant, and read in the audience of the people: and they said, All that the Lord hath said will we do, and be obedient. And Moses took the blood, and sprinkled on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words."

F. A covenant means a solemn agreement between two persons. God called it therefore a covenant, when he gave the Jews the laws from Mount Sinai, contained in the four chapters before this one, and required them to agree to it; they did so, as you read. Well, sacrifices were offered, and their blood was shed and sprinkled on the people, and on the book containing the covenant, to show that the people *really* deserved to die too, instead of being received into this covenant or agreement with God. You remember what sacrifices for sin meant?

C. You have told me that they were to shew that the persons for whom they were offered deserved to die, and to shew that Christ was to be the sacrifice for our sins.

F. Right, my dear. Now the covenant which God made by Moses with the Israelites was the old covenant, and the blood of the old covenant was the blood of calves and of goats, which could not take away sin (Heb. x. 4). But the covenant which God makes with us through Jesus Christ is the new covenant, which he commands us to agree to by faith in Christ, and the blood of the new covenant is the blood of Christ, "which cleanseth from all sin."

C. Then could not the Israelites be forgiven for their sins?

F. Quite natural for you to ask; their sins could not be forgiven for the sake of the blood of the *animals* slain as sacrifices, but they could for the sake of the blood of Christ, which those sacrifices foretold. The death of Jesus took away the sins of all good men before he came,† as well as after. Do you understand now?

C. Yes, much better than I did, papa.

F. A word or two more to make it plain. The old covenant which God made by Moses with the Israelites, said, "do all these commands, and I will bless you; break *one* of them, and you are accursed;" and the blood of the old covenant could not take away sin. The new covenant says, "believe in the Lord Jesus Christ and thou shalt be saved;" and "if any man sin, the blood of Jesus Christ his son cleanseth us from all sin." So you see, the man who committed *one* sin could not be saved by the old covenant; but the man who has committed innumerable sins can be saved by the precious blood of Christ.

C. I think I shall now, papa, feel what our dear Saviour meant, when he called his blood the blood of the new covenant. But is it not wonderful that Christ should shed his blood and die for *our* sins?

F. It is, my love, every way the most wonderful thing ever done on earth, or that

* Read also Heb. ix. 18—20, referring to the same thing. † Rom. iii. 25; Gal. iv. 5; Heb. ix. 15.

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ever can be done. Nothing you read of in all the Histories of Greece, and Rome, and England, and in the Bible itself too, is so wonderful as that God should love us so much as to give his only Son for us, and Christ love us so much as to die on the cross for us. Paul says it is "the love of Christ which passeth knowledge."

C. And why do not all people who are old enough, come to remember Christ by the Lord's-Supper?

F. Ah, my child! why, indeed! Too many, alas! "care for none of these things;" too many know it would be mocking him to come, for they do not like to obey him; when they remember him at all, it is only to wish they did not,—for all who do not love Christ and *try* to obey him, are afraid to think of him. They know they must meet him at the judgment day. But there are a few who sincerely love the Saviour, but who are too timid before men to tell us what they wish, or so humble before God that they do not think themselves worthy of the privilege of joining in this service.

C. But can any of us be worthy enough, papa?

F. Certainly not worthy, my dear, of the wonderful love which we remember in it; no, we celebrate in the Lord's-Supper love of which we are utterly unworthy. But let me ask you a question as to the time when Jesus gave us this service?

C. Was it on the night on which he was betrayed, and while they were eating the passover?

F. It was; you recollect reading about the passover in Exodus xii.

C. Yes, I do, papa; it was begun when God saved the Israelites from their slavery in Egypt, by slaying all the first-born of the Egyptians, and the Israelites were to slay a lamb and sprinkle the blood on the door-posts, and the destroying angel passed over their houses, and did not slay their children.

F. Yes, and they were to slay and eat this lamb every year at the same time, to keep it in mind for ever. Now, why was this a natural time for our Lord to appoint the Lord's Supper in remembrance of his death?

C. Oh, I see what you mean, papa. The passover supper of the Jews kept in mind God's saving them from being slaves in Egypt, and the lamb being *slain* to save their first-born; and the Lord's Supper is of keep in mind our being saved by the blood of Christ, as of a lamb without blemish, and without spot; am I not right?

F. Quite, my dear; only that you have left out that we are slaves too, slaves to sin, a far worse slavery. I may add, that Paul says, "Christ our passover is sacrified for us (1 Cor. v. 7); for the lambs sacrificed at the passover pointed to Christ's death, like all the other sacrifices. So we may say, that the passover supper pointed forward to Christ's death, and the Lord's supper points backwards to it.

C. And I read in the 11th chapter of Corinthians, it was that same night in which he was betrayed.

F. Yes, think of that, my child. There was no Lord's-supper *before* that night,—there *has* been one ever since. Men have often used it very superstitiously, yet it always has spoken of *that* night. No other service by which we worship God *began* as this does with our Lord's own hands. He says by it, "remember your *betrayed* friend. Remember *that* night, betrayed by one apostle, deserted by all, sweating great drops of blood for you in Gethsemane, seized, tried by the Jews, by Pilate, by Herod, and by Pilate again, at last (about nine o'clock the following morning, and after such a night, in the hands of sinners) nailed to the cross! Remember that darkest of nights since the creation, the night in which I was betrayed."

C. Indeed, dear papa, it is a very solemn service. It ought to make us thoughtful of Christ; but I had almost forgotten to ask you why I have heard it called the "sacrament" and the "ordinance?"

F. The word sacrament I much dislike, and never use it; it has no plain meaning; that is reason enough for a sensible person to lay it aside; and it has been so superstitiously used, that all the meaning it has is bad rather than good. Ordinance merely means that Christ *appointed* it, which, however, is true of a great number of other things.

C. And I know I have heard of the clergyman taking it to sick people when they think them dying.

F. Yes, my dear. It is one of the superstitions of Popery to do so, and I am sorry to say it was left in the Church Prayer-book, as well as Infant Baptism, and several other things which the best people in the Church of England wish to see taken out. If ever the pious people in the Church become the most numerous, be sure they will

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put an end to all such things. I have known people who have lived all their lives without any care for religion, feel quite sure of going to heaven because the clergyman gave them the Lord's-supper just before they died.

C. Dear papa, what a mercy it is to be taught better, when we are children like me.

F. May God, my dear, hasten the time when every parent shall teach his children to love the Saviour, and every child shall sing hosannas to his name.*

Obituary.

THE BELOVED DEACON.

Mr. Stephen Chappell, who, for eighteen years, was a deacon of the Baptist church at Staines, Middlesex, finished his course honourably on February 18th, 1848; and, while the sorrow of surviving friends is alleviated by the assurance, that their loss is his eternal gain, his removal will be painfully felt by the church he so long and faithfully loved and served.

Our departed friend was born of respectable parents, and, in early life, associated with gay companions, pursuing the pleasures of this world as his chief good. He then attended the parish church at Chobham, and there, under the ministry of that eminent servant of God, Mr. Cecil, the Lord led him to choose better companions, and nobler pleasures. With all the ardour of his first love, he often referred to the text, which was made the power of God to his salvation. Mr. Cecil was preaching from Acts xv. 14, and that God who opened Lydia's heart, opened the young man's heart to receive Christ as the hope of glory.

It was about twenty years ago, that our revered friend, who had removed to a farm a few miles from Staines, first attended the Baptist chapel in this town, and there the Lord blessed the word to his comfort and establishment in grace, so that he was baptized on a profession of his faith in Christ on the 1st of February, 1829, and the next year he was chosen deacon.

As his friends and connexions belonged to the State Church, efforts were not wanting to deter him from leaving the Establishment. A clergyman lent him a book written by Mr. Jerram (Mr. Cecil's successor at Chobham), on the validity of Infant Baptism, &c.; but, instead of answering the end designed, it was the means of convincing another branch of the family, that Infant Baptism is a tradition of men, and Believers' Baptism an ordinance of Jesus Christ.

That precious faith which led our beloved brother to embrace the Saviour and to follow him, led him to hold fast his profession to the end, and his path, though it led through some deep waters of tribulation, was like that of the sun which shineth more and more unto the perfect day. Well would it be, if every church had such deacons, and every minister such a friend.

In referring to his character it may justly be observed, that he was faithful to every trust, and studied to have a conscience void of offence, towards God and towards man. His piety was the religion of the heart,—affectionate, spiritual, fervent, and sincere. His love to the house of God, and the worship of God, was so great, that no distance, expense, or fatigue, prevented him from being in his place, not only on the Sabbath, but also at every week evening service; and it is believed that he was not once absent for nineteen years when he could possibly have been there. His strict fidelity and integrity,—his concern for the peace and prosperity of Zion,—his humility and unchanging friendship will not soon be forgotten. These lovely traits of christian character are recorded not as eulogiums upon the dead, but to the praise of the glory of that grace which produced them, and that living christians, and especially deacons, may follow his bright example, who is now, through faith and patience, inheriting the promises. His motto, in life and death, was, "By the grace of God I am what I am."

* Our readers will observe, from an advertisement on our cover, that these Dialogues, of which the above is the last, have been reprinted in a neat and extremely cheap form, for extensive circulation in our Sunday-Schools and among our young people. They may be obtained by any friends from the person from whom they procure the Magazine.

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On Monday evening, the 24th of January, he was present at our Annual Missionary Meeting, and appeared as well as usual; but, on the Thursday following, he was seized with inflammation in some vital part, and, although his mind was evidently affected by the disease, he was able at intervals to express his entire dependence on Jesus and his cordial resignation to the will of God. When his pastor reminded him that he had an all-sufficient Saviour to trust in, who would never leave him, nor forsake him, he replied, "Ah! it would be sad indeed, if I had not; what should I do if I had a Saviour to seek now? I have enough to do to struggle with the pains of this poor dying body; I am resting on Christ alone; I can rest nowhere else now; He is my foundation—my only one." Being told that he was passing through the Valley of the Shadow of Death, and asked if he was willing to depart and be with Christ, he said, "Father, not my will, but thine be done." His last words were, "Guide me all my journey through." The prayer was answered, and our beloved friend fell asleep in Jesus without a struggle or a sigh, on the 18th of February, in the 68th year of his age.

A funeral sermon was unnecessary; his life had been a living epistle, and by it, he being dead, yet speaketh: nevertheless, his death was improved by his pastor, on the 27th of February, to a large and sympathising audience, from Hebrews xiii. 7—8, "Whose faith follow, considering the end of their conversation, Jesus Christ the same yesterday, and to day, and for ever."

May the Lord sanctify the bereavement to surviving relatives, and a sorrowing church; and may all who read this memoir, follow him as he followed Christ, and finally rejoin him in the mansions of glory.

MRS. HANNAH GREEN.

Mrs. Hannah Green, member of the Baptist church, Ringstead, Northamptonshire, died February 2nd, 1847, in the 56th year of her age, and the twenty-third of her membership.

Our departed sister was a native of Ringstead, her father being clerk of the parish for many years, and enjoying the respect of his neighbours generally. She was, of course, brought up in the belief of the doctrines, and practice of the ritual, of the Church of England; and she adhered to them until she was about thirty years of age, when she began to attend the Wesleyan chapel; but after a time she was found under the ministry of the word among the Baptists. Under the means thus enjoyed, the Lord was graciously pleased to meet with her. A great and important change passed over her; the foundations of her former hopes were dissolved, and she was laid under a deep concern to know what she must do to be saved. Before this, she had lived under the impression, that she was prepared for heaven by baptismal regeneration,—that she had, in baptism, been made a member of Christ, a child of God, and an inheritor of the kingdom of heaven; and this system she may be said to have fairly tried; but, when she became truly enlightened, she discovered, that what she had been thus taught to believe and do, was deceptive; that her former religion was but a form without life. Convinced of the worthlessness of her own righteousness, and of the folly of trusting to any external work done by man upon the body, she fled for refuge to the hope set before her in the gospel, and discovered the preciousness of a Saviour's blood and righteousness.

To sketch the character of Mrs. Green is a pleasing task. Although naturally of a benevolent disposition and attractive deportment, the power of divine grace to purify, elevate, and sustain, was strikingly displayed in her. Her morals were irreproachable, and her conduct, as daily witnessed by her family and neighbours, was highly exemplary. As a wife she managed her affairs with discretion, being constantly diligent in business, "as well as fervent in spirit, serving the Lord." As a mother, she trained up her children to fear God, and to a constant attendance on the means of grace. As a neighbour, she was highly esteemed, and her loss is deeply and widely deplored. And, as a church member, her example was bright. Her attendance on the means and ordinances was constant and devout. In her zeal for the cause of Christ, and her efforts to promote it, she resembled the woman, of whom Christ testified, that she did what she could. She was a mother in Israel, and, as she advanced in years, she became increasingly useful in the church. If an extra effort was required, she would say, "We must all unite, and it can be done." If any became slack in attendance on the means, she would say, "I must remind them;" and her suggestions, in either case, characterized by sincerity and affection, and accompanied by suitable actions, were always well received, and generally successful.

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Her last illness was short and very severe. She was able to converse but little. From the suddenness of her departure we were denied her dying testimony; but we had her living one, which enables us to believe unfalteringly, that her ransomed soul now mingles with the throng around the throne. "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them."—*Rev.* xiv. 13.

Miscellaneous.

CHRISTIAN RESIGNATION. — More than twelve months ago, I went—pursuant to the request of a poor, but benevolent-hearted woman in my neighbourhood—to visit an indigent man, deeply afflicted. On entering the cottage, I found him alone, his wife having gone to procure him milk from a kind neighbour. I was startled by the sight of a pale, emaciated man, a living image of death, fastened upright in his chair, by a rude mechanism of cords and belts hanging from the ceiling. He was totally unable to move either hand or foot, having more than four years been entirely deprived of the use of his limbs, yet the whole time suffering extreme anguish from swellings at all his joints. As soon as I had recovered a little from my surprise a seeing so pitiable an object, I asked, "Are you left alone, my friend, in this deplorable situation?" "No, sir," replied he, in a touchingly feeble tone of mild resignation—nothing but his lips and eyes moving as he spoke—"I am not alone, for God is with me!" On advancing, I soon discovered the secret of his striking declaration; for his wife had left on his knees, propped with a cushion formed for the purpose, a bible, lying open at a favourite portion of the Psalms of David. I sat down by him, and conversed with him. On ascertaining that he had but a small weekly allowance certain, I enquired how the remainder of his wants were supplied. "Why, sir," said he, "'tis true, as you say, seven shillings a week would never support us; but, when it is gone, I rely upon the promise I find in this book: 'Bread shall be given him, and his water shall be sure;' and I have never been disappointed yet; and so long as God is faithful to his promise, I never shall." I asked him if he ever felt tempted to repine under the pressure of so long continued and heavy a calamity. "Not for the last three years," he said, "blessed be God for it;" the eye of faith sparkling and giving life to his pallid countenance while he made the declaration; "for I have learn from this book in whom to believe, and though I am aware of my weakness and unworthiness, I am persuaded that he will not leave me nor forsake me. And so it is, that often when my lips are closed, and I cannot speak to the glory of God, he enables me to sing praises in my heart." This and much more did I hear during my first visit. And in my subsequent visits (for I am not ashamed to say, that often, for my own benefit, have I been to the cottage of this afflicted man), I generally found him with his bible on his knees, and uniformly witnessed like resignation, flowing from the blessing of God upon the constant perusal of his holy word. He died with "a hope full of immortality," and is now gone to "the rest that remaineth for the people of God." And gladly would I sink into the obscurity of that same cottage, gladly even would I languish in the same chair, could I but enjoy the same uninterrupted communion with God, be always filled with the same "strong consolation," and constantly behold, with equally vivid perception, the same celestial crown sparkling before me.—*Dr. O. Gregory.*

THE PRICE OF THE CHRISTIAN'S FREEDOM.—You have been redeemed: estimate the vast transformation which in that one word is involved. You were alienated; now you are "brought nigh." You were darkness; now you are "light in the Lord." You were outcasts; now you "have a name better than that of sons and of daughters." You were the children of wrath; now you are the heirs of mercy. You were travelling to hell; now you are rising to heaven, and heaven will soon crown you with the ineffable fruition of its glories. And consider the immense price and cost, at which that deliverance with all its glorious consequences, has been secured. Go to Bethlehem; see the babe "laid in a manger, because there was no room for him in the inn:" follow him on till as a humble youth he was employed in subjection to his earthly parents, apparently unnoticed and unknown: follow him still to his public ministry; watch him wandering homeless and houseless among the deserts and mountains of Judea, and, while the "foxes had holes, and the birds of the air had nests, he had not where to lay his head." Go to the garden, and watch him, as he prays in the anticipation of his sorrows, so that his very sweat became (as it were) great drops of blood falling down to the ground; then away to the judgment-hall, where he is accused of blasphemy. He is spit upon; he is buffeted, he is smitten with the palm of the hand; he is scourged; he is clothed in purple and crowned with thorns; he carries a cross to the mount of murder, and when he has reached it, they drive the rugged nails into his hands and feet, and rear him up between

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two malefactors, a spectacle of ignominy to heaven and to earth; there in mysterious agony he cries, "My God, my God, why hast thou forsaken me?" And he dies; he dies *for you;* and you have to follow him upwards to heaven, and see him there, with all the marks of his sufferings and of his death, pleading that death and those sufferings *for you!* And now for the love. You must, brethren, as a result of your deliverance, be filled with love, and love is heaven. —*James Parsons.*

THE VALUE OF THE BIBLE.—Of all the books which God has bestowed on this apostate and orphaned creation, we are bound to say, that the bible is the noblest and most precious. We bring not into comparison with this illustrious donation, the glorious sun of light, nor the rich sustenance which is poured forth from the storehouses of the earth, nor that existence itself which allows us, though dust, to soar into companionship with angels. The bible is the development of man's immortality,—the guide which informs him how to move off triumphantly from a contracted and temporary scene, and grasp the destinies of unbounded splendour—eternity his life time, and infinity his home. It is the record that tells us that this rebellious section of God's unlimited empire, is not excluded from making comparisons; and that the creatures who move upon its surface, though they have basely sepulchred in sinfulness and corruption the magnificence of their nature, are yet so precious and dear to him who first formed them, that he hath bowed down the heavens, in order to open their graves. Oh! you have only to think, what a change would pass on the aspect of our race, if the bible was suddenly withdrawn, and all remembrance of it swept away, and you arrive at some faint notion of the worth of the volume. Take from Christendom the bible, and you have taken the moral chart by which alone its population can be guided. Ignorant of the nature of God, and only guessing at their own immortality, the tens of thousands would be as mariners tossed on a wide ocean, without a pole-star, and without a compass. The blue lights of the storm-fiend would burn even in the shrouds; and when the tornado of death rushes across the waters, there would be heard nothing but the shrieks of the terrified, and the groans of the despairing. It were to mantle the earth with a more than Egyptian darkness; it were to dry up the fountain of human happiness; it were to take the tides from our waters, and leave them stagnant, and the stars from our heavens, and leave them in sackcloth, and the verdure from our valleys, and leave them in barrenness; it were to make the present all recklessness, and the future all hopelessness, the maniac's revelry, and the fiend's imprisonment, if you could annihilate that precious volume, which tells us of God and of Christ, and unveils immortality, and instructs in duty, and leads to glory. Such is the bible. Prize ye it, and study it more and more. Prize it, as you are immortal beings; for it guides to the New Jerusalem. Prize it, as ye are intellectual beings; for "it giveth understanding to the simple."—*Melvill.*

A TEST OF PIETY.—What sacrifice would it be to a man who has £500 a-year, to devote annually £100 to the purposes of religion and intellectual improvement; to another who has £1,000 a-year, to devote £300; and another who has £10,000, to devote £4,000 annually for the same object? It would not deprive any one of them either of the necessaries or of the luxuries of life, or of anything that contributes to comfort, honour, or sensitive enjoyment. It is now high time that the sincerity of a profession of Christianity should be tried by the test of pounds, shillings, and pence. That man who refuses to come forward with his wealth, when it is proved to be requisite for the purposes alluded to, ought not to assume the name of a Christian. He has never felt the influence of that divine maxim of our Saviour, "It is more blessed to give than to receive." He virtually declares that "laying up treasures upon earth," providing fortunes for his family, keeping up a certain rank of society, and living in luxurious abundance, are matters of far greater importance than the approach of the millennium and the regeneration of the world. If a man is in doubt with respect to the existence of religious principle in his soul, I know not a better test than this by which to try the sincerity of his Christian profession. Is he willing at the call of God to give up a portion of his possessions to his service, and even to "forsake all" to prove himself "a follower of Christ?"—*Dr. Dick.*

THE UNPAID VOW.—He was sick,—he was near unto death, and the world was receding from him, and hope was like a dying taper, and sore was the body's agony; it was not like that pang the soul felt when the prospect of parting was before it, and the remembrance of the sunny day and starry night, and spring with all its awakened beauties, and the charm of friendship, and the exultant feeling of health, and the comfort of home, and all that enchains to life—all to be left behind, came to his heart. Oh! it was a confused mingling of pain, and regret, and dread. All was dark—all was wild. He "mourned sore like the dove —he chattered like the swallow." Then he cried unto God, and petitioned Jesus. And when his strength failed, he moaned a piteous prayer; and "Oh!" he said, "if I might be spared,—if God would but raise me up, I would sin no more, and I would never forget the goodness; I would be faithful, and my whole life should be a demonstration of my thankfulness." And God heard, and raised him up, and once more he went forth into the world. But the promise he made to his Maker he broke; and in the oath wherewith he bound his soul, he perjured himself; and when one reminded him of that which should have been *burned* upon his memory, he smiled. "My soul, come thou not into his secret; mine honour, be thou not joined to his assembly."—*Dr. Nevins.*

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Intelligence.

THE FRENCH REVOLUTION.

Many of our readers will probably wish for a *brief* record, in "The Church," of the principal facts of this momentous event. The church lives in the world, and these "overturnings," are all eventually to forward its interests. Half a century ago, the Established Popish superstition had filled France with infidelity, and the oppressions of her monarchy and aristocracy drove her to a bloody revolution. Europe, and England too, wickedly combined to replace the detested Royal family on the throne. Charles the Tenth so violated the new charter, that, eighteen years ago, he was ignominiously expelled, and Louis Philippe, who was thought to have learned wisdom in adversity, was seated on the throne as a "citizen king." He had a noble opening before him to become the most loved and powerful monarch of Europe; he abused his power to enrich himself, to aggrandise his family, to destroy the liberty of the press, to drive Protestant Missionaries from Tahiti, to conquer the north of Africa, and confer governments on his children, and to create an immense army; to accomplish all this, he bribed, beyond all precedent at home, and cheated Foreign Governments by undisguised lying. All that cunning avarice and ambition could prompt, he did; and, up to the last hour, he told an Englishman in his palace, to stay and see how easily he could put down a mob! 100,000 bayonets around him, he believed himself secure; yet the next hour he fled—a fugitive too despised for even the mob to care to molest him. He has left the new Republic the legacy of an immense debt, during the last 268 days of his reign having spent £44,000 per day more than he received. He had spent even nearly all the deposits in the *Savings Banks!* One of his disgraceful laws prohibits more than twenty persons meeting for political purposes! Wishing to make the utmost of this, he, and his *Protestant* minister Guizot, put down, by it, the meetings for worship of some pious Baptists; they prosecuted them from court to court,—they succeed,—Religion weeps,—Tyranny flourishes its newly furbished law with fresh confidence,—it threatens with it a Reform banquet,—but the law which had been wantonly misapplied to Baptists, was destined by their God to be shivered to pieces by its very next stroke! All the "shams" of ages were swept away in an instant. The throne and aristocratic titles were utterly abolished! "Factions are *now* at an end," said the chief leader, the noble Lamartine; "LIBERTY, EQUALITY, AND FRATERNITY, are the fundamental principles of French government for the future." *Slavery* is abolished, the Press is freer than in England, even the stamp duty on newspapers being given up. Every male of 21 is declared an elector. Vote by ballot, and equal constituencies are agreed on. The difficulties are very great, yet, at the time of our going to press, all was tranquil, and we trust will continue so, since they have paid the homage to God and man, of declaring religion *entirely* free, and of asking the prayers of *all* religion's ministers for the peace of the Republic which deals equally by all! *M. Cremieux, who stoutly defended the Baptists, is now the Minister of Justice!* while Louis Philippe and Guizot, their persecutors, have sought an asylum in England, whose Government they have most basely deceived! Such retribution for crafty wickedness, which, for eighteen weary years has been grieving every noble and every christian heart in Europe, must reassure, in every devout mind, the conviction of a Providence which "taketh the wise in their own craftiness."

PROGRESS OF THE GOSPEL IN BOLLINGTON,

Bollington is a village in Cheshire, about three miles from Macclesfield, and it contains a population of between seven and eight thousand. In it are a church and three Methodist chapels, and once a fortnight an Independent minister from Macclesfield holds a meeting in a private house; but, until very recently, the Baptists have done nothing towards evangelising its benighted inhabitants. Some time ago one of the brethren from Gillbent went to reside in it, and invited me to go once a fortnight to preach in his house. Being anxious to extend my labours, I gladly complied; but, after preaching a few times, the house became too small to accommodate the people, and we were encouraged to rent a room, which will seat from 120 to 130, and to meet every week, instead of once a fortnight as before. In a few weeks five persons were brought to the enjoyment of peace with God, and three of them were soon after baptized in a canal at one end of the village. Arrangements were then made for securing them one service on the Lord's-day, and as there were six disciples they were formed into a church.

On the 8th of November, 1847, we began a series of meetings, which had been previously advertised, and every night throughout the week we proclaimed the great truths of salvation. Every night from 160 to 200 persons crowded into the room, numbers stood listening outside, and scores went away unable to hear. After the first night they came an hour and a half before the time in order to get admittance, and it was the opinion of all, that could we have had a place capable of containing 600 or 700, it would have been crowded as much as was the room. The interest and anxiety of the people evidently deepened; and in every meeting had we manifest tokens of God's presence and blessing. Through the blessing of God upon the week's meet-

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ings, twelve have been led to "rejoice in Christ Jesus," having "no confidence in the flesh; ten of whom have been already baptized.

Could a chapel now be erected in Bollington, and a zealous and talented preacher sent to labour in it, I am persuaded that in a few months a congregation of 500 or 600 would be obtained. A christian brother, whose zeal in the good cause is unquenchable, and to whose liberality we are indebted at Gillbent, has promised that if trade and commerce revive, and if we can obtain what will erect a chapel, he will give us £50. Here is an example worthy the imitation of wealthy stewards for Christ; and if a few such will, in this spirit, respond to this appeal, we shall ere long be enabled to rear an edifice in a neglected and populous village, in which shall be preached the everlasting gospel of Jesus Christ.

In the meantime, we intend to continue sowing "precious seed," in the expectation of gathering, at no distant day, bundles of "sheaves." We also purpose introducing "The Church" among the people; and, believing it is worthy the support of the churches generally, we have resolved to do our utmost to extend its circulation.

J. ALCORN.

BAPTIST THEOLOGICAL EDUCATION SOCIETY.

The third annual meeting of the above Society, was held at New-Park-Street chapel, on Tuesday evening, March 7th,—the treasurer, Joseph Fletcher, Esq. presided. The report stated, that out of a considerable number of applicants for the benefit of the institution, the committee had selected ten, of whom four had completed their two years' course of study, and were now settled as pastors; and that concerning the remaining six students the most favourable reports were received from their respective tutors. The treasurer's account showed that the balance in hand, together with the subscriptions of the coming year, would be barely sufficient to defray the expenses chargeable to the conclusion of the term of the present students, and, consequently, unless more assistance was speedily afforded, the experiment which had hitherto been evidently successful, must soon close. The meeting was addressed by Brethren Aldis, Branch, S. Davis, Denham, George, Russell, and Smith, all of whom expressed their full conviction that the society was eminently adapted, under God, to train up such Pastors as many of our churches require, and that it was worthy of receiving liberal support. Congregational collections are earnestly requested during the present year. Subscriptions and donations will be thankfully received by the treasurer, Joseph Fletcher, Esq. Union Docks, Limehouse; by the secretary, the Rev. John Cox, Woolwich; or by the collector, the Rev. S. Davis, (late agent to the Baptist Irish Society), 29, Trafalgar-Square, Peckham. The collector will be happy to visit any localities where subscriptions are likely to be obtained. Correspondence on this subject with the secretary is respectfully invited.

ARCHBISHOP OF CANTERBURY.

We are glad, in one sense, *to* record that a good man, as report says, J. B. Sumner, late Bishop of Chester, is raised (?) to the Archbishopric of Canterbury. We are glad that a persecutor is not advanced to such power and wealth. We are glad that Puseyism is not honoured with rank and golden rewards; but we are sorry for any good man to be placed in such an entirely *anti-christian* position. It always grieves as much as pleases us to hear of good men being made even *bishops*. An English Bishopric we conceive to be an office and rank as unscriptural in principle as that of the Pope himself,—a peerage, a rich barony, supreme power in ecclesiastical courts over clergymen, and cruel powers against conscientious Dissenters. Surely it must be "easier for a camel to go through a needle's eye, than for a bishop to enter the kingdom of heaven." There is not only the hindrance of which our Lord then spoke, but the hindrances, magnified manifold, which made priests, scribes, and lawyers, the enemies of his people. We well remember that when Dr. Ryder, a pious country clergyman, was made a bishop, some of his pious church friends expressed their fear of his retaining his spiritual-mindedness. Mr. Foster hearing of this slyly enquired, "Are, then, Bishops, Sir, *non-conductors* of the Spirit?"

WAR.

From an excellent address by the Peace Society, we make the following extract:—"The people of England are far more heavily taxed than any other nation under heaven, as the following comparative statement will show:—

Taxation per Head per Annum among the Principal Nations.

	£.	s.	d.
The United States	0	9	7
Russia	0	9	9
Austria	0	11	6
Prussia	0	12	4
France	1	4	0
England	2	12	6

And wherefore is this? It is because 17s. 6d. out of every pound they pay, is brought upon them by the *past or present cost of war operations and establishments.*"

Our Government, at this time of unparalleled distress, both amongst operatives and masters, has had the boldness to spend two millions more than had been voted them, chiefly on military objects; and to propose additions to the army, and calling out the militia, in a time of profound peace! A standing army is, to a free nation, a standing curse. It has rapidly augmented during the thirty years' peace! and will go on augmenting, unless all classes do their duty, by compelling their representatives to refuse money for such an object. The clamour about national *defences* is only a clamour to give our Government the means of going to war when they please, and of finding places for those who are too proud to toil and spin, but not too proud to live on the money of those who do.

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THE CHURCH.

"Built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone."—Eph. ii. 20.

MAY, 1848.

SPRING.

SPRING AN EVIDENCE OF DIVINE FAITHFULNESS.

BY THE REV. J. J. BROWN.

"For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land; the fig tree putteth forth her green figs, and the vines with the tender grape give a good smell.—*Song of Solomon* ii. 11—13.

The Jewish people, and the inhabitants of the countries bordering on Palestine, were chiefly engaged in agricultural pursuits, and were little devoted to commerce until the later periods of their history; and hence the imagery with which the scriptures abound, is drawn from the productions and scenery of nature, from the phenomena of the seasons, and from the manners and customs of rural life,—very rarely from the arts and sciences. The vast expanse of heaven studded with its brilliant orbs, the flash of the forked lightning, and the loud peal of the thunder, conveyed to them the highest conceptions of the majesty and power of Jehovah; the instincts of the animal creation, the regular succession of the seasons, and the rich provision which God made for the well-being of his creatures, were the proofs of his wisdom, his goodness, and his faithfulness. That good men were in the habit of observing these indications of the divine presence and influence, and that such observation fostered their piety and devotion, the sacred writings afford abundant evidence. David has sung of them in sweetest melody; Solomon has drawn from them lessons of heavenly wisdom; and the prophetic writers abound with illustrations and similes derived from the same source. And a greater than all these combined—Jesus Christ, the "Teacher sent from God," in whom were "hid all the treasures of wisdom and knowledge," did not disdain to make the same objects the vehicles to convey instruction. The Author of nature laid all his works under tribute; and the fowls of the air, the lilies of the field, and the very aspects of the heavens, were made to contribute to the consolation, the instruction, and the reproof of his hearers.

There are particular seasons when the works of God make a deeper impression upon our minds than ordinary; when they excite more pleasureable, grateful, and pious emotions than they do at other times. The Spring is one of these; and the passage which we have quoted at the head of this article describes an Eastern Spring. It is a passage of great

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beauty; full of the spirit of poetry and painting; worthy of the country and the season which it depicts. Canaan was a wondrous land, a "pleasant place," and a "goodly heritage." Upon it God seems to have showered his richest gifts. It possessed the most beautiful and diversified scenery,—hill and dale, the bold promontory, and the wide-spreading and fertile plain. It was "beautiful for situation,"—the clear blue sky brought forth the fruits of the earth and ripened them; the cooling breeze swept from the shores of the Mediterranean and refreshed the land; the thick dews fell at evening, slaked the thirsty soil, and nourished the drooping herbage. There the vines put forth their luxuriant branches, the dates clustered, and the pomegranates hung; the towering cedar crowned the mountain-top, and the lilies clothed the vale with beauty; the Jordan rolled down his fertilising streams, and the lakes adorned the landscape, and cooled the air. The whole land "flowed with milk and honey," and the whole year was "crowned with goodness." The "hills dropped fatness;" the "pastures were covered with flocks;" the "valleys also were covered over with corn." The land was fitly called Beulah; Jehovah had "desired" it for his "rest;" this was to be his "dwelling-place" for ever.

Genial, fertile, and beautiful as was Canaan, the blessings of heaven have not been confined to the promised land. The hill and dale; the lofty pine, the spreading oak, and the fragrant rose; the flocks covering the pastures, and the golden corn waving in the breeze, mark our own landscape. And instead of repining that our lot is cast in a less "pleasant place," and that we have a less "goodly heritage" than the descendants of Abraham, it becomes us to acknowledge the munificent hand which has conferred upon us so many gifts, and to render to God the gratitude and praise which are his due.

The writer of the passage to which we have already referred, evidently speaks of the Spring as a set, determinate season. He does not describe a mere pleasing change which had taken place in the aspect of nature, by which the earth was covered with blossom, the groves filled with melody, and the trees laden with fruit; but a change which was regular, and upon the succession of which depended the well-being, not to say the existence, of man and beast. It is a season which arrives when the "winter is past," when the "rain," which in the East ushers in the vernal period, is "over and gone." It is a set "time," when the "singing of birds" is resumed, when the choristers whom the bleakness and desolation of winter had silenced, pour forth their wonted strains afresh. It is the period when the "turtle, and the crane, and the swallow, observe the time of their coming," when these wanderers, whom the cold had banished to a warmer clime, returned to their accustomed haunts, and their "voices were heard in the land," the welcome harbingers of warmth and plenty. It is the season when the tender plants which had shrunk from the blasts of winter, which had sunk beneath the soil to seek for shelter, again appear on the face of the earth, put forth their buds and blossoms, and are arrayed in greater beauty than even Solomon in all his glory. It is a season, the return of which is governed by principles as immutable, by wisdom as profound, and by designs as beneficent, as those which regulate any part of the divine government. Our ground for expecting its constant and unfailing succession is the divine promise; the means by which it is brought to pass, are laws which Jehovah has established, and to which he perpetually imparts all their efficacy; and its periodical return is a standing testimony to the truthfulness and fidelity of God.

The certainty of the seasons' succession we have not been left to deduce from reason, or to gather from analogy. We have distinct and solemn

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promise. It was when divine retribution had swept away the inhabitants of one world, save eight, and when divine goodness was about to found another,—when the second father of the human family, standing upon the ruins of the old world, and surrounded by the material of the new, built an altar to Jehovah, and offered his first oblation after the deluge, that God spoke the word which gave us assurance. Then it was that Jehovah declared that he would "not again curse the ground any more;" that while the earth remaineth "seed-time and harvest, and cold and heat, and summer and winter, shall not cease." The deluge had disordered the succession of the seasons, the seed had not been deposited in the soil, the summer's sun had scarcely penetrated the watery waste, and the reaper's hook had not been handled; and perhaps the patriarch's heart sank in the contemplation of the future, when the welcome assurance was given by God. The covenant was formed in the most solemn manner. The victim was slain; the blood was poured forth; the flesh was consumed; and the "Lord smelled a sweet savour." From that moment to this the covenant has never been broken. God has been faithful and true. The divine agency has never been withdrawn. The efficacy of secondary causes has been preserved intact. Man has feared, doubted, disbelieved; God has remained unchanged. His government, it is true, is no mere machine; no chronometer-work, the hours and minutes of which any one may calculate. There are mysteries about it which none can fathom; which it is the "glory of God to conceal" from the prying eye of man. The "winter" is longer at some periods than others before it is "past." The "rain" is heavier and of longer continuance at one season than at another before it is "over and gone." The cold, bleak blast sweeps over the face of the earth, scatters its poisonous breath over shrub and flower, and appears to confer a kind of immortality upon the empire of desolation and death. But the time arrives which infinite wisdom had fixed, and then the sun bursts forth, scatters the dense masses of vapour which hover around the earth, and diffuses his life-imparting beams; the earth "causes the things which are sown in it to spring forth;" and that which had been one vast scene of dreariness, desolation, and death, is transmuted into fertility, beauty, and life.

The faithfulness of God, which is so conspicuous in the regularity of the seasons, may with equal truth be affirmed with respect to the whole of our existence in the present state. Human life, like the seasons, is marked by vicissitudes and changes. There is an alternation of the bright and the shaded, the pleasing and the painful, the winter's blast tempered by the summer's ray. There is in general a commingling of opposites, or a succession of contraries,—prosperity and adversity, cheering hopes and bitter disappointments. As with regard to particular parts of the divine arrangements, so with regard to the whole of God's providential government, there are in the human spirit distrust and infidelity,—a species of moral gravitation to doubt and impugn God's faithfulness. It is not that we smart under present affliction; that the mind is bowed down by the sorrows it has to bear; and that Cain-like we are ready to say, God has laid upon us more than we can endure. For this some apology might be offered—the weakness of our nature at least might be pleaded. But we create for ourselves imaginary dangers and distresses. We discern some imaginary cloud on the distant horizon—so distant is it, so dimly and indistinctly seen, that its size, and shape, and colour, cannot be determined —and yet we are ready to conclude that, like the prophetic cloud, it will speedily overcast the heavens, and burst in a pitiless storm upon our heads. All the past is instantly forgotten. The "God of our mercies," who has gone before us and anticipated all our wants, is lost sight of.

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The pledges of his faithfulness, which God has given, seem insufficient to sustain the soul. The conviction of the superintending agency of the Supreme Mind over our persons and affairs, does not seem deep enough to tranquilize the soul, and "keep us in perfect peace." There is a strange and fatal perversity in human reasoning on this point. The past appears to afford no security for the future. Deliverance after deliverance has been effected, and yet these seem to inspire no confidence. It would seem as though there were some danger of exhausting the divine resources; of wearying the divine watchfulness and care; or as if the last interposition was all that God could be expected to make. This was the case with Jehovah's ancient people the Jews. In spite of the exhibitions which he had given of his power in the plagues of Egypt and the destruction of Pharaoh; notwithstanding the fulfilment of his promises in their preservation and guidance through the wilderness; although he had smitten their enemies before them, and had cast them out of the land which he had promised to Abraham, Isaac, and Jacob; and though Joshua, when he was "going the way of the whole earth," could appeal to them, that not "one thing had failed of all the good things which the Lord their God spake concerning them;" still they continually distrusted his goodness and doubted his faithfulness. Now, the same Being who has ordained the laws of the seasons; in obedience to whose will, and by whose energy they revolve with unceasing regularity, is He who has declared that he will "withhold no good thing from those who walk uprightly." The same Being who has rolled back the gloom, the rigour, and the sterility of winter; who has remembered his covenant, and has "renewed the face of the earth," clothed it with verdure, and painted afresh the mansion in which we dwell, is He who holds our souls in life, and "crowns our lives with lovingkindness and tender mercies;" who appoints our lot, and "fixes the bounds of our habitation;" and in whose unchangeable faithfulness and love we may exercise implicit confidence.

THE CHRISTIAN'S MOTTO.

"Jesus only."—*Matthew* xvii. 8.

BY THE REV. CORNELIUS ELVEN.

The nobles of the earth have their mottos emblazoned on their arms, and surely the children of God may have their's also. They are the aristocracy of heaven, and well may this be their song in the house of their pilgrimage,—

"Let others boast their ancient line,
In long succession great,
In the proud list let heroes shine,
And monarchs swell the state;
Descended from the King of kings,
Each saint a nobler title sings."

Glorying, therefore, in our celestial birth, our high and ancient relationship to our elder brother, can we select a more appropriate motto than the two expressive words at the head of this article.

It is now more than eighteen hundred years (and men count antiquity the chief glory of their heraldry) since Jesus took Peter, and James, and John, "into a high mountain apart, and was transfigured before them." Never was mountain summit so honoured before. On *Sinai* there was "a thick cloud." But on *Tabor*, "a bright cloud overshadowed them." On Sinai was the voice of a trumpet, the awful blast of which waxed

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louder and louder, and "the whole mount quaked greatly." *Here* was the still soft voice of the Father saying, "This is my beloved Son, in whom I am well pleased." Yet overwhelmed with the glory, the commingled brightness of the heavenly visitants, and the effulgence of Jesus the Sun of Righteousness, the disciples "fell on their faces and were afraid," till the Lord himself lifted them up, and in accents of kindness such as no other lips could speak, said, "be not afraid;" then they lifted up their eyes and saw no man save "*Jesus only.*" Well, better was it that the prophets should have gone and left Jesus, than that he should have gone and left them, for christians can be happy with Jesus only; but not all the saints nor all the golden harps above, could make a heaven, without his presence and his smiles. We do not undervalue the communion of the saints, and certainly should esteem it a great honour and privilege just to have one hour's converse with Moses and Elias, yet we say of Jesus as the people said of David, "Thou art worth ten thousand of us."

I have read of an artist who, in a public exhibition, hung out his portraits, which were all famous of their kind, among which also he had the picture of Christ. The company viewed them all, and each one bought according to his taste; the soldier buys his Cæsar, the lawyer his Justinian, the physician his Galen, the poet his Virgil, &c.; the picture of Christ, however, remained, though it was of a less price, for the generality of the buyers esteemed it not, till a poor man, who had no more money in the world than would purchase it, immediately and gladly gave his all for that picture, saying, "Now every man hath taken away his god, let me take away mine." So we say, let others have their mottos, and we will have ours; for, "None but Jesus, none but Jesus, can do helpless sinners good."

Penitent sinner! We have a word about this motto for *you.* Remember, it is not only "Jesus," but "Jesus only" that can bind up your broken heart. The poor man that had fallen among thieves who had robbed him and cruelly treated him, leaving him wounded and bleeding by the way side, was sadly disappointed in the Priest and Levite, for doubtless, as he saw them coming, and knowing from their very office, that "they should have compassion on the ignorant and those that were out of the way," he looked to them for help, but they passed by and left him, for ought they cared, to perish. It was well for him that the good Samaritan came that way, and so now, Jesus comes on purpose to heal the wounded spirit, when it has ceased from man and looks to Him alone. It is in vain you look for deliverance from sin, either in its guilt or power, by the works of the law,—the reformation of the outward man,—or resolves in your own strength,—for you will still find till you come to "Jesus only"—

> "The more you strive against its pow'r,
> You'll sin and stumble but the more."

There is only one place in the universe where you can get rid of your burden, and that is Calvary. There is only one sight that will bring peace to your troubled spirit, and that is, a sight by faith of the cross of Christ.

Doubting Christian! It was to one of your family, viz. the family of "little faiths," that Jesus once said, as he stretched forth his hand and caught the sinking disciple, "Oh, thou of little faith, wherefore didst thou doubt?" Why, the sea was deep, and the wind was boisterous, and the night was dark,—so it may be with you. Depths of corruption threatening to overwhelm, storms of temptation, a long dark night of divine absence, may well make you afraid; read your motto,—"Jesus only." You are perhaps looking to your own frames and feelings, instead of looking only

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to Jesus! Well has one observed, "he who looks upon Christ through his *own* graces is like one that sees the sun in water which wavers and moves as the water doth. But you should look upon Christ only as shining in the firmament of the Father's grace and love, and there you will see him in his own genuine glory and unspeakable fulness. Think, then, doubting christian, if you would enjoy a "good hope through grace," you must not look to Jesus *partly*, but to "*Jesus only*."

Ministers of Jesus! Beloved brethren, shall we not make this motto our own? We have need to do so, for the purposes of our *personal* piety. None need so large supplies of heavenly food, wisdom, and consolation, as they who have to feed, direct, and comfort others; and all fulness dwelleth in Him. It is sad indeed, when the husbandman is not "first partaker of the fruit," when we have to preach an unfelt gospel. Ministers' hearts only "know their own bitterness." In addition to all the soul-troubles arising from inherent depravity, we are called to bear much from others, and therefore need "grace for grace;" and if, while we preach Christ, we do not live upon him ourselves, we shall lack "oil in our vessels," and our souls and our ministry will be destitute of unction.

But this must be our motto also in the *ministry* itself; after the example of Paul, we must be determined to know nothing among men, save "Jesus Christ and him crucified." There are hearers who would like us to make Calvinism or Arminianism, Gillism or Fullerism, our motto; but we say no; "one is our Master, even Christ." Time is short,—souls are precious,—eternity is at hand,—the Judge standeth at the door. The one theme of "Jesus only" is so immeasurably great, so supremely glorious, that our talents and our time will not suffice to set forth a thousandth part of his preciousness. How, then, can we come down from doing this great work, to humour the whims and prejudices of those little minds and contracted hearts, who prefer the chaff of human systems and controversial divinity, to "the finest of the wheat?" In reply to all such captious professors, without staying to neglect the work that is given us to do, we point to the motto on our pulpits, "JESUS ONLY."

And to *all* we say, will not this suffice? We want no other *atonement*; for "his blood cleanseth from all sin." We desire no other *justification*; for he is "the Lord our Righteousness." We need no other *intercessor*; for "there is one Mediator." "Jesus alone shall bear our cries up to his Father's throne."

May but the Spirit take of the things of Christ, and shew them unto us, and all our need will be supplied. But oh! the debt of love, of gratitude, and obedience, we owe! All for all is a righteous rule. Jesus therefore having given himself for us, surely we ought in return to give ourselves to Him. Let this then be, with us, the conclusion of the whole matter,—

> "O Christ, I freely have from Thee,
> Thyself, and all that's thine;
> And justly Thou requir'st of me,
> Myself, and all that's mine."

ABSALOM; OR, THE YOUNG MAN IN DANGER.

BY THE REV. J. J. DAVIES.

"Is the young man Absalom safe?" is the pathetic enquiry of David, respecting his rebellious son. Such an enquiry would be perfectly natural in the lips of a parent under ordinary circumstances of danger or of affliction. But the circumstances under which this enquiry was made by

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David, were very peculiar. Absalom had risen in rebellion against him whose chief fault, as a father, was the excessive lenity of his paternal government. In the utmost distress, the king had been compelled to leave his palace and his capital, and, attended by his household and his friends, to escape for his life. On the page of history, there is scarcely a more touching record than this. "There came a messenger to David, saying, The hearts of the men of Israel are after Absalom. And David said unto all his servants that were with him at Jerusalem, Arise, and let us flee; for we shall not else escape from Absalom: make speed to depart, lest he overtake us suddenly, and bring evil upon us, and smite the city with the edge of the sword. And the king's servant said unto the king, Behold, thy servants are ready to do whatsoever my lord the king shall appoint. And the king went forth, and all his household after him. And David went up by the ascent of Mount Olivet, and wept as he went up, and had his head covered, and he went barefoot: and all the people that were with him covered every man his head, and they went up, weeping as they went." And yet, when his army went forth to meet the rebel host, David's last charge to the leaders was, "Deal tenderly with the young man, even with Absalom, for my sake." And when messengers arrived in the evening to announce the fate of the battle, David was looking out for them, and his first enquiry to each of them was, "Is the young man Absalom safe?" Oh, what parental solicitude is here! David had been driven from his throne; his life had been eagerly sought, and had been placed in imminent danger; until that moment he did not know whether the unnatural rebel were not on his way to Jerusalem and to the throne, seated on which, his first object would be to secure his father's death;—and yet parental solicitude overcame every other feeling, and his first enquiry to each of the messengers as he arrived was this, "Is the young man Absalom safe?"

Like Absalom, our young men, too, are in danger; but their safety is earnestly desired, and the deepest solicitude is felt by many on their behalf. Our wish to address a word of warning and of exhortation to them arises from a painful apprehension of the dangers to which they are exposed, and from an anxious solicitude for their safety, their salvation.

Our young men are not all safe. They are exposed to danger. Some of them are in imminent peril, and their situation is often most perilous when they least suspect it. Some, while cherishing a sense of security, and smiling at the suggestion that danger may be near, are walking on the brink of a fearful precipice, and the next moment they may be engulphed, and their best hopes and their highest interests lost for ever.

When may our young men be said to be in danger?

I. THEY ARE IN DANGER WHEN THEY ARE IGNORANT OF THE PRINCIPLES OF TRUE RELIGION. And there are many around us in this melancholy situation. The principles of religion cannot be understood except earnest attention be given to them; nor can they be appreciated except the heart yield to their pure and healthful influence. But there are many young persons even in this enlightened country, whose parents are not competent to teach them the primary elements of religion. They feel not any anxiety respecting their own spiritual interests; how, then, should they care for the spiritual well-being of their children? There are, in this country, many hearths on which there is no altar erected to the living God, the author of all good; many families in which the sacred Scriptures are not read, and in which the voice of prayer and thanksgiving is never heard. Ungrateful families! who render not to the

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Lord any acknowledgment of all his mercies; unhappy families! who live without the fear of God, and without any good hope of heaven. In such cases, unless the active benevolence of christians supply, in some measure, parental deficiency and neglect, the children necessarily rise up in ignorance of the God who made them, and of all that it most deeply concerns them to know. But some young persons refuse to avail themselves of the opportunities of religious instruction which the kindness of christians has provided for them. They refuse to avail themselves of the advantages of Sunday-schools, of bible classes, and of other means of religious knowledge which their neighbourhoods may afford. And others, who enjoy these advantages during their boyhood, when they become young men, leave the Sunday-school, and very often the house of prayer too. In the most critical period of life, when their passions are strongest,—when they are most susceptible of deep and permanent impressions,—when their characters are becoming fixed,—and when, therefore, they most need watchful superintendence, kind and judicious training,—they withdraw themselves from all influences of a healthful order, and expose themselves to those which are corrupting and debasing. Unhappy youths! Great is their danger. Utterly unprepared for another world, they are scarcely less fitted to act a useful or an honourable part in this. Exposed to numberless temptations, and destitute of enlightened, holy principles, they are almost inevitably drifted down the stream of folly, and are at last engulphed in the abyss of ruin.

Is he whose eye now rests on this page such an one? one who knows not the claims of God? who is ignorant of the relation which he sustains to the supreme Ruler and Judge? who is not aware of his responsibility, his guilt, his need of a Saviour? Then STOP AND THINK. Believe it, you are not safe. Consider your danger.

II. OUR YOUNG MEN ARE IN STILL GREATER DANGER WHEN THEY HAVE MANY RELIGIOUS PRIVILEGES AND ADVANTAGES, AND YET DO NOT BENEFIT BY THEM; when, though surrounded by the light of truth, they do not receive the love of it. The offspring of irreligious parents are in great peril. Brought up, for the most part, in ignorance of divine truth, and unacquainted with the claims of God and of religion, their hearts are soon hardened by the deceitfulness of sin; and often familiar with vice in some of its most seductive forms, they are prepared to run to almost any excess of riot. But the children of pious parents, if they refuse to yield to the influence of the truth, are in still greater danger. They incur a more fearful amount of responsibility; their moral nature undergoes more rapidly the process of obduration; they grow familiar with divine truth, the great instrument which God employs to enlighten the minds, and renovate the hearts, of men; and that instrument is gradually losing its power to impress them. Surrounded by religious privileges and advantages, and yet estranged from the spirit of the gospel, their whole life is a continued course of resistance to the Holy Ghost. And the longer any one has been accustomed to religious privileges, and the more familiar he has become with the doctrines of the gospel, while his heart is not brought under its influence, so much the less hope is there of his salvation.

It is accordingly found, that few are so hardened as some of the unconverted children of religious parents. Few run to greater excess in sin than they; few are more thoroughly unhappy in the midst of their excesses; and there are few whose condition is more hopeless. Absalom, that cruel, malicious young man, without natural affection, was the son of David, the best of monarchs, and the man after God's own heart. Manasseh, the most wicked and reckless of all the kings of Judah, was

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the son of the holy Hezekiel, one of the most pious princes that ever occupied the Jewish throne. It is an unspeakable privilege to have truly pious parents; but it is not religion, neither does it necessarily secure salvation; and if it be true that to whom much is given, of such will much be required, it were better to perish any where than in a pious house.

Not a few of the children of religious parents, when they leave the parental roof, break through every salutary restraint, give the reins to their inclinations and passions, and hasten to destruction. They restrain prayer before God; the bible remains for weeks unopened; the sanctuary is neglected; the Sabbath is made a day of recreation; the society of christians is avoided; the companionship of the dissolute is courted; the quiet joys of home are exchanged for the boisterous mirth of the thoughtless and profane; solitude becomes a burden; reflection cannot be borne; then conscience, grieved by the constant disregard of her monitions, ceases to speak; and God, in righteous judgment, says, "Ephraim is joined to idols; let him alone."

Youthful reader! is this your case? Are you the child of prayers yet unanswered? The tears of a pious mother,—the gentle entreaties of an affectionate sister,—the exhortations and prayers of a wise and devout father—oh! have you sinned against them all, and effectually hardened yourself against their benign influence? What infatuation is yours! Whither, ah! whither are you going? You are not only in danger; you are almost in the second death!

(To be continued.)

THE LAMB'S BOOK OF LIFE.

BY THE REV. JAMES SMITH.

The Lord Jesus Christ is often represented in sacred scripture by the figure of a lamb, either to set forth the mildness, patience, and loveliness of his nature, or the design of his incarnation, which was that he might offer himself as a sacrifice to God, and so put away sin. He is pointed out to us as the Lamb of God which taketh away the sins of the world; as bearing our sins in his own body on the tree. For this purpose he was set up from everlasting, and manifested in these last times; therefore the apostle Peter assures us that we are redeemed by his precious blood, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for those, who by him do believe in God, that raised him up from the dead and gave him glory; that their faith and hope may be in God. He came to give his life a ransom for many. He had power to lay it down and power to take it up again. He laid down his life for his sheep. He came that they might have life, and that they might have it more abundantly.

The Lord Jesus is represented as having a book, which is called the book of life (Phil. iv. 3.) Not that we are to understand that he has really a volume like those used by men, but only that which is tantamount, and answering the same purpose. In this book is recorded the names of all his beloved sheep. Therefore he bids his disciples rejoice that their names are written in heaven (Luke x. 20.) And we read of some whose names were not written in the book of life of the Lamb slain from the foundation of the world (Rev. xiii. 8; xvii. 8; xx. 15.) Of others that they

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were written in heaven (Heb. xii. 23.) This book is the family register, containing the names of the whole family in heaven and earth as named by the Father (Ephes. iii. 15.) Here is recorded the eternal purpose and promise of God, to give eternal life to all who believe in Jesus (Ephes. iii. 11; 1 John ii. 25; Titus i. 2.) Here is found the contract between the Father and the Son in reference to our redemption, and the Saviour's satisfaction (Heb. x. 7–10; Isa. liii. 10, 11.) And in this volume is signified the will of the Father, that for the honour of Jesus, every one that seeth the Son and believeth on him shall have eternal life (John vi. 37—40). And in the judgment this book of life will be produced and opened, and heaven shall be awarded to all whose names are written therein (Rev. xx. 12. xxi. 27). Jehovah chose his people in Christ from the beginning (2 Thes. ii. 13), before the foundation of the world (Ephes. i. 3, 4) of mere grace (Rom. xi. 5). Not because they would be holy, but to make them so (Ephes. i 4); not because influenced by any works they should perform (Rom. ix. 11—29), but to the praise of his glorious grace (Ephes. i. 6). He chose their persons, fixed their names, predestinated them to sonship (Ephes. i. 5, Rom. viii. 29, 30), gave them to Jesus (John xvii. 6, 9, 16), and appointed them to obtain salvation by him (1 Thess. v. 9, 10), with eternal glory (2 Tim. ii. 10). They are the objects of his highest love, constant care, and unceasing attention. For them he prepared the kingdom before he made the world (Matt. xxv. 35), and blessed them with all spiritual blessings in Christ Jesus. He ordained them to eternal life (Acts xiii. 48), sanctifies them by the Spirit unto obedience (1 Peter i. 2), and raises them above all condemnation and guilt (Rom. viii. 1, 33, 34). Nothing shall separate them from him, or divert his attention from them. He loves them as he loves Jesus (John xvii. 23); he visits them with Jesus (John xiv. 21—23); and is a Father unto them, and they are his sons and daughters (2 Cor. vi. 17, 18). Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance (Ps. xxxiii. 12).

Brethren, do you believe the glorious truth, that God hath chosen his people in Christ,—that he hath blessed them with all spiritual blessings,—that they are his jewels, his treasure, his portion? Let me exhort you to give all diligence to make your calling and election sure. Make the prayer of the devout Psalmist your own, "Remember me, O Lord, with the favour that thou bearest unto thy people; O visit me with thy salvation, that I may see the good of thy chosen,—that I may rejoice in the gladness of thy nation,—that I may glory with thine inheritance" (Ps. cvi. 4, 5). Cavil not against a truth so plainly revealed, but believe it because God declares it; it is not a barren speculation, but a truth flowing with milk and honey, to the truly humbled heart. It opposes our pride, it destroys self-righteousness, but it administers the choicest consolation to the poor in spirit. To know that God loved me, thought of me, chose me, blessed me, and gave me grace in Jesus before the foundation of the world (2 Tim. i. 9, 10). Can there be any thing gloomy, distressing, or alarming in this? surely no.

But can we know of a certainty that our names are written in the Lamb's book of life? Yes, beyond a doubt. It is the book of life, and if discovering the value and importance of eternal life, I come to Jesus for the blessing, determined to possess it or perish in pursuit of it, my name is recorded there. No man can come to Jesus thus except the Father draw him; the Father only draws those who are given to Jesus, therefore if I thus come I am drawn, and drawn because written to life. If I believe in my heart the record God has given of his Son, receive Christ as my wisdom, righteousness, sanctification, and redemption, and rely simply

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and alone on him for life and eternal salvation, I have the faith of God's elect. This faith is the gift of God; it is only given to those who are chosen of God; but it is given to me, therefore I am chosen of God. The election hath obtained it, and the rest were blinded (Rom. xi. 7. 2 Cor. iv. 3, 4). If I am called into fellowship with Jesus, and live upon him as the bread of life, if I receive from him grace and use that grace to his honour, my name is written in his book: it is those who are predestinated that are called, but I am called, therefore I was predestinated to be conformed to the image of Christ. If I bring forth good fruit in consequence of vital union to Christ; if my person, talents, and property are cheerfully devoted to the cause of God, my name is in the book of life: for believers are chosen, and ordained, that they should go and bring forth fruit, and that their fruit should remain; but I go and bring forth good fruit which remains to the honour of God, therefore I am chosen and ordained.

If you are stripped of self-righteousness,—if you loathe sin,—if you love and follow after holiness,—if Christ is precious to you,—if his name is written upon your affections, memories, prayers, purposes, and actions,—your name beyond a doubt is written in his book; and the doctrine is calculated to afford you the strongest consolation. To be loved of God with an everlasting love,—to have your name written in heaven, among patriarchs, prophets, apostles, martyrs, and saints,—to be appointed to a kingdom of eternal glory and inconceivable blessedness,—to be the sons of God, the heirs of God, the brethren of Christ,—and all this of grace, without the least thing in you to entitle you, or warrant you to expect such distinguished honour; surely it is enough to constrain you to devote yourself entirely and for ever to the Lord, and cause you to sing daily,—

"All that I have, and all I am,
Shall be for ever thine,
Whate'er my duty bids me give,
My cheerful hands resign.

"Yet if I might make some reserve,
And duty did not call,
I love my God with zeal so great,
That I would give him all."

And is it possible that such a comfortable and holy truth should be opposed? Yes, men not submitting their understandings simply and entirely to the word of God, not forming their judgments from what God has said, but proudly reasoning upon what they think to be right and consistent for Jehovah to do, have denied or explained away this wholesome doctrine. And the principle which in some has led to the denial of the doctrine of eternal election, has in others led to the denial of the divinity of Christ, the atonement he made, and the glory to which he is entitled. But we must receive the kingdom of God as a little child, and submit to be taught without choosing our lessons, or sitting in judgment on the wisdom of our Teacher. God has plainly revealed it, let us therefore receive and believe it, search out our interest in it, and put on as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering, forbearing one another, and forgiving one another (Col. iii. 12, 13): this will be better than a thousand arguments, or lengthend controversy.

But do not some abuse this truth? Undoubtedly they do: but shall we therefore reject it? if so, we may reject all truth, for all is more or less abused. The legalist abuses one part, and the licentious abuses the other; but let us hold fast the whole truth, and be careful not to abuse any part of it. We can have no occasion to be ashamed of truth, but let

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us remember we may be a shame to it. God's elect are holy, humble, devoted to God; those who can love and live in sin, who are proud and censorious, worldly and covetous, give no evidence that they are elected, except it is by Satan to bring dishonour on God's cause: but they must give an account of themselves to God, and be judged according to their works. The judge of the earth will do right even in reference to such. The doctrine sanctions no sin, dispenses with no duty, nor affords the least ground of hope to the unholy or profane. It is a holy doctrine, revealed by a holy God, for the comfort of holy persons, who are walking in a holy way, to a holy heaven.

But is it not a stumbling-block to sinners? Sinners as sinners, have nothing to do with the doctrine of election; it speaks not one word to them. The gospel directs them to Jesus with the assurance that he will in no wise cast out, and when they have believed in Jesus and found salvation by trusting in his name, then they are encouraged to believe, receive, and enjoy this holy doctrine. It is not for us to make this doctrine the rule of our life, the holy law is the rule by which we are to walk; this doctrine is a ground of strong consolation, but not a rule of conduct. Neither are we to attempt to bend other portions of God's word, to make them agree with our views of this doctrine; the gospel is the MYSTERY of God's will, it contains some things which are hard to be understood, and many which we cannot reconcile: a simple faith believes them, and a truly humble mind receives them on the authority of God, without gainsaying. The message of God to sinners, and the choice of the church in Christ, are different parts of one vast scheme; the infinite intellect of God grasps, and sees the harmony of the two though we cannot: we know but in part, but by and by we shall know even as also we are known. It is for us to receive, believe, circulate, obey, and adorn the truth; and leave the rest to God.

Election hinders the salvation of no man, but it secures the salvation of millions; the sinner is to come to Jesus, and believe in him for salvation, as though no such doctrine was in the bible: and we are to exhort sinners to do so. Condemnation flows from sin, not from election; hell is is the fruit of sin, and the consequence of rebellion against God. No man can trace his condemnation and punishment to any purpose of God,—he can trace it to himself and no further,—he has destroyed himself; but the christian can trace his salvation to God's purpose of grace, but for which, we had all been left in one common ruin. He that closes his ears and heart to the gospel, who rejects the Saviour, and judges himself unworthy of everlasting life, must admit that his condemnation is just and unexceptionable; but this is the case with all who, living where the gospel is preached, die in their sins. It is proclaimed alike to all,—it presents a remedy to sinners as sinners,—it is unclogged by conditions,—and whosoever will may come and take of the water of life freely. But this is the condemnation, that light is come into the world, and men love darkness rather than light, because their deeds are evil. Have you chosen Jehovah for your God, Jesus for your Saviour, the bible for your guide, saints for your companions, holiness as your object, and the glory of God as your end? If so, you are chosen of God to life, holiness, happiness and honour; your name is written in the Lamb's book of life, and you are encouraged to rejoice in the persuasion that your name is written in heaven, and that Jesus has appointed unto you a kingdom, even as the Father appointed him a kingdom.

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Biblical.

ONENESS OF THE HUMAN RACE.

"Behold the people is *one*, and they have all *one* language."—*Gen.* xi. 6.

We noticed, in our last, a few of the freaks of "science, *falsely* so called," in warfare with revelation, and the superior testimonies of "*science, truly* so called," in its favour. We did so to put our youth on their guard, should they accidentally hear the trash of would-be philosophers, and to prompt them to *enquire* of the really learned when unable themselves to answer pretenders to learning. We may notice one or two more of the exploded follies of infidel philosophers, lest some may not know that they have been exploded. It was, and with a few still is, the fashion, to deny *the Unity of the human race*. The chief reasons assigned were, 1st, the difference of colour, figure, and physiognomy, obvious in the human family; and, 2ndly, the marvellous difference of language. With the oneness of the human race, would fall at once the truth of revelation, the doctrine of original sin or inherited depravity, and the common relation of Christ, the second Adam, to the family which descended from the first Adam. According to these anatomists, some of them found out that there must have been four, and some even reckoned sixteen, Adams. The black complexion, the woolly hair, the retreating forehead, the animal mouth and cheekbones, the long arms, and separated legs, of the Negro, could never be descended, they said, from the same original parent as the opposite complexion, features, &c. of the intelligent European. Believers in revelation had again but to sit still, and let true science rebuke the vagaries of the pretenders. Lovers of truth in the natural world pressed their enquiries, and no philosopher of note impugns now the Mosaic statement. It has been found, that all *infants are born* of the same colour,—that not till several days after birth the blackness of the negro begins to appear and to spread,—that darkness of colour is a providential protection against the heat of a tropical sun,—that some Europeans and Jews have become, in the course of a few hundred years, nearly as dark as Negroes,—that the intermediate skin contains a peculiar provision for thus adapting man to every climate of the earth,—that in respect of features, hair, and form of limb, Negroes are found resembling Europeans, and Europeans resembling Negroes, while other nations form intermediate links between these two great classes; so that no line of demarcation can be drawn between them, as there can be between different species of animals,—that, in short, no such difference can be discovered in the skeletons of the two most diverse tribes of man, as to suggest to the intelligent anatomist a different original father for each. To quote the words of Blumenbach,—"All national differences in the form and colour of the human body are far less striking than those into which so many species of animals (domestic animals especially) degenerate, *even under our own eyes*." Any of our readers, having means, and ability, and wish to investigate, may consult most safely the works of our excellent Dr. Pritchard on this subject.

But, then, the hundreds of diverse languages! do they not combine with the above-mentioned diversities of form, &c. to indicate many Adams for our race? Just the reverse. The unlearned in this department can form no fair conception of the tendency of discoveries in the department of language. Two prominent facts they may receive, as undoubted by the most sceptical,—1st, that as investigation proceeds, the vast host of languages are found to resolve themselves into a few families; and between most of these families such a relation is discoverable, as points to an original language at Babel; a confounding of it there, so that several mutually unintelligible varieties of the same original tongue compelled separation; and that then again these varieties branched off into new dialects, which were again modified by all the interminglings of conquest, colonization, and commerce. Thus Hebrew, Chaldee, Syriac, Arabic, and Æthiopic, form one family, with such strong family likenesses, that he who has learned one of them, much more easily learns the rest—it is called the Aramæan family of tongues. Then come the great Indo-Germanic family, and it will doubtless surprise many of our readers to learn, that the Sanskrit of India is *closely* related to the Persian, to the ancient Greek and Latin, to the Sclavonic, the Lithuanian, and the

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German; and, therefore, also to Spanish, French, English, Dutch, Danish, Swedish, and others!! yet this is an unquestioned fact. Then, again, these two great families, the Aramæan and the Indo-Germanic, are closely bound together; so that each of our readers is employing substantially some of the very words of the language of the Jewish patriarchs! Want of space compels us merely to mention the 2nd striking fact, that the more ancient a language, the more perfect its grammatical forms are found to be. Thus the Sanskrit is more perfect than the Latin and Greek; and the Greenlanders, one of the earliest races, driven by those who subsequently arose, into the most inhospitable of climes,—without writing, without education, without philosophers to do it,—were found in their barbarism to have a language, in a grammatical point of view, the most perfect in the world! What an indisputable proof that man was not created half a brute, to gain a language as he could, by putting interjectional cries together; but that this noble gift was bestowed by the same power which shewed itself once more in the wonders of the day of Pentecost. We may just add, that all investigations—historical, lingual, and anatomical—point to Asia, and the country round Ararat, as the cradle of the human family. Minor points it is, of course, impossible to notice; but we think many, especially of our young readers, will be thankful for this index of subjects for reading.

Tales and Sketches.

THE DYING MOTHER AND HER INFIDEL SON.

On my arrival at New York, I learned that my mother was in the last stages of consumption, if alive. My mother was the only being on earth who had a hold on my conscience. She had made an impression on my heart which infidelity itself could not eradicate. The idea of seeing her no more was agony. I therefore hastened up the North River as far as Kinderhook, took a seat in the earliest stage, and hurried on toward home, agitated with a thousand fearful apprehensions.

The sun was just rising over my native hills when I alighted at my father's door. All was still! I was just about to give a loud rap when my sister opened the door, and bade good morning to the watcher, who was just departing, and pressed me to her throbbing bosom. "My brother, have *you* come?" was all she could articulate, and, weeping, led the way to my mother's room.

She stepped lightly in, withdrew the curtain slightly from her bed, and left the room. The scene, she anticipated, would be too tender for her feelings. I walked softly to the bed; my mother seemed to be dozing. Her face was turned from me, and so pale, so emaciated, that my first impression was that she was dead. But a smile passing over her features convinced me of my mistake. I saw her lips moving; I heard a whisper; I leaned over her. "I come, I come," said she, "I come, I come." Then opening her eyes, she said, "Am I here? Oh! I thought I was there." "Where, mother," said I. "There," said she, pointing upward. I drew back, so that she supposed it was my sister who spoke. "Hark!" said she, again. I moved instinctively forward, and listened. She repeated,—

> "Hark! they whisper; angels say,
> Sister spirit, come away."

"I come," said she again, "to join your everlasting song." A smile, unearthly, now lighted up her features. I gazed at her a moment, and, in spite of my infidelity, conscience, reason, my better judgment, whispered unitedly, "These are the consolations of the religion of the bible."

Alarmed at my own thoughts, I drew the curtain close, and walked to the window. An awe came over me. I felt for once how awful goodness was; I seemed to be in the presence of some all-pervading spirit. I looked out; the sun was climbing up the blue horizon, and pouring his beams over the face of nature. "*Who made that sun?*" seemed whispered in my ear. "*He* maketh the sun to rise on the evil and good," busy memory replied. I twirled my watch key with trembling fingers. I caught up a book, and turned over the leaves with a trepidation and haste that showed how

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deeply I was agitated, and how absent my busy mind; for I had not the most foreign idea what book I held in my hand. I heard again my mother's voice, and hastened back to her bed just to hear her repeat,—

"Then I shall see, and hear, and know,
All I desired and wish'd below."

Still more agitated, I wiped away the tears which I thought it weakness to shed; and with a secret and repelled conviction of the reality of vital godliness, was about to leave the room, when, recollecting the book in my hand, I went back to lay it down on the table, when casting my eye for the first time on the open page, I read,

"Lorenzo, dost thou feel these arguments?
Or is there nought but vengeance can be felt?"

Lifting my eye to the top of the page, I read, the "Infidel Reclaimed." I dashed the book from me, and hurried out of the room.

On entering the breakfast room, I met my father, who welcomed me home with more than his usual parental kindness, and enquired if I had seen my mother. I replied that I had seen her, but had not spoken with her. "She is a poor, weak, bewildered woman," said he. I felt myself gathering strength from the assertion. "You must," he continued, "arm yourself with fortitude, and be careful to keep a perfect control of your feelings in her presence. In her wild moments she is eloquent and touching in many of her appeals; but we know she is not herself." My sister, with surprising firmness, said, that whatever her father might think of her mother, she had the clearest evidence that she had the most perfect use of her reason; and that while her body was fast wasting away, her "inward man was renewed day by day." I turned a look of enquiry on my sister; her features were lighted up with the same glow of feeling which I had seen in the face of my mother. My father rose, muttered something about enthusiasm and the priest-ridden craft, and then left the room.

A private talk with my sister convinced me that a surprising change had taken place in her own feelings on the subject of religion, since I had seen her. Conscience again reiterated,

"Dost thou feel these arguments?
Or is there nought but vengeance can be felt?"

After breakfast I hastened again to the sick room. My mother was awake, had been informed that I was there, and received me with perfect composure. "One thing have I desired of the Lord, and he has given me the desire of my heart," said she, with a smile, giving me a maternal kiss.

My mother said that day was to be a solemn day with her; she was, at "the eleventh hour," about to unite with the church militant, and very possibly with the church triumphant; and added, that it would be a pleasant exchange to go from communion on earth to fruition in heaven. In the afternoon the minister and several others came, and preparations were made for the administration of the Lord's-supper. The family were all desired to be present. My father took his seat in a window in a remote corner of the room, and sat motionless during the exercises, as if he had not power to move. The children were arranged near the bed. My mother was raised by pillows to as comfortable a position as possible; still her friends expressed a fear that the exercises would be too fatiguing for her in her weak state. "Fear nothing but sin," said she, sweetly; "I feel strengthened for the scenes before me, and expect that this will be my last work; but it is well."

After these solemn and impressive scenes were ended, my mother addressed my father in the language of affectionate warning; then began with the youngest child, and ascended in her addresses or admonitions, till she had spoken to all of them but me. She bade them farewell; gave her hand to each of her christian friends, and they departed.

My mother, thought I, feels that my case is hopeless, and desires to leave me to pursue my own chosen path to ruin. Tears rushed to my eyes; but I suppressed them, and strove hard to escape from the inward voice which continued to repeat, "Dost thou feel these arguments?" I rose to leave the room. She called me back, and asked me to take a seat near the bed. She beckoned my sister to leave the room. "Alone with God," said she, and, raising her hands to heaven, pleaded for strength to do her duty, her last duty, to her first-born son. Then turning to me, she alluded to my infidelity, and presented me with a volume of the Scriptures, with Watson's Apology for the Bible, and Young's Night Thoughts. And then in a most touching way she laid before me the grounds of her present confidence and hope; contrasted the death of Voltaire and Tom Paine with the present scene; pressed home upon me a candid

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consideration of the truths of the gospel, and an immediate and unhesitating decision for God; and then closed with an affecting declaration of her present and future prospects. "My Saviour, Jesus, the sinner's friend," said she, "is with me when all other friends forsake me; and his presence is sweet—is sweet. O my son!"—She would have proceeded, but sunk back on her pillow, exhausted with the effort. I called the family in haste: she was gone. The smile and look of peace, and hope, and joy, still rested on her features. My father was pale; he trembled, and sank into a chair beside her. My sister calmly closed my mother's eyes, while her face shone with joy, as did the face of Moses on the mount of vision. I stood awe-struck. I looked first at the peaceful clay, then at my father, then at my lovely, pious sister. I saw infidelity in all its deformity. I saw the religion of the bible, in its legitimate fruits, giving support and joy in this hour of affliction. I had seen the triumphant departure of a believer to a brighter, better world. I saw myself as a lost sinner. I saw my remedy; it was, the Saviour of sinners revealed in that long-neglected and despised book, the BIBLE.

THE CHRISTIAN'S PROSPECTS.

A FRAGMENT OF A SERMON BY THE LATE REV. JOHN FOSTER.*

"For they are without fault before the throne of God."—*Rev.* xiv. 5.

That may be affirmed of man which is not true of all the objects that surround him—never was an individual lost.

The trees that bloomed in Paradise are uprooted and gone. No fragment remains of the ark which floated over the deluged world,—nor of the temple reared by Solomon,—nor of the cross on which the Saviour expiated sin. They are all confounded with the lumber of creation. They are lost.

But survey the generations of men. Contemplate their millions—sixty-six, it has been computed, die in a minute. Where have they fallen? Some into the hand of robbers,—some into the abysses of the ocean,—diseases, volcanoes, executions, are even now thinning our race. But let these adversaries of human life enter into a grand conspiracy to annihilate or conceal a single victim—the Deity shall cast down a direct ray upon him.

How vain the love of fame, that passion which so agitates the heart, and has so often controlled all other emotions in death itself! Mean, unnecessary efforts, we may say to the ambitious,—Your mausoleums, your pyramids, your splendid villany, may be dispensed with; we shall find you without your wishing for it. You belong to an Eternal train. Of that train how wide the extent. You may cross hills, and plains, and deserts, and rivers,—every where you may read some solemn intimations of man, some of his works, of his follies, of his crimes.

Oceans are navigated, and serve as the measure of distance between nation and nation, between man and man. But the vast family have travelled further. Go to the confines of the visible creation, the extensive boundaries of time, you are still behind them; they passed the gates of death, they are fled in various directions, some on high "before the throne of God." Once they were here. Let us congratulate each other. Our friends are gone up: they see the central God. And we shall see him. Our hopes may fix themselves where our friends are. He will make our actions a progress to their abode. Successive moments shall form the several steps in our journey.

WHENCE came they? From meanness; from sorrow; from degradation and want; from a subjection to all the inequalities of the elements; from the dread of death, which hath given to them such felicities. The mortal tabernacle fell asunder, and let the captive spirit free. Now they discern a throne of which their conceptions were as grovelling as ours.

WHO are they? One was Lazarus, lying cold and disordered at a rich man's gate. Another was pointed at by the finger of scorn. A third heard on such a day as this the cold wind singing shrilly through his iron grates. A fourth perished in the martyr's flames. *Now* they are rich. *Now* they are ennobled. *Now* they live, they greatly live, alike enkindled, unconfined. They see the sapphire blaze. "They are before the Throne of God."

BY what track did they ascend? How did they measure the aërial space? What are the way-marks? What human eye has

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glanced the celestial map? One hour before this dissolution they knew as little as ourselves whether they should graze the sun, or pass gloriously through a constellation. Once darted through their smitten clay, their spirits could not touch again on earth, or stop short of heaven.

WHO gave them their confidence and a claim?

JESUS, THE FAVOURER.

HE is there for the purpose—the righteous Advocate. His meritorious actions, his extreme sufferings, his perpetual pleadings, could not secure a less privilege.

What characters do they exemplify? "They are without fault." Yet they are described as a large company. Here there are many faults in *one man*, in one believer. You fold me round in the arms of charity, but you cannot hide my spotted nature. No candour is wanted on *their behalf*. They are pure. They are in the glare of glory.

Oh! to join with such, to become one of them; to use their language—"I hail thee, Brother; our feelings are in unison, in full glow."—"I rejoice in thy newly-attained felicity."—"I congratulate thy late arrival."

What is it to possess innocence pure as air, mirrowy as water, serene as the summer's evening sky: each thought brilliant as a star: the whole character in alliance with God?

In some lands we are told that there are no vegetable poisons. In heaven no faults can grow. The soil is luxurious; without a weed. Faults deform us daily. Each day we have to accuse ourselves—we have been impatient, or idle, or unjust, or impious. Faults divide human affairs with so many opposing interests, occasion all our petty, all our ruinous disasters. In heaven the light which reveals happiness imparts it. There, under the influence of *this* light, stand the faultless immortals, waiting till their late friends reach them. They anticipate the entire tone of praise. They call us to the same place. That place is magnetic, compelling towards it all the faithful, attracting from all distances and communities.

What moral course did they pursue? They bowed in prayer. They repented. They put off the old affections which war against the soul. They were disciplined by chastisement. They washed their robes and made them white in the blood of the Lamb. Sin, so cemented with their frame, *that blood* dissolved—dissolved it wholly.

With what cheering accents then may the Christian expire, and say, "My friends be not despondent on your own account, nor on mine. I am going to be made happy, and ere long you shall see and share my happiness. I shall be 'before the Throne of God.' THERE rejoin me."

What is their employment? Let their general character, their society, their enjoyments, tell. They take a wide survey of a wide scene. The laws of nature, the divine counsels, redeeming love they adore, they serve, they do *all* things God appoints. You wish to be with them, but you distrust your purposes.

Behold, as they did HIM, the Conqueror of faults. Are you combating them? You are on His side, opposing His enemies, and verging to the same point with His friends. Success attends such a combat; and promises, the same promises, of heaven, ensure continued success.

Let us then become competitors! Not one shall fall. We shall survive every element. We shall soar above the shock of death. We shall be borne up to pass by the pearly gates. We shall appear and dwell for ever "WITHOUT FAULT BEFORE THE THRONE OF GOD."

THE SET TIME COME.

A minister of the gospel, in one of our northern cities, some years ago became deeply impressed with a desire for increased usefulness. He thought much upon the most probable means for the accomplishment of this object. The ordinary opportunities of access to his people, by pulpit ministration and customary pastoral visits, did not satisfy his soul. He longed to lead his flock even more directly to Christ,—to witness a greater degree of spirituality among them. With this view, he resolved to visit every family, and, as far as practicable, to ascertain the spiritual condition of each of its members, by personal conversation upon religious experience. At an appointed time he commenced his labours of love. He called on one and another of the families of his people, had every household gathered, and with much affectionate concern, spoke to them of the necessity of living each day for God and for eternity. His own soul was comforted, and he felt that his labours were not in vain in the Lord.

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A day or two after he had commenced this employment, he called at the house of one of his most pious and influential members—a man of wealth. The father was absent at his place of business; but the mother, an amiable and pious woman, was at home. On making known to the latter his desire that she should summon her family to the parlour, and acquainting her with his design to speak personally to them—to admonish, exhort, or encourage, as they might need—the mother thanked him with tears of gratitude, but said, "I have one request to make of you, sir."

"What is that?" said the minister.

"It is that you will say nothing to my daughter, Mary, on the subject of religion. I have prayed for that child for years. I have talked to her again and again; but her heart is set upon vanity. Fashion and the world are predominant in her affections. She has become, of late, exceedingly sensitive to reproof or admonition. Respectful in every other relation, she will not permit me to speak to her on religious subjects, without returning a violence of language entirely unbecoming a daughter. I have determined, therefore, to refrain from any direct appeal to her, until she shall give evidence of a greater docility. You will please, therefore, say nothing to Mary, whatever you say to the others. I should be sorry to have your feelings injured, as well as my own, by the manner in which I am but too confident she would respond. May God bless your admonitions to the rest!"

In a few moments the family was gathered in the presence of the minister. Mary sat among them. She had entered, with a respectful courtesy, and taken her position at a window looking upon the street, apparently more interested in what was going on without, than attentive to the conversation within. The minister spoke first to the mother, of her responsibilities and duties; then to a son, a youth of intellect and promise; then to a younger daughter; and so on until he had administered his kind and fatherly instructions to all. I mean all except Mary; to her he said nothing. He seemed to be unconscious of her presence. Tears of tenderness flowed freely from all who participated in the delightful interview, while Mary sat at the window, playing idly with the tasselling at the silken curtains, her proud spirit refusing the least intimations of sympathetic feeling. The brightness of her eye was undimmed by any gathering tear,—the loftiness of her carriage was not, for a moment, relaxed by the affecting scene before her; and when the minister said, "Let us pray," she arose not from her seat, but remained still in her position of scornful unconcern, her delicate fingers toying with the silken fringe of the drapery before her. The minister poured out his soul in a fervent address to the throne of grace. Oh, how earnestly did he commit that family to the guardianship of heaven—referring to them in his supplications individually; and appropriately presenting them to the mercy of the Father, through the merit of the Son. But he offered no prayer for Mary. Unconcernedly and proudly, she still played with the silken toys. The prayer ceased—the good man arose. Taking each by the hand, he affectingly gave a parting admonition and invocation; and bowing coldly to Mary, who as coldly returned his civility, he left the room, and made his way to the entrance of the dwelling.

He had scarcely passed the threshold, when the words of the Redeemer, "I am not come to call the righteous, but sinners to repentance," flashed upon his mind. Suddenly pausing, he said to himself, "Shall I refuse exertion for any soul, to save which my Master came down from heaven? Nay, God being my helper, I will return."

Again he stood in the parlour. The family sat just as he left them, musing upon the things he had spoken. Mary was, to all appearance, still cold and unmoved.

With a courage imparted by the Holy Spirit, he walked to where she sat, and taking her hand in his, said, "It is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners. Shall he save *you?*"

The rock was smitten! The waters gushed forth freely and fully! Mary, proud and scornful as she seemed to be, needed only the word of invitation, to bow, and weep, and pray. Then was heard the bitter cry, "God be merciful to me a sinner!" Angels hovered over that little assembly, and ere the descending sun gave place to the gathering twilight, the shout of conversion ascended to the throne, and there was joy in heaven over the sinner that had repented.

It is many years since the above was related to us, and we do not know that it has ever been in print before. Its lesson—

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which is two-fold—is borne upon its very face. Mothers may learn from it never to despair, and ministers may learn from it never to falter.—*Methodist Protestant.*

AND THEN?

Filippo Neri was living at one of the Italian universities, when a young man, whom he had known as a boy, ran up to him with a face full of delight, and told him that what he had been long wishing above all things in the world, was at length fulfilled, his parents having just given him leave to study the law; and that thereupon he had come to the law school at this university, on account of its great fame, and meant to spare no pains or labour in getting through his studies as quickly and as well as possible. In this way he ran on a long time; and when at last he came to stop, the holy man, who had been listening to him with great patience and kindness, said, "Well! and when you have got through your course of studies, what do you mean to do then?"

"Then I shall take my doctor's degree," answered the young man.

"And then?" asked Filippo Neri again.

"And then," continued the youth, "I shall have a number of difficult and knotty cases to manage, shall catch people's notice by my eloquence and zeal, and gain a great reputation."

"And then?" repeated the holy man.

"And then," replied the youth, "why then, there can't be a question, I shall be promoted to some high office or other; besides I shall make money, and grow rich."

"And then?" replied Filippo.

"And then," pursued the young lawyer—"then I shall live comfortably and honourably, in wealth and dignity, and shall be able to look forward quietly to a happy old age."

"And then?" asked the holy man.

"And then," said the youth—"and then—and then—then I shall die."

Here Filippo lifted his voice and again asked, "And then?" Whereupon the young man made no answer, but cast down his head, and went away. This last "And then?" had pierced like a flash of lightning into his soul, and he could not get quit of it. Soon after he forsook the study of the law, and gave himself up to the ministry of Christ, and spent the remainder of his days in his service.

The question which Filippo Neri put to the young lawyer, is one which we should put frequently to ourselves. When we have done all that we are doing, all that we aim at doing, all that we dream of doing, even supposing that all our dreams are accomplished, that every wish of our heart is fulfilled, still we may ask, What will we do, what will we be, then? Whenever we cast our thoughts forward, never let them stop short on this side of the grave; let them not stop short at the grave itself; but when we have followed ourselves thither, and have seen ourselves laid therein, still ask ourselves the searching question, *And then?*

Christian Treasury.

Correspondence.

MINISTERS WITH FAMILIES.

The troubles of a minister are often more numerous than those of private members of the church of Christ; but, in addition to these, there is another to which many of them are subject—that of having a *family*. It is not that he feels it an annoyance, but others feel it for him, and in many instances fail not to let him know it. In these hard times, with scanty incomes, many a pastor, with a large family, finds it very difficult to live; but that which is not the least vexatious to him is, that other people are so officiously considerate on his account—because he has a family. When he first enters the christian ministry, he is probably as free from such incumbrances (as they are called), as his people could desire; but in a series of years it is probable he may find himself, like others, surrounded with a numerous progeny. It is possible, however, that if circumstances arise to necessitate his removal to another sphere of labour, his family will form a most serious objection. In referring to this subject, a brother minister once said, "If you should have occasion to go to any church as a supply, with a view to the pastorate, it is most probable some good friend will say to you, in the most coaxing manner, 'Are you a *family* man,

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Sir?' and if you should happen to have a good round number, it is almost sure to form an insuperable objection." So another, whose comfort and usefulness were likely to be promoted by a removal, said, that after several occasional visits to a place, every thing looked very propitious, and many expressions of approbation were given, and he was flattering himself that he should escape the long expected question as to the number of his family, when toward the close of his labours, some of the old members contrived to say, "Have you a *family*, Sir?" "Yes." "How many, please?" and when told, the condemnatory sentence was at once visible in their countenance, and he felt sure it would furnish a good deal of religious gossip for many a day, and end in a negative to his going thither; and so it proved. This improper interference with a minister's family, is also observable on the part of religious institutions. I have known candidates, when applying for some station under the auspices of a committee of some society, to be especially questioned as to the number of his family, and if it is found that God has given him above three or four, he has been deemed ineligible, just on that account. Now why a pastor should be thus thwarted and annoyed, on account of his family, any more than a mechanic, or artist, or commercial man, when wishing for a new sphere of labour, I could never understand. Such a thing does not disqualify for serving an earthly master or company, and why should it do so in respect of the church of Christ. Ministers, more than any other men, seem to have reason to pray that God would write them childless, if they are not to be set aside altogether from the ministry; or, at all events, that he should materially limit such objectionable gifts. The people whom he could and would serve, are so very kind, that they will not permit him to judge for himself, whether he can manage his worldly affairs with discretion, with the amount they can give him, but determine it for him. The criterion of judgment is not his ministerial ability or pastoral qualifications, or probabilities of usefulness, but the amount of his family. He may not be less diligent, less faithful, less zealous, less useful on that account; nay, he may be more so, by the hearty co-operation of some of its members; but no matter—he has a *family*, and that, in many instances, is a sufficient objection. He does not expect, perhaps, any additional income on that account, although if he were a Wesleyan he would be honourably provided for even with respect to his children, and not be forgotten when he is old and greyheaded; but as a Baptist or Congregationalist, his family becomes an incumbrance. Thus, also, a dear brother minister said to me, when leaving what he deemed the inhospitable churches of England to seek for christian sympathy in America, "Such is the difference of sentiment on this subject, that in England to have a family is almost deemed a curse, in America it is a blessing;" and so I believe he found it. Surely these things ought not so to be.

Trusting to your candour to represent this grievance in "The Church,"

I remain,

Yours respectfully,

A PASTOR WITH A FAMILY.

Notices of Books.

A LECTURE TO CHILDREN AND YOUTH, ON THE HISTORY AND CHARACTER OF HEATHEN IDOLATRY, WITH SOME REFERENCES TO THE EFFECTS OF CHRISTIAN MISSIONS. Illustrated by 30 Wood Engravings. BY WILLIAM BRODIE GURNEY. London: Houlston and Stoneman.

We sincerely thank the treasurer of our Mission for the interesting little book which he has put into the hands of our children. Great numbers of them have not forgotten *hearing* much of what they will be glad now to be able to *read*. The lecture is illustrated by thirty wood engravings, and will do much to awaken and foster a missionary spirit in the minds of the young. Every Sunday-school library should have several copies. Every family in the church should have one. We cannot but think too that it might be lent about as tracts are to the more intelligent cottagers with great advantage; they are become so used to ordinary tracts that they scarcely command attention; the engravings and striking anecdotes of this little pamphlet would be sure to attract, and are very likely to be blessed.

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DISCOURSES, DOCTRINAL AND PRACTICAL. BY THE LATE REV. JAMES SEFFREY, GREENOCK. WITH A MEMOIR OF HIS LIFE. Edinburgh: Oliphant. London: Hamilton & Co.

Personal acquaintance with the deceased author of these Discourses,—an able and excellent Minister of the Relief Church,—cut off in the midst of his years and usefulness, imparts to this volume, in our eyes, a peculiar interest, which will not be felt by all who peruse it. All, however, will find themselves interested in the Memoir, which occupies the first sixty or seventy pages of the volume; and, we trust, *more* than interested—instructed and edified by the Eighteen Sermons which occupy the rest of the work. This is one of the objects kept in view by the judicious Editor; the other being to "furnish favourable specimens of Mr. Seffrey's preaching;" and we heartily join in his concluding aspiration: "May the truths contained in this volume, find a place in the memory and the heart of every reader!"

LITTLE JEM, THE RAG MERCHANT; A TALE OF HONESTY AND TRUTH. BY J. T. BELL. London: Benjamin L. Green.

If this tale be *true*, it is *honest* to give it as an exemplification of the texts on the title page. If the God whose word furnishes those texts, did really by his providence grant to truth and honesty the deliverance and success recorded in these pages, the narrative will be a very encouraging one. Perhaps the author will enable us, in our next number, to add this invaluable recommendation.

SPIRITUAL PROGRESS. BY THE REV. JOHN FRASER. Edinburgh: J. D. Lowe.

A serious, careful discussion of this very important subject.

CHRISTIAN ASPECT OF TEETOTALISM. BY S. G. GREEN, B.A. London: B. L. Green.

By far the best tract we have seen, for convincing the intelligent and thoughtful. Its arguments will neither please zealots, nor add to their numbers; but we are mistaken if it will not gain many most valuable converts.

A Portion for Children.

THE CABIN BOY BOB.

A few months since, a vessel sailed from our shores with a Captain whose habitual blasphemy, drunkenness, and tyranny so disgusted the crew, that some of the most fatal consequences might have taken place, but for the sudden and alarming illness of their cruel and depraved Commander. The Mate took charge of the ship; and the Captain, greatly afflicted in his cabin, was left, by the unanimous voice of a hardened crew, to perish. He had continued nearly a week in this neglected state, no one venturing to visit him, when the heart of a poor boy on board was touched with the sufferings of this wicked man; and he determined, notwithstanding the opposition of the crew, to enter the cabin and speak to the Captain. He descended the companion-ladder, and opening the state-room door, called out, "Captain, how are you?" A surly voice replied, "What's that to you? be off!" Thus repulsed, the boy went on deck; but next morning he determined to make another attempt, and at the state-room door cried, "Captain, hope you are better." "Oh, Bob, I'm very bad; been very ill all night." The boy, encouraged with this mild answer, drew nigh the bed-place, and said, "Captain, please to let me wash your hands and face, it will refresh you very much." The Captain nodded assent. Having performed this kind office, the boy said, "Please, master, let me shave you?" He was permitted to do this also; and having adjusted the bed-clothes he grew bolder, and proposed some tea. The Captain had been a desperate and wicked man beyond many; and as he knew he had no mercy to expect from his crew, so he was determined not to solicit any. "I'll perish," said his obstinate soul, "rather than ask one favour of them." But the unsolicited and undeserved kindness of this poor boy found its way to the heart of this violent man; and, in spite of all his daring independent spirit, his bowels melted, and his iron-face displayed the starting tear, while his soul involuntarily sighed, "Oh, brotherly-kindness in the hour of need, though issuing from a stripling, how amiable thou art!" How many ways the Al-

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mighty has of gaining access to the hearts of his stubborn and rebellious creatures! A little captive maid directs the leprous Naaman, and a menial servant mildly subdues the haughty general into compliance with the Prophet's orders. (See 2 Kings v.)

The Captain soon felt the good effects of the boy's attendance; and therefore permitted him to do what he pleased in future, for the alleviation of his pains, or the restoration of his health. The Captain now declined apace: his weakness was daily increasing, and he became gradually convinced that he should not live many weeks at farthest. His mind was filled with increasing terror, as the prospect of death and eternity drew nearer to his confused and agitated view. He was as ignorant as he was wicked. Brought up amongst the worst of seamen in his early life, he had imbibed all their principles, followed their practices, and despised remonstrances and reproof. A man-of-war had finished his education; and a long course of successful voyages, as Master of a vessel, had contributed to harden his heart, which led him to say, "There is no God," and to act under that persuasion. Alarmed at the idea of death, and ignorant of the way of salvation, with a conscience now thundering conviction to his guilty soul, he cried one morning,—just as Bob opened the state-room door, and affectionately enquired, "Well, master, how is it with you this morning?" "Ah, Bob, I'm very bad; my body is getting worse and worse; but I should not mind that so much, were it not for my soul. Oh, Bob, what shall I do? I'm a great sinner; I'm afraid I shall go to hell: I deserve it. Alas, Bob, I'm a lost man!" "Oh no, master," said the boy: "don't be alarmed; God is merciful; and I am sure you'll not be lost. He knows what sailors are, and I dare say he'll save you." "No, Bob, no; I cannot see the least prospect of being saved. Oh, what a sinner I have been! What will become of me?"

His stony heart was broken, and he poured out his complaints before the boy, who strove all he could to comfort him, but in vain.

One morning the boy had just appeared, when the captain exclaimed, "Oh, Bob, I've been thinking of a bible. I know there is not one in the cabin; go forward and see if you can find one in the men's chests." The boy succeeded, and the poor dying man beheld him enter with tears of joy. "Ah, Bob, that will do, that will do; you must read to me, and I shall soon know whether such a wicked man as I am can be saved, and how it is to be done. Now, Bob, sit down on my chest, and read to me out of that blessed book." "Where shall I read, master?" "I do not know, Bob; I never knew how to read myself; but try to pick out some places that speak about sinners and salvation." "Well, master, then I'll take the New Testament; you and I shall understand it better, for, as my poor mother used to say, there are not so many hard words there." The boy read for two hours, while the captain, stretching his neck over the side of the bed-place, listened with the eagerness of a man on the verge of eternity. Every word conveyed light to his mind, and his astonished soul soon beheld sin as he had never seen it before. The justice of God, in his eternal ruin, struck him with amazing force; and though he heard of a Saviour, still the great difficulty of knowing how he could be saved, appeared a mystery unfathomable. He had been ruminating a great part of the night on some passages Bob had read; but they only served to depress his spirits, and terrify his soul.

The next morning, when the boy entered the state-room, he exclaimed, "Oh, Bob, I shall never live to reach the land: I am dying very fast; you will soon have to cast me overboard; but all this is nothing. My soul, my poor soul! Ah, Bob, my dear lad, what will become of my poor soul? Oh, I shall be lost for ever!" "No, no, master; don't be alarmed: I believe you will be saved yet. Remember I read many fine things yesterday about salvation." "Bob, can you pray?" "No, master, I never prayed in my life, any more than say the Lord's prayer, my mother taught me." "Oh, Bob, pray for me; go down on your knees and cry for mercy; do, Bob, there's a good lad. God will bless you for it. Oh, kneel down, and pray for your poor captain." The boy hesitated, the master urged; the lad wept, the master groaned, "God be merciful to me a sinner! Oh, Bob, for God's sake pray for me." Both wept greatly, Overcome by importunity and compassion, the boy fell on his knees, and with heavy sobs, cried out, "Lord, have mercy on my poor dying captain. O Lord, I'm a poor ignorant, wicked, sailor boy. Lord, I don't know what to say; Lord, the captain says I must pray for him; but I don't know how, I am but a child. I should be glad to get him tea, or

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do any thing I can for him; but, Lord, I don't know how to pray for him. Lord have mercy on him! He says he shall be lost: Lord save him! He says he shall go hell: Lord take him to heaven! He says he shall be with devils: oh that he may be with angels! Don't let him perish, O Lord! Thou knowest I love him, and am sorry he's so ill. The men won't come near him; but I'll do the best I can for him as long as he lives; but I can't save him. O Lord, pity my poor captain: see how thin and how weak he is! Oh, comfort his troubled mind! Lord, I never prayed before like this. Oh, help me, Lord, to pray for my master!" Rising from his knees, he said, "There, master, I have done the best I could for you, now cheer up: I think you'll go to heaven." The captain was too much affected to speak; the simplicity, sincerity, and humility of the lad's prayer had so much impressed his mind, that he lay groaning inwardly with spiritual anguish, and wetting his couch with tears. Bob retired on deck; for the scene had quite overcome him.

In the evening he again read the bible to the captain, whose soul appeared to receive every word with indescribable eagerness. The next morning, on entering the state-room, the boy was struck with the extraordinary change visible in his master's features. That gloomy horror, which had so long added to the natural ferocity of his weather-beaten countenance, was fled, and while his affliction had softened, and more fully exhibited the various parts of his countenance, the circumstances of the past night had settled the whole arrangement of his features into a holy, pleasant, calm, and resigned state, that would seem to say,

> "An heir of grace can find
> Glory begun below."

Bob had scarcely time to notice, with a smile of congratulation, this pleasing change, when the master, in a low tone of voice, but with great humility, began, "Oh, Bob, my dear lad, I have had such a night! After you left me, I fell into a sort of dose; my mind was full of the many blessed things you had been reading to me from the precious bible. All on a sudden, I thought I saw, in that corner of the bed-place, Jesus Christ hanging bleeding on his cross. Struck with the sight, I arose, and crawled to the place; and casting myself at his feet, in the greatest agony of soul, I cried out for a long time, like the blind man you read of, 'Jesus, thou son of David, have mercy on me!' At length, I thought he looked at me; yes, my dear lad, he looked at your poor wicked captain; and, oh, Bob, what a look it was! I shall never forget it. My blood rushed to my heart, my pulse beat high, my soul thrilled with agitation; and, waiting for him to speak, with fear not unmixed with hope, I saw him smile; yes, and he smiled on *me*; on *me*, Bob. Oh, my dear boy, he smiled on wretched guilty *me!* Ah, what did I feel at that moment! My heart was too full to speak; but I waited, and ventured to look up when I heard him say, hanging as he did on the cross, the blood streaming from his hands, and feet, and side; oh, Bob, what wounds were those! Shall I ever hear his beloved voice again? I heard him say, in sounds that angels cannot reach, 'Son, be of good cheer: thy sins, which are many, are all forgiven thee!' My heart burst with joy; I fell prostrate at his feet: I could not utter a word, but Glory, glory, glory! The vision vanished,—I fell back on my pillow,—I opened my eyes,—I was covered with perspiration,—I said, 'Oh, this cannot be a dream!' No, Bob, this is no vision; now I know my sins are pardoned, I know that Jesus bled and died for me! I can believe the promises, the many precious promises you have read to me out of the bible; and I feel that the blood of the cross can cleanse even *me*. I am not now afraid to die; no, Bob, my sins are pardoned through Jesus. I want no more: I am now ready to die; I have no wish to live. I cannot, I feel I cannot, be many days longer on this side of eternity. The extreme agitation of my mind, of late, has increased the fever of my body, and I shall soon breathe my last."

The boy, who had silently shed many tears, now burst into a flood of sorrow, and involuntarily cried, "No, my dear master, don't leave me." "Bob," said he, calmly, "my dear boy, comfort your mind. I am happy; I am going to be happy for ever. I feel for you; my bowels yearn over you, as if you were my own child. I am sorry to leave you in such a wicked world, and with such wicked men as sailors are in general. Oh, may you be ever kept from those crimes into which I have fallen. Your kindness to me, my dear lad, has been great; God will reward you for it. To you I owe every thing, as an instrument in the Lord's hands. Surely he sent you to me! God bless you, my dear boy. Tell my crew to forgive me,

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as I forgive and pray for them." Thus the day passed in the most pleasing and profitable manner, when Bob, after reading the bible as usual, retired to his hammock, full of mercy and good fruit.

Eager, the next morning, to meet again, Bob arose at day-light, and opened the state-room door, saw his master had risen from his pillow, and crawled to the corner of his bed-place, where he beheld the cross. There he appeared kneeling down in the attitude of prayer, his hands clasped and raised, and his body leaning against the side of the ship. The boy paused and waited a few moments. At length he called, in a sort of whisper, "Master." No answer! "Master." No reply! He ventured to creep forward a little, and then said, "Master." All was silent! Again he cried, "Captain." Silence remained! He stretched out his hand and touched his leg; it was cold, and stiff, and clammy. He called again, "Captain." He raised his hand to his shoulder, and tenderly shook it. The position of the body was altered; it declined gently until it rested on the bed; but the spirit had fled, perhaps some hours before, to be with Christ, which is far better.

Miscellaneous.

MATTHEW WILKES AND PHILIP AND THE EUNUCH.—Many years ago, the celebrated Matthew Wilkes of London, being engaged to preach several Sabbaths at the Bristol Tabernacle, the late Mr. Isaac James of that city, was, on one occasion, one of his hearers. At the close of the sermon, Mr. Wilkes announced that he was about to sprinkle, or, as he improperly termed it, *baptize*, an infant. He then entered into the defence of that practice, founding his arguments upon the stale, and thousand times refuted fallacies (that is, as in reference to infant baptism) of the Abrahamic covenant, the households, and so on. All this he, of course, had a perfect right to do; but to suppose that this eccentric and droll champion of infant sprinkling would content himself with defending his own practice, without having a smart cut at that of the poor Baptists, was not to be expected for a moment: so accordingly, putting forth his full strength, he let fly the following rich and flooring sarcasm at that ignorant and obstinate body:—"The Baptists make a great bother about Philip and the Eunuch; they are everlastingly telling us that they went down into the w-a-t-e-r, both Philip and the Eunuch, and he baptized him. And when they came up out of the w-a-t-e-r, and so forth. Well now, pray why did Philip and the Eunuch both go down to the w-a-t-e-r?" Then pausing, and looking archly round the congregation, he at length exclaimed, "Why? Because the w-a-t-e-r would not come up to *them*." This flash of attic wit raised an audible titter throughout the crowded assembly. But alas! alas! most *mal a propos* for the unfortunate wit, and his crushing argument, just in the very midst of this general tittering, the sexton of the chapel was seen issuing from the vestry, napkin over arm, and basin of water in hand, threading his way through the thronged aisle towards the foot of the pulpit stairs. Mr. James declared to me, that it was with the utmost difficulty he refrained from calling out loudly, "Ah! Matthew, Matthew, though the w-a-t-e-r would not come up to Philip and the Eunuch, it is coming up to *you*, you see."

THE CHURCH OF ENGLAND SCHISMATICAL. — Talk of schism, and being schismatical! Why, there is no schism in the whole globe like the schism of the Church of England. There is nobody more schismatical upon the face of the earth, than the clergy and the hierarchy of the church of England. I should like to know,—can you tell me?—with what body of christians on the face of the entire globe the church of England holds communion. It claims a right to separate from the church of Rome. It has no communion whatever with the Lutheran church, or the Helvetic church, or the church of Geneva, or the church of Holland; so that if a real apostolic successor of Luther were to come here and ask to preach at any episcopal church in Islington, or in London, he would not be allowed to do it. This is bad enough, but it is not the worst. There are persons in America who believe that episcopalianism is the right form of church government; but if bishop M'Ilvaine, or any other American bishop, were to come over to England, and want to preach in one of its episcopal churches, not one would give him a pulpit. But there is something more than that. There are bishops in Scotland,—bishops made by the bishops of the church of England, and yet, if these bishops just cross the Tweed, and are invited by any congregation or church to come and preach in the church of England, they dare not. And the episcopal clergy of the church of England dare not preach in America, in Scotland, or in Holland. Talk of being schismatical! Talk of branding dissenters as schismatics! Why, this church of England sect,—this parliamentary denomination in England, is the most sectarian and schismatical sect in the whole globe. Well, they claim the right to exercise private judgment, and by all means

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let us give it them; for liberty of conscience is not the liberty of my conscience, but the liberty of every man's conscience. But when these men call us schismatics, it is unworthy of them, it is base, it is wicked, it is unchristian.—*Dr. Jenkyn.*

WHATEVER GOD DOES IS BEST.—If God should expose his children to violent trials and misfortunes, able to shake the strongest resolutions, this does not militate against the truth, *that whatever he does is always best for his children.* For, by such trials, he advances their sanctification, fortifies their faith, withdraws them from vice, and weans them from the world. By these trials, he makes them examples of patience in the church, and to contribute to its edification, and conforms them, in some degree, to Jesus Christ, who died for it. By these trials, he consecrated them to himself, he makes his glory manifest and illustrious, in the power by which they are supported, and by the conquests which, thus supported, they obtain; and he also prepares them for promised glory. There is no affliction which shall not be recompensed by the good which is connected with it. There are no misfortunes which the providence of God does not make of excellent use to those on whom they fall, and to others, who wisely consider those events. We have a pleasing proof of this in the example of JOSEPH. First, he was threatened with death by his brethren; next, he was thrown into a pit; after that, he was sold for a slave to strangers. There cannot, to all appearance, be a greater calamity. It is dreadful to be hated, particularly by those from whom we should receive the greatest marks of affection: it is dreadful to be torn from the arms of our kindred, and to be driven from our native country: it is dreadful to lose all hope of succeeding a father, and to be at once reduced to poverty, after having been nourished, and brought up in affluence: it is dreadful to be deprived of liberty, and to be condemned to perpetual bondage: it is dreadful, being innocent, to be treated as a criminal, to be shut up in a prison among strangers, of a different language, and of a different religion; nevertheless, behold such was the condition of JOSEPH: such was the choice which God made for him! But wait a few years, and you will see sudden and great revolutions. Wait till providence manifests its designs, and you will perceive they were replete with mercy and wisdom. You now see JOSEPH in affliction and fear; you now see him as the dead among the living; you will see him come forth from his prison as from a tomb, and ascend a throne; you will see his brethren preserved in life by him whom they were willing to destroy; you will see Jacob blessing the Lord, for having recovered his son; you will see the sovereignty fixed in the house of the king of Egypt, and his authority augmented; you will see the whole kingdom, and the neighbouring states, preserved from famine, and a door of retreat opened to the people of God to increase and multiply, and to prepare a way for those events, in which God was afterwards pleased to display the glory of his power. We see not, indeed, every day similar examples. The wonderful works of God are not continually so conspicuous. But where the men of this world discover nothing like it, the believer discerns an analogy.—*De Marolles, a French Martyr.*

BEAUTIFUL PRAYERS.—You can conduct your devotional exercises in any way you like; nobody can tell you that you ought to pray in this way, or praise in another way. I am sorry to find that among many ministers, and perhaps members of our churches, there is a disposition to favour a liturgy. A liturgy! Why, there was nothing of the kind in the early history of the christian church. Paul instructs his son Timothy, to tell men how to pray "for kings and for all in authority." If there had been such a thing as a form of prayer, he would never have given him that direction. "But," some dissenters say, "they have such beautiful prayers,—such a beautiful liturgy,—such a beautiful service in the church of England." Beautiful! Has God ever promised to answer beautiful prayers? Is "beauty" is ever applied to prayer in the sacred scriptures! When a beggar comes to your door, will you ever give him anything merely because he makes a beautiful prayer? When you send a petition to the House of Commons, will it be granted because it is such a beautiful prayer? And when a poor prisoner in Newgate sends a petition for a reprieve, will the monarch ever grant it, because it is such a beautiful prayer? Beautiful! And where are all these beauties? Have you never experienced what you call beauty, in an extemporaneous expression of a mind and a heart wrestling with God? Beauty! Do you never regard that as the worst of all epithets, which can be applied to the prayer of a man wrestling with God, for the blessing which he needs?—*Dr. Jenkyn.*

THE AGED WOMAN.—Let the aged woman be no longer an object of contempt. She is as helpless as a child; but as a child she may be learning the last awful lesson from her Heavenly Father. Her feeble step is treading on the brink of the grave; but her hopes may be firmly planted on the better shore which is beyond. Her eye is dim with suffering and tears; but her spiritual vision may be contemplating the gradual unfolding of the gates of eternal bliss. Beauty has faded from her form; but angels in the world of light may be weaving a wreath of glory for her brow. Her lip is silent; but it may be only waiting to pour forth celestial strains of gratitude and praise. Lowly, and fallen, and sad, she sits among the living; but exalted, purified, and happy, she may arise from the dead. Then turn, if thou wilt, from the aged woman in her loneliness; but remember she is not forgotten of her God.—*Mrs. Sigourney.*

THE PREREQUISITES FOR EMINENT USEFULNESS.—God hath not given us the spirit of fear, but of power, of love, and of a sound mind. A triple endowment that, of

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the highest worth—"power" the antithesis of "fear," energy of character, calm decision, resolved purpose, a spirit of independence, one that will lead a man to work alone, if others will not help him; a spirit of earnestness, a steady habit of pursuing an object; that is a spirit of "power." "Love," the apostle adds, that is, a spirit of deep compassion, genuine tenderness. "A sound mind," he further specifies; by which we understand sobriety of judgment, a clear comprehensive view of things, a power of keen discernment, of wise discretion; to use the language of an old writer,—to have wit enough to find out what's good, to eschew what's bad, and to make the best use of either." Practical wisdom; not merely the knowledge of right principles, but the knowledge of the right way of applying them. These three — love, power, and a sound mind—are the grand prerequisites for eminent usefulness. Not love alone, that makes a mere sentimentalist; not power alone, that makes a rugged character like a rock without verdure; but the two combined, love softening and giving life to power,—power supporting and giving energy to love; and a sound mind added to both. We cannot be eminently useful without binding round us this triple cord of christian virtue. Powerless, we lack the means; cold-hearted, we lack the motive; ignorant and foolish, we lack the right method. Without power, we are like a ship becalmed; without love, we are like a ship ice-bound; without judgment, we are like "a ship driven of the wind and tossed." The three make a vessel with sound timbers, ample canvass, and a skilful pilot, and it shall make a prosperous voyage.—*J. Stoughton.*

BE NOT DECEIVED.—Those who amuse themselves with the hope of a death-bed repentance, are in danger of being deceived. The thief upon the cross is an instance, indeed, of the sovereign grace and almighty power of the Saviour, in snatching a once thoughtless and now expiring sinner from the jaws of destruction; but, to infer from hence, that this will certainly be our case, would be altogether as unreasonable as to suppose that we shall be translated to heaven, both body and soul, because we read of two persons in Scripture who were thus distinguished. We have one instance recorded of a late repentance, that we may not despair; and but one, that we may not presume. Repentance is the gift of God, and it is not to be expected that he should bestow it at last upon those who have slighted and rejected it all their days. Where one has been awakened on a death-bed (and but few even of those have been truly converted), how many have gone out of the world stupid and hardened! The last moments have been spent like the former, in a daring contempt of God, and a wilful neglect of their souls. On the other hand, some have been filled with unspeakable horror, and previous to their sinking into hell, have sunk into absolute despair. "*God is not mocked.*" Many, indeed, attempt to mock him; but none can do it with safety or impunity. To mock God is to insult him; and how great the insult, to think of devoting to him the dregs, the very refuse of life, and of engaging in his service when we are incapable of serving him! More than this, it is possible we may be deprived of reason, or be surprised by death, before we can form a wish, or put up a single prayer! Let us not, then, be deceived by the delusive hope of a late repentance.—*Beddome.*

THE POWER OF GOD.—God is almighty. The power which gave existence, is power which can know no limits. No definite number of finite beings possesses sufficient power to move a single world an hair's breadth; yet God moves the great world which we inhabit, 68,000 miles in an hour; 260 times faster than the swiftest motion of a cannon ball. He works every moment in every part of this vast whole; moves every atom; expands every leaf; finishes every blade of grass; erects every tree; conducts every particle of vapour, every drop of rain, and every flake of snow; guides every ray of light; breathes in every wind; thunders in every storm; wings the lightning; pours the streams and rivers; empties the volcano; heaves the ocean, and shapes the globe. In the universe of mind he formed, he preserves, he animates, and he directs all the mysterious and wonderful powers of knowledge, virtue, and moral action, which fill up the infinite extent of his immense and eternal empire. In his contrivance of these things, their attributes and operations, is seen a stupendous display of his immeasurable knowledge and wisdom. All these existed in the immense eternal mind, as in a vast storehouse of glorious ideas and designs, and existed from everlasting. In them the endless, diversified character of uncreated wisdom, beauty, and greatness, has begun to be manifested, and will continue to be manifested with increasing glory for ever.—*Dwight.*

WHO LAYS IT TO HEART?—In a great city the memorials of death are frequent; but who lays it to heart? Often is the eye arrested by the funeral crape pendant, from the bell handle, and the door knob, saying silently, "Death is in this house;" but who lays it to heart? The funeral procession, crossing a principal thoroughfare, arrests, on either side of the way, the passing crowd; but anon the crowd moves on, as if they had seen nothing for reflection, and none lays it to heart. Men crowd the marts of business,—they hear of one and another who has gone to the world of spirits, who, a week or two before, were as busy and bustling as any of them; but they lay it not to heart. As one generation dies, the young generation that follows them lay it not to heart, that they in their turn must soon give place to their successors. Those who have lived fifty years, find few around them whom they knew in their youth; and yet they lay it not to heart. In the midst of the dying and the dead, the multitude are intent only on the vanities of the world, and will not lay it to heart.

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Intelligence.

BAPTIST FOREIGN MISSIONS.

WESTERN AFRICA.

We have pleasure in laying before our readers the following pathetic letter, copied from the *Baptist Record* for April, from Mr. Wilson, deacon of the church at Fernando Po, the scene of Mr. Sturgeon's successful labours and death, addressed to Mr. John Neale of Liverpool. We give it in Mr. Wilson's own imperfect English.

"Dear Sir,—Your inestimable letter was read to us by our present pastor,* and from which we were made to understand that you were the friend of our now gone, and much beloved pastor;† he frequently spoke to us respecting you; but our memory being somewhat treacherous, we could not retain the name. And now, not to go on any further from the subject of our letter, we beg to turn (as from your kind letter‡ we could not rest satisfied, without speaking with you, notwithstanding the distance) your attention to its following details; for from your fraternal love we are led to hold, and confide, that you are the only person, or will be, that would, or could ever be willing to seek our present and eternal good; and so much so, when learning that our late pastor was put forth for Africa, you kindly interested yourself in his behalf, we are eventually led to believe that you are, and can only be the person that ought to be acquainted with all our spiritual need, and so pass it round to the notice of all others to whom we greatly stand in debt for the gospel that has been sent to us; eventually we could not let pass the opportunity of not addressing you on this all-important event.

"We cannot, sir, describe to you in what state our several minds were led, on the then moment to sustain themselves (and till now) in rejoicings, and thanksgivings, upon hearing here, that you still bear us in your mind, and whilst furthering our cause, would ever do so, and accordingly state how you are exerting yourself, and that with every anxiety, in searching for another shepherd for us, and so congratulate us with his name;§ we would say then, sir, (and with a cry from each and every one of us), in this 'be strong therefore, and let not your hands be weak for your work shall be rewarded.' We have written to the kind secretary of our society upon the same, and we trust our letter has reached his hands, as also one to our mother (Mrs. Sturgeon), which we trust has also reached her hands too. Verily, sir, our hearts are wrapped up in much joy, and we hope it will not be long yet before we will break out in the language of the Psalmist, 'For his anger endureth but for a moment, in his favour is life, weeping may endure for a night, but joy cometh in the morning.' Yes, sir, our pastor was endued with a spirit of love, and which will never be forgotten by all who are now enjoying the privileges that our Lord has granted to all mankind through his sufferings, death, resurrection, and ascension; or even with those that have not yet entered the ark. Oh, no! it is hard to bring such into motion, or even to execute it, and should we turn to state about *that* we fear that this, yea, even quires, would not be sufficient to write respecting our now gone and devoted minister of the gospel of Christ. We are thankful to hear that the one found is imbued with the same spirit as that of our late pastor, and who has taken such a love for us; also will be for leaving all connected with him, and all comfort too, to come and live with us. Dear sir, we are waiting for him, and say, that perhaps he will not tarry in coming over to our help. Our every cry is heard by Him, 'whose ear is not heavy, and whose arm is not shortened,' and who will not be long before he answers; but would always give according to all the diversified wants of his saints. And we are led to be so simple-minded as to magnify ourselves in saying, that we will make him that is coming comfortable. We must at the same time ask ourselves, what have we to make him comfortable with?—poor Africans! just hitherto being brought to know good and evil. Oh, no! but at the same time we must say, that what our great High Priest commands that we should do for him that ministereth in good and profitable things, we are in *no* ways reluctant *to do*. Oh, no! and shall we then say, or even think, that whatever we may give, is sufficient to compensate for the comforts, &c. he shall deprive himself of, and that to seek and do good for us? No; it is true our temporal circumstances will not allow us to contribute largely to the support of religious ordinances, but him that will be sent to labour among us in the gospel, we hereby promise, and rest assured that we can give with christian liberality according to our several abilities. Our present minister and his, returned in good health from the change of air. They absented themselves for a time to go to the river Gaboon, and are still, thank God, enjoying every health, and we cry daily to our God to strengthen his inner and outer man, and so to encourage him in all his arduous labour. He has much to do; he has to minister in the word, and again

* Dr. Prince.
† The late Rev. Thos. Sturgeon.
‡ A Letter of sympathy on their loss in his decease.
§ Mr. J. M. Hutchings, whose offers of Missionary service have since been declined by the Committee.

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to attend to the town at large, to supply all the wants of the sick and none to assist him. We pray that God will thus see, as we know he does, that one is wanting, and that in very deed.

"We humbly pray that the great King and the Head of the church, may guide your deliberations in respect of this, and all other matters, is the sincere prayer of

"Yours in the gospel of Christ,

"JOSEPH WILSON, Deacon.

"Signed in behalf of the members and enquirers of the Church at Clarence."

THE REVOLUTIONS IN EUROPE.

"I will shake all nations."—*Hag.* ii. 7.

We mentioned, in our last, the astonishing fact, of the sudden Revolution in France. Since then nearly all Europe has shared in the movement. All the German monarchies, of whatever name, have been completely shaken. Liberty of the Press, Religious Freedom, Trial by Jury, Representative Governments, a Responsible Ministry, National Guards, (which means arming and training all householders as soldiers) have been everywhere demanded, and everywhere, — however reluctantly, — granted! Austria fell at a blow; — Metternich, *politically* the vilest and cruellest man in Europe next to Louis Philippe, fled for his life from Vienna. In Prussia, the king, after firing for 13 hours on his people, was compelled to humble to every demand, and to come forth on his balcony and witness the long procession of bodies he had slain to suppress freedom, carried before him. All the smaller states were but as dust before the power of their hitherto oppressed subjects. Little blood, except by the cruel king of Prussia, has been shed by the despots, as the price of liberty. In Lombardy, the northern part of Italy, where Austria has crushed with the most barbarous savageism, worthy of the darkest ages, every aspiration for freedom, the oppressors have been driven from Milan, its capital, but we fear much blood may still be shed before her armies can be driven out. All Italy besides has compelled its powers to grant constitutional governments. Even the King of Hanover, too well known in England, as the Duke of Cumberland, has been compelled to surrender his absolute tyranny, like the others, and even aid the neighbour states in gaining their freedom. This is but an imperfect sketch of events which might easily fill many pages. We may be allowed one or two remarks. The French republic is painfully demonstrating the unhappy consequences of governments undertaking to provide *work* and wages for the people. Some benevolent theorizers of the Socialist School, who are in the provisional government, thought this possible; Lamartine, the greatest mind, morally and intellectually, in the government, is of the contrary opinion, and events are rapidly proving that the socialists are driving away capital (which is the sinews of industry) and exalting the indolent workman at the cost of the industrious one. We think it only right for the sake of numerous readers of the working class, to advert to this fact. If it would interest any of them, in a future number we will shew them how powerless is *government* to employ, to pay, or even to regulate for his *good*, the labour of the workman. On the other hand, conscience demands that we tell our middle class readers the plain truth, and it is this, that they *can* no longer refuse to the poorer classes the political rights which they themselves enjoy. The emancipation of the operatives of nearly all Europe, must be followed by universal suffrage in England too. Our workmen, accustomed to be the freest in the old world, will not submit to be lower than Frenchmen and Germans. They ought not. By revolution, or by the *peaceful* but irresistible power of the middle class uniting with the unenfranchised, the change must come. If we feared the change, we should fear still more to resist it; but we do not. In a representative government it is simple *justice* that *all* who pay taxes should have a share in laying them; that *all* who obey the laws, should have a voice in enacting them, and *justice* must eventually be most blessed by the Supreme Governor. It is not for us to enter at length into political arguments on the subject. We have written thus much wishing to be free from the blood of all men, and we commend our readers for further information, to an admirable tract by Mr. Miall, editor of the Nonconformist, "The Suffrage; or Reconciliation between the Middle and Labouring Classes."

BAPTISM OF A MINISTER.

On Lord's-day evening, April 9th, the Rev. Kerr Johnston, recently minister of the Presbyterian church, Birdhopecraig, Northumberland (in connexion with the Presbyterian church in England), was baptized by his brother, the Rev. Robert Johnston, in Well-Lane Chapel, Beverley.

After an impressive exhibition of the "glad tidings" to be believed, the candidate entered briefly and affectionately upon the baptism to be received. Apart from the question in itself, mention was first made of various leadings of the Lord in bringing him to his present position. In his late charge he had enjoyed the friendship and respect of the congregation generally. But in proportion as his consolation in Christ increased, so was he drawn nearer to "the bible, and the bible alone." Hence prejudice gave way in reference to believer's baptism, and he saw he must be drawn whither Jesus would draw him. Serious persons had frequently hinted at infant baptism as doubtful; but his own mind being shaken, he could not enter into discussion without something more than obscure inferences, disputed tradition, or the authority of names. He had dared to think freely, and at length to renounce what was an unwarranted substitution for christian baptism, and variously pernicious in all denominations practising it.

The chapel was crowded,—the audience listened to the address with deep attention, —and many were much affected by the solemn service.

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THE CHURCH.

"Built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone."—Eph. ii. 20.

JUNE, 1848.

TOO LATE.

BY THE REV. JAMES SMITH.

Returning from public worship yesterday morning, I met a young man, one of my hearers, in whose salvation I have long felt a deep interest, and for whose conversion I have often and fervently prayed. "Well, H——," I said, "how are you this morning?" "Quite well, thank you, Sir." "Where have you been?" "For a walk, as far as the ——." "I did not see you at chapel this morning." "No, Sir, I was *too late*." "Too late, H——, if you read the xxv. of Matthew, you read of five who were too late, for '*the door was shut*,'—if that should be your case." I left him, praying the Lord to make it a word in season; but I could not get rid of his reply. Again and again it seemed to sound in my ears, "I was TOO LATE, Sir." I could not but think of how many, on the Lord's-day morning, are *too late* for the public service, and therefore come not to the worship of God. But why is this? Is it not a want of interest in the service? And does not this shew a want of love to the Lord? If we are not interested in the worship of God now, how can we expect to feel an interest in it when we die? If we have no love to the house of God on earth, can we have any reason to hope that we should feel at home, or enjoy the service of God, in his house in heaven? Surely not. Again, how many are *too late* to join in the devotional parts of the service! The minister enters the pulpit,—he rises to commence the service by prayer,—he sees in every direction vacant seats, and seats which will be all filled when he is preaching the sermon,—this dejects and dispirits him, and it tells a sad tale of his people. A minister of Christ, whose chapel is generally *crowded* during sermon, complained a few Lord's-days ago, that when he rose to commence the service, there were but about thirty persons present: this is sad, very sad. The writer went a short time ago to preach for a brother minister, and asking the deacon as to the attendance, he said, "We are pretty well attended, but our people come so very late; and our pastor is that kind-hearted sort of man that he does not like to say anything about it publicly, for fear of hurting their feelings." As the writer recommended the people that evening to read "THE CHURCH," perhaps they will take in good part the hint thus given, and correct this evil practice." Every member of the church should, if possible, be present at the commencement of the service, and thus set an example to those that are without. Many who do come early

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are disturbed during the devotional parts of the service by those who come late walking down the aisles, or passing by them to their places in the seats, stumbling over hassocks, knocking down books, &c. Dear Christian brethren, let me beseech you to remedy this evil; come, if possible, a few minutes before the service commences, and make it a point of conscience never to be TOO LATE, if thought, prudence, or early rising can prevent it.

"I WAS TOO LATE." This may prove true in a sense more solemn yet. Some will call upon God when it is *too late*. Hence we read, "As *He* cried, and *they* would not hear; so *they* cried, and I would not hear, saith the Lord of Hosts (Zech. vii. 13). Again, "Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me" (Prov. i. 28). Once more, "Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not" (Matt. xxv. 11, 12). Therefore, "Strive to enter in at the strait gate: for *many*, I say unto you, will seek to enter in, and shall not be able: when once the Master of the house is risen up, and hath *shut to the door*, and ye begin to stand without and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are" (Luke xiii. 24, 25). "I WAS TOO LATE." Awful confession this. *Too late* in seeking mercy. *Too late* in looking to Jesus. But what made you *too late?* Were you not *invited early?* Were you not *warned solemnly?* Were you not *exhorted affectionately?* Yes; but I WAS TOO LATE. What made you too late? Ah! you loved pleasure,—you enjoyed sin,—you listened to Satan,—you followed the multitude,—you chose death rather than life.

Reader, how is it with you? Do you attend the means of grace *regularly?* Do you take your place in the Lord's house *early?* Do you listen to God's word *attentively?* Do you join in the prayers offered *heartily?* Do you seek salvation *diligently?* Is the welfare of the soul to you *the one thing needful?* If not, let me beseech you to beware; do not procrastinate; do not delay—if you do, it may be "*too late.*" The *fever* may seize you. An *accident* may in one moment kill you. Death may give you no warning, but may hurry you unprepared into eternity, and you may have an eternity to repent of your folly, and in black despair exclaim, "I WAS TOO LATE." You may be too late for heaven; but if so, the only alternative is hell. Young people, *to you* is the word of God's salvation sent. *For you* the ministers of Christ most earnestly pray. *With you* we most affectionately plead. *Before you* the crown of glory is suspended. *On you* the hopes of the church are placed. *By you* the cause of God may be promoted. *Of you* the Saviour so loving speaks—"I love them that love me, and they that seek me early *shall find me.*" Others *may*, the young most certainly *shall.* "Seek, seek, seek the Lord while he may be found, call upon him while he is near." It is not *too late* today, but it may be to-morrow: therefore seize the present moment; ask *now*, and ye shall receive; seek *now*, and ye shall find; knock *now*, and the door of mercy shall be opened unto you.

BUILDING THE WALLS OF JERUSALEM.

No. 3.

IMPORTANCE OF THE WORK.

Building the walls of Jerusalem was, in the opinion of the Jews, a *good* work (Neh. ii. 18), and a *great* work (Neh. vi. 3). In its conse-

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quences it was of so much importance that they gave it precedence of all others, and therefore builded it before they built their own houses (Neh. vii. 4). Viewing it in connexion with the service of God, and the welfare of their country, they placed it higher in the scale than the conveniences or comforts of social life; hence they repaired the wall, as a rampart round the city of their solemnities, ere they went forth to sow their fields or to dress their vineyards. Patriotism and religion urged them to this course of proceeding, and the result justified its wisdom.

Every candid observer of things as they are must be struck with the contrast between the conduct of those Jews and that of many Christians, who give Christ the pre-eminence in their *professions*, yet they mind earthly things, and have their hearts overcharged with the cares of this world. Unremitting efforts are made to secure a fortune, and to live in the midst of opulence; but there are no earnest and vigorous attempts to rebuild the walls of Zion, and to make Jerusalem a praise in the earth! This was the conduct of many in the days of Haggai, who justified their apathy and selfishness upon the plea that the time had not come for building the *Lord's house*, though it was convenient for them to dwell in their *own ceiled houses*. Hence God had a controversy with them; they sowed seed which yielded no harvests,—they earned wages, and put them into bags which had *holes*,—they looked for much, and when they brought it home God did blow upon it. Why? Because, saith the Lord of Hosts, of mine house that is waste, and ye run every man unto his own house (Hag. i. 6–11). He who made the elements and ruled the seasons smote his unfaithful servants with blasting, and with mildew, and with hail, in all the labour of their hands; they had no blossom in the fig tree, no fruit in the vine, no meat in the field, no flock in the fold, and no herd in the stall; nor was it till they had laid the foundation of His house, and had made provision for its erection, that the decree went forth—"*From this day will I bless you.*"

May not some of our national sufferings and disasters be traced to a similar state of things? Christians have been busy on their farms—at their merchandise—in their speculations—and in their chase of worldly shadows, while the cause of God has had but little of their sympathies, prayers, efforts, and contributions. They have hastened after other gods, but in doing so they have multiplied sorrows. Like the Jews, many of them have put their wages and gains into bags which had *holes*, and they have lost all. In many cases they may have been unrighteous gains, the fruit of cunning and overreaching, the result of robbing the poor or defrauding the widow; and, therefore, the retributions of Providence have overtaken "the sinners in Zion."

In these remarks, nothing can be further from the intention of the writer than to wish the disciples of Christ to neglect the claims of the counting-house and of home; for in becoming *Christians* they do not sacrifice their interests as *men* or as *citizens*, nor are they required to abandon the pursuits of trade and commerce as too secular for those who are heavenly-minded; but the highest of all authorities teaches them to regard business, wealth, pleasure, and honours as of small importance compared with the cause of God, and with the powers of the world to come.

With all possible earnestness, therefore, the writer may venture to ask those friends of Jesus who may read these lines, what interest on earth can be so dear to them, or so worthy of their zeal and devotion, as that which relates to the glory of God in the salvation of sinners? In the hour of death, and in the day of judgment, you will find but poor consolation from the possession of wealth, or from the remembrance of honours which

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came from men, compared with the satisfaction that will spring from the consciousness of having led your fellow-immortals to the Cross, and, through the Saviour, to heaven. Wolsey, having just fallen from the pinnacle of earthly glory, and abandoned by the monarch to whose pride and lusts he had pandered, as he entered the abbey at Leicester, leaning on the arms of the abbot and monks who had come out to meet him, exclaimed—"Had I served God as diligently as I have served the king, He would not have given me over in my grey hairs. But this is the just reward that I must receive for my indulgent pains and study, *not regarding my service to God, but only to my prince.*" As a set-off against the selfishness and ingratitude of men, those who never grow weary in well-doing, and are faithful unto death, receive a hundredfold in this life, and in the world to come life everlasting.

All competent judges will admit that the advancement of pure and undefiled religion amongst men secures their highest interests in the world that now is and of that which is to come. Coming to any one in power, in the Holy Spirit, and in much assurance, it brings innumerable blessings in its train—having length of days in one hand, and in the other riches and honour; while the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold! Under its gracious influence the lion becomes a lamb, the sinner a saint, and the saint an inheritor of the kingdom of heaven. Whether the Christian be a master or servant, parent or child, young or old, rich or poor, he denies ungodliness and worldly lusts, and lives soberly, righteously, and godly in the present world. United by the ties and affections of social life, families composed of such persons become nurseries of virtue, scenes of purity, abodes of joy, and types of heaven, or

> "The honours of our native place,
> And bulwarks of our land."

Formed into churches under the authority of Christ, and in conformity with the pattern found in the New Testament, they prove so many centres of life, liberty, and happiness. Mixed up with their fellow-citizens, whether in a republic or in a monarchy makes no difference, they act as the salt of the earth upon the corrupt masses around, and as lights amid the darkness of sin and death. Scattered abroad amongst the nations of the world, as individuals, as families, and as churches, they will be found the best patriots, and the excellent of the earth, whose principles, prayers, and influence can save modern Sodoms from the doom of the cities of old. Hence the universal spread of Christianity, as it was seen in the life of its divine Founder, and as it is pourtrayed in the Gospels and Epistles, will constitute the millenium, when man will find a friend in his fellow-man,—when nations, which had been for centuries hereditary foes, will be joined together in bonds of amity and interest,—and when the whole human family, now separated by seas and continents, by laws and customs, by languages and religions, will be one peaceful brotherhood under the reign of the Prince of Peace. Poetry will then become fact, and prophecy will be changed into history, for "the wolf shall dwell with the lamb, and the leopard shall lie down with the kid," &c. (Isaiah xi. 6–9.)

Urged by these hopes and anticipations, let our readers, in the different spheres assigned to them by Providence, arise and build the walls of our spiritual Jerusalem; remembering that while the religion of Christ is the one thing needful for individuals, it is also the surest pledge of happiness to nations, and the infallible method of securing glory to God in the highest, on earth peace, and goodwill among men. Eventful times summon you to renewed efforts in the service of God, and the movements of Pro-

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vidence bid you work while it is day. Amid the shaking of the nations, and the approaching downfal of antichrist—now the kingdom of heaven is in collision with the kingdoms of this world—and in anticipation of millennial triumphs and joys, you must go forth with the Captain of Salvation " to the battle of that great day of God Almighty," which will end in the sublime announcement, " The kingdoms of this world have become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever."

" Hallelujah ! hark, the sound
From the centre to the skies,
Wakes above, beneath, around,
All creation's harmonies."

A PASTOR.

SPRING.

SPRING A MANIFESTATION OF THE DIVINE GOODNESS.

BY THE REV. J. J. BROWN.

"For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land; the fig tree putteth forth her green figs, and the vines with the tender grape give a good smell.—*Song of Solomon* ii. 11—13.

The season which the writer describes is not merely regular in its return, but one which is fraught with the means of enjoyment. He seems to make all creation, animate and inanimate, participate in the beneficence of the Creator. It is not merely that the songsters of the wood become vocal, and that the "voice of the turtle is heard;" but the "flowers appear" again "on the earth," and the "fig tree putteth forth her green figs," as though to share the soft air, and the warm beams of the sun, with the sentient portion of God's creation. And, indeed, in looking at the works of God at this season, it requires no very poetic imagination, to invest every portion of the organized world with feeling and the sense of enjoyment. Now does the life-blood of the vegetable creation, which had as it were been congealed at the heart, circulate to the extremities, and clothe every branch with its appropriate foliage. Now does every plant assume its richest clothing—inimitable whites, blues, purples, scarlets, or these combined in rich variety and infinite diversity—in order to be in harmony with the rest of Jehovah's creation. Now is every organ despatched to drink in the refreshing showers or the gentle dews, or to be invigorated and beautified by the orb of day. It would appear as if the vegetable part of the creation had awakened from long repose; as if each tree, and shrub, and blossom, and blade of grass were in secret consciousness of the divine goodness, which, without their toiling or spinning, had thus clothed them in greater glory than the proudest monarch of the East; and in return for these liberal effusions of the divine beneficence, the "valleys break forth into singing," and "the trees of the field clap their hands."

If we rise a step higher in the scale of existence, what a spectacle of creative goodness, and of created enjoyment, meets us on every hand. There is no longer imagination required to create the ideal; imagination itself flags in the contemplation of the vast extent of the actual. It is not "opening his hand," and satisfying the wants of his creatures merely, that God does at this season. It is not simply giving their "daily bread" or their "meat in due season." It is scattering around them in every

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conceivable form and variety, and with divine lavishness, the means of enjoyment and happiness. Perhaps we are prone to underrate the provision which God has made for the enjoyment of his inferior creatures. We are ready to conclude, that because they do not reason about beauty they do not enjoy it. There is a proud selfishness in the human mind, which leads us to regard everything as made for ourselves. There is, indeed, a regular subordination in the Creator's works: the vegetable creation is designed for the subsistence of the animal, some races of animals prey upon others, all animals are designed for man, and man for the service and glory of God. But even this subordination was not designed to limit, but to increase, the happiness of the whole; and, while the whole creation has been subjected to the authority and service of man, God has reserved to his creatures a greater amount of happiness than we are commonly ready to admit. When the feathered vocalists pour forth their harmonious strains; when they make the groves and hedges reverberate with melodies which would have made Mozart or Handel envious; when, in a species of paradisaic rivalry, they "sit and sing themselves away," God has conferred upon us an organ which enables us to enjoy the music; but they sing not for our sakes simply or chiefly. They do but express their own happiness; they embody in sound the emotions of their own hearts; they find an outlet in song for the oppressive sense of pleasure of which they are the subjects. And at this season what multitudes of happy beings are brought into existence—animals, like certain plants, or human fashions—which come in with the season, enjoy its sunshine and beauty, and depart with it. What myriads of creatures through the vernal portion of the year—myriads upon which the eye of man has never rested—sport away their existence upon the surface of some glassy lake, or skate upon some gently flowing stream; or which revel from flower to flower, scan their beauty and extract their nectar; or, as if spurning the lower regions in which we dwell, vault aloft and hum and buz away their short lives in the blue heavens! "Truly the Lord is good unto all, and his tender mercies are over all his works."

If God has thus adorned the flower of the field, and if his beneficence has been so rich toward the inferior races, much more has he provided for man. For the highest being on earth, the season is fraught with evidence of the divine goodness and with sources of enjoyment. For the organs of the body and the faculties of the mind, there is ample provision. Immensity, variety, power, wisdom, goodness, divine, are descernible. Wherever the eye turns, beauty meets it; wherever the ear catches a sound, melody; wherever the breeze tends, fragrance is borne on its wings. It is impossible to say of what enjoyment that man is deprived, who has no sympathy with the glory of the Creator's works; and, on the other hand, it is not easy to estimate the pleasure of him who has a genuine taste for, and love of, the sublime and beautiful. It is as though he belonged to a superior race than his fellows; as though he were endowed with powers and sensibilities of which they were destitute; as though he lived a species of spiritual existence, coming into contact with objects and discerning beauties, which are intangible and invisible to others. Were man what he was when created, of him it might be said,

> "His mind a mansion for all lovely forms;
> His memory a dwelling-place
> For all sweet sounds and harmonies."

And in the present season not merely may we roam amid the works of creation, and enjoy the happiness which divine goodness designed to bestow, but every object may confer instruction likewise:

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"Not a tree,
A plant, a leaf, a blossom, but contains
A folio volume; we may read, and read,
And read again, but still find something new,
Something to please, and something to instruct,
E'en in the noisome weed."

Let us, then, look upon this world as the patrimony of man, adorned and fitted for his abode, by his heavenly Father. Here is affluence worthy of the Sovereign of all worlds; here is goodness worthy of the source of all benevolence and love; here is beauty, a combination of excellencies, worthy of the Being by whom all that is lovely and good has been made. And when God comes forth, as at this season, to deck in their vernal costume and beauty, the drooping, almost sapless, dying vegetation of the earth; when he unlocks his treasures, and showers, with a munificent hand, his bounties on every order of his creatures; when he gives existence to myriads of creatures not before susceptible of enjoyment; and when he has subordinated the whole to the well-being of man, his noblest, best-beloved, earth-born creature; we have presented to us such a display of divine beneficence as makes us regard the past with devout amazement, and look forward to the future with unanxious confidence.

TO CHRISTIAN NON-ELECTORS, ON THE PRESENT CRISIS.

It is not for a religious Magazine generally to discuss the exciting questions of worldly politics; but it is its duty, as it is that of a minister of the gospel of peace, to be a soother and a peace-maker, to the full extent of its influence. With this view, we address a few words to all members of our churches and congregations, who, not possessing the elective franchise, feel strongly that it is their right. To every such non-elector who is a christian, we would say, first, Be careful that all your *conduct* on this question be such as becometh the gospel; secondly, Do what lies in your power to lessen the unfavourable prejudice against christianity, which has grown up, on political and social grounds, amongst the working classes. We wholly differ from such as tell you that it is for you to mind your work, and leave these things to your betters; happy for you, and happy for all, did the integrity of those in power allow us and you to leave public affairs entirely to them! But *Providence* wills otherwise. It permits the highest classes of society to be, in many respects, the worst; "it is hardest for them to enter into the kingdom of heaven;" and the rich are, on the testimony of the Old and New Testaments, specially liable to the hateful vice of oppression. Hence, by the very ordination of Providence, the people who will not watch their rulers must be oppressed by them. We are not moreover of the class who, for the sake of inculcating servility, behead a verse of scripture, and tell you only to "fear God and honour the king." We give you the *whole* verse, because it is one sentence and one connexion, and it runs thus, "*Honour all men.* Love the brotherhood. Fear God. Honour the king." (1 Pet. ii. 17.) That first sentence too we deem one of the glories of christianity. Before Christ, men were taught, indeed, to feel for all men in *some* measure,—to pity their slaves much the same as they would their animals; but in no other book than the New Testament, that we know of, was it enjoined to *honour all men.* This leads me, however, to the first thing I would urge on you,—namely, To conciliate regard towards the word of God, by shewing, 1st. How accordant New Testament principles and

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precepts are with the claims now made by the poorer classes. No religion ever placed all men so completely on the same level as does that of our blessed Lord. It rests on the foundation, that all men are of *one blood*, otherwise we should need more than *one mediator*. It affirms strongly, "that there is no *difference*" among them, but that all are equally guilty, that all must become equally self-abased for their guilt, that the highest glories of heaven are open to the most despised of this world, and that the hottest indignation of God may consign the greatest on earth to "everlasting shame and contempt;" that the blessed Spirit of God is ready to make the heart of the most illiterate and poor His Temple; in a word, the kingdom which our blessed Lord has set up, bids the *poor brother* rejoice in that he is exalted, and the rich in that he is *brought low!*" The precepts of the New Testament do not, indeed, *enjoin*, in explicit words, the emancipation of all from *political* slavery, any more than they do emancipation from *personal* slavery, but they as fully point to the one as the other. Nearly all the arguments urged from the scriptures for abolishing slavery in the ordinary sense of the word, may be urged for abolishing it in the civil and the social sense too. We cannot teach to "*honour* all men," and then treat the majority as only fit to receive laws which we have made for them, and to pay taxes which we impose on them without their consent. We cannot say, "If thou mayest be made free, use it rather" (1 Cor. vii. 21.); and then so far as *in us lies* refuse them equal freedom with ourselves. We cannot adopt the golden motto, "Whatsoever ye would that men should do unto you, do ye even so unto them," and then refuse operatives that civil liberty which sixteen years ago we wished them to aid in procuring for us. We could not even mention the precept, "Trust not in uncertain riches," and then tell them that we did *trust* to a *money qualification*—to a poor £10 a-year, to preserve the peace of the nation! We could not, after reading the sixth chapter of Matthew, dare so far to worship mammon as to proclaim him the saviour of the land in his incarnation amongst us as a ten-pound-householder! We should add, let all know that the Ecclesiastical polity of the New Testament itself is favourable to liberty. Toryism (we use the word for brevity) is found abundantly in every deviation from it; in the Leaders of a State-church, in Presbyteries, in Methodist conferences; but how rare a thing in the Congregational churches of the New Testament. Where every member has equal rights, equal votes, equal liberty of speech, equal share in choosing a minister, the feeling must grow up, "if we are worthy to be equal in the *church*, which we deem the greater, why are we to be unequal in the State, which we deem the less." Yes, the Doctrines, the Precepts, and the Church Polity of the New Testament, unite in preaching *full freedom for all men.* Shew your fellow-men this. They may have heard otherwise from State-church pulpits and *some* others, but let not mistake gender aversion to the book which contains the charter of their earthly freedom, while it publishes, in a far louder voice, the charter of their Spiritual and Heavenly Freedom.

2nd. This suggests, that you should shew them also that New Testament principles are those by which they will most speedily and safely secure their rights. The princes and the great men of this world have, as the more violent too justly allege, acquired and maintained their ascendancy by physical force. The sole stay of the Church of England is *one hundred and twenty thousand bayonets*, and a restricted suffrage rests on the same basis; neither the one nor the other could face the intelligence of the day without a standing army. Now, for this very reason, these things cannot be attacked with their own weapons without horrible consequences,—death, widowhood, orphanhood, and universal destruction of

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commercial confidence, would be the inevitable consequence of rights acquired by fighting, and when acquired, years and even generations of heartburnings and illwill would be left behind. The gospel forbids fighting. "The servant of the Lord must not fight." "My kingdom is not of this world, else would my servants fight." Persuasion, patient endurance of wrong, not indeed overlooking our rights, but reasoning with and entreating those who withhold them, these are the mighty weapons of the christian. They are *sure* eventually to succeed, and generally more quickly than the opposite course. By persuasion only, christianity conquered Pagan Rome. By persuasion even Popery has distanced the Physical Force Church in Ireland by 7 to 1. In England and Scotland the voluntary churches, though a small minority 200 years ago, now considerably outnumber the Physical Force Church, both in places of worship and worshippers, and will ere long overthrow it. So with Catholic Emancipation, Negro Slavery, and every good cause. A right gained by discussion suits the people so much the better when gained. Its worth is understood. It has been gained worthily of *intelligent* beings, by their intelligence, and not by animal force. Let, then, all non-electors only persevere in the peaceful course prescribed by religion, and they will *rapidly* gain the middle class electors, and these once gained, the question is settled, and *safely* settled. Providence is co-operating with them. Aristocratic taxation has almost maddened the present electors.

3rd. But, finally, let all believers impress on their fellow-men, that civil liberty will avail them little without the liberty "wherewith Christ makes us free," without freedom from the slavery of sin and the fear of death. We mean not only that it is little indeed to gain this world's good, while we have no hope for eternity, but that, even for this world, true religion, the religion of Jesus, is the only adequate guarantee of political liberty. The Supreme Governor, we might be sure, would not form men to go right and to be socially happy, unless his authority were duly owned, felt, and obeyed. A sinful world must become a penitent world, an apostate race a reconciled race, before it could be hoped that society would work harmoniously. And do we not see it to be so? In the freest States electors and rulers, alike aiming at *selfish* objects, are perpetually disgracing the fair name of liberty. Not to advert to the slavery, and factions, and final triumph of military despotism in the Ancient Republics, let us look at Modern Republics. *France* shedding torrents of blood on the scaffold, then falling under the feet of Napoleon, then submitting to the old Bourbon dynasty, and now with all its work to do over again! *Switzerland* disgracing itself with religious intolerance and mad persecutions! *America* proclaiming, in its Declaration of Independence, that God has made all men equal, yet retaining in the most cruel, demoralizing, and tyrannical slavery ever heard of, at least two millions of fellow-men; besides its horrible Lynch law, and mob prohibition of the Freedom of the Press and of Discussion! These are a few of the lessons which teach us that where men are the slaves of sin, political freedom, however secured by charters and constitutions, will always be very imperfect. We do not maintain for a moment the craven doctrine, that one slave of sin can equitably deny to another the rights he claims for himself, but we do assert our firm conviction, founded on all past history, that public liberty will maintain its ground just in proportion as the "will of God is done on earth, even as it is done in heaven." Universal obedience to Jesus is the *sole* condition of peace, of liberty, of steady prosperity, of benevolent and grateful relations between the richer and poorer classes. The Philosopher may scoff, the Infidel may calumniate, the Statesman may plan,—but the Reign of Jesus is the only secure liberty for all,—the Reign of Jesus is the "Greatest Happiness Principle." FRANCIS CLOWES.

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The State of our Churches.

WHAT CAN BE DONE?

The returns of our churches for the last seven years have put this question into all our hearts. We reply, we can do many things. First, and chiefly, we can plead with God. Let us lay it deeply on our hearts, that population is rapidly increasing, but the *additions* to our churches as rapidly decreasing!—that knowledge, religious knowledge too, is more widely diffused than ever, but the number who become *decided* for God is proportionably smaller than it was. Here is matter for anxious, believing, long continued prayer to the "Opener of hearts." The church must begin with itself and with its God. Every *ordinary* means must be reinvigorated by humble, patient, yet believing prayer. Every *new* means must be "sanctified by the word of God and prayer."

We have to urge, and earnestly too, on our churches, *one new means.* We have had several applications to make "The Church" much more adapted to the *unconverted.* Many pieces are inserted likely to awaken the sinner; but we do not wish to change its general character. It was intended to benefit our church-members, and to be useful in the congregation generally; it has attained its large circulation in *that* character, and is as much wanted as ever as the magazine of those who cannot afford a sixpenny one. We hope, then, to meet the wishes of all, and to put in the hands of all our churches a new and most promising power for good, by supplying them with

A HALFPENNY PERIODICAL,

ADDRESSED EXCLUSIVELY TO THE UNCONVERTED.

It is not intended for the members of the churches, but for circulation by them amongst such as would never think of *subscribing* to a religious periodical. It is to be the voice of our churches to their unconverted neighbours,—to those especially whom our pulpit appeals never reach. It is to be printed in a larger type than "The Church," and its articles adapted to quite another class of readers. The cheap periodical press is doing awful mischief around us. We would arouse our churches to try its capabilities for good. Our articles must be short, of course; the style, direct, simple, pithy,—much of it in the second person; they must grapple with conscience; they must touch the heart; must warn and invite; must all aim directly *to convert.* We cannot say, however, that we wish exactly for what we may call the *revivalist* style. We want *thoughts* which, by God's blessing, may never be forgotten by hundreds till their dying day.

A penny periodical, addressed to the unconverted only, has been very much blessed in Scotland; it is one, however, much better suited for that country than for England. We are not aware that such an one as we contemplate does exist south of the Tweed. The Tract Society's tracts have not, of course, the *peculiar interest* of periodicals, and their excellent Monthlies are suited for a better class of readers than we aim at. Our cheap periodical is to "go into the highways and hedges, the lanes and the streets of the city, and compel them to come in." Every article, every anecdote, every appeal, is to aim, more or less directly, at the conversion of the sinner.

ADVANTAGE OF A PERIODICAL FOR THIS PURPOSE.

1. A periodical is always looked upon as something fresh. Our distributors all feel the want of what possesses *that* claim on attention.

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2. Topics of the day will continually furnish a heading to an article, or an allusion, which will get a reading for what would otherwise often not be looked at.

3. The diversity of writers, the shortness of the articles, comments on recent and impressive facts, are all means of gaining attention, natural to a periodical.

4. It can adapt itself to the various forms which evil and temptations are continually assuming, from social changes, from new phases of infidelity and superstition, and even from the different seasons of the year.

5. Our tract distributors, and all who wish to do good around our chapels, will have a monthly monitor of their duty, and will, we think, find the people eagerly looking for a *periodical* which they know has *just come out*.

6. What an opening will it be for our ministers and others, to make an extensive use of awakening facts and impressive thoughts, which might otherwise be lost, or have but a limited and local usefulness.

Such a periodical will have several advantages from being conducted by thorough Dissenters.

1. While it would *never* have an article merely to advocate *our* peculiar views, it will be able to meet many Infidel objections and Puseyite assumptions on clearer ground than those can who attach importance to their deviations from New Testament simplicity.

2. We are generally understood to be very liberal in politics; and, though it would be even sinful to use such a periodical to spread political opinions, yet so far as allusions to passing events or illustrations from them were required, it would suit the popular taste now, that they should take liberal views for granted as right. In the manufacturing districts, the alienation of great numbers, of the young men especially, from religion and its ministers, on political grounds, has become very evident and painful.

3. We think our churches will feel interested in circulating what will be truly *their own appeal* to the unconverted around them, their own monthly tract, published for the single end of aiding them in their great work of winning souls to the Saviour, of enabling them to preach the Gospel in the most efficient method beyond the walls of their chapels.

Its title will be "THE APPEAL," a Magazine for the People.

It will appear on the 1st of July, to be had of all Booksellers through our publisher.

It will contain 16 pages, including four pages of Cover.

Its price will be *One Halfpenny*, at which price it should start with a circulation of 10,000 to cover expenses. If, however, our churches will spend as much on "The Appeal" to those without, as they do on "The Church" for those within, we should print 34,000; in which case we should fill the *covers* also with useful matter. Surely our poorest churches can afford 25, 50, 100, or upwards per month, for so blessed an object.

Brethren, wicked men have fearfully proved the power of the *cheap periodical press* for evil; let us try its power (when sustained by prayer) for good. Yes, *cheap periodicals* are corrupting, hardening, and ruining thousands of precious souls; let us then make an earnest and general effort to interest and save them by the same means.

On the 11th of June (see page 171) most of our friends will probably meet to consider the state of the churches; is it too much to hope that a project suggested by the very cause of their meeting may then receive a full consideration?

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Biblical.

PRESERVATION OF THE TEXT OF THE SCRIPTURES FROM THE EARLIEST TIMES TO THE PRESENT.

Half knowledge, like one-sided evidence, is a dangerous thing. The whole truth is safety and peace. Unlearned persons, when they first hear a different translation from that to which they are accustomed, and especially when they hear of a different *reading* in the sacred originals themselves of the Scriptures, often feel a little disquieted; the person well acquainted with the matter, however, only feels his faith in the integrity of the original text confirmed by the fact that 30,000 variations were soon discovered in the New Testament alone. We will endeavour to give our enquiring readers, of no pretensions to learning, such a view of the case as may strengthen their faith in the uncorruptness of the most precious of all books.

Most are well aware, from the Sacred Scriptures themselves, that the Old Testament was written in Hebrew, the language of the Jews, and the New Testament in that of the Greeks, which, at the time of our Lord and his apostles, was known throughout the civilized world. The Hebrew Scriptures are the oldest book in the world. They began to be written nearly 1,500 years before Christ! It was full 500 years after this, that Homer composed his poems, which, however, are generally believed not to have been written till long after; while Authentic History among the Greeks did not begin till about five or six hundred years before Christ. Thus the History of Moses stands forth 1000 years earlier than any other! Have we, then, his books and the subsequent ones of the Old and New Testaments essentially in their original state? We may safely answer, Yes. Till the invention of printing, all books lay of course in manuscript, and were open to all the sources of mistake to which copyists are liable. Numerous mistakes these copyists did make, yet through them all, the manuscripts of the Scriptures have come down to us in a state of marvellous perfection. How? We reply, By one manuscript correcting the mistakes of another. The mistakes were almost always trivial in themselves; but further, as different scribes would not each make the same slips, their different manuscripts served to correct one another, even when the autographs of Moses, Isaiah, Paul, &c. had long ago perished. This explains the fact so well known to scholars, that the more *various readings*, as they are called, exist of any ancient book, the more correct a text have we of that book; since it shows that we have a large number of manuscripts, all serving to correct each other. The vast majority of such *various readings* are, however, as manifestly wrong, and as easily corrected, as the mistakes we meet with in our printed books themselves. In the Old Testament there are no various readings of the Hebrew manuscripts seriously affecting the sense, they are at best but *verbal*, and nearly all pertain to the spelling only. In the New Testament there are but three or four differences of importance, and were the passages wholly struck out, not one single doctrine, precept, or idea, would be removed from it! None of the different readings, therefore, interfere in the least with *our faith*. They modify a few passages somewhat, but leave the sense we should take from them as they stand, fully expressed elsewhere in Scripture. Thus Acts viii. 8, is probably an addition to the sacred narrative, but we do not *rely* on this question and answer, to maintain *Believer's* Baptism. In 1 Tim. iii. 16, "*who*" or "*which*" may be the true reading, instead of "*God*," though we do not think it so; but even if it be, the divinity of Christ would be taught by the passage *after* the alteration; not to mention other uncontroverted passages, such as the first verse of John's gospel, and Rom. ix. 5, from which not even sophistry can exclude it. Again, the passage, 1 John v. 7, 8, the words from "in heaven" to "in earth," are entirely wanting in all the ancient manuscripts and versions, and are rejected as certainly spurious, by nearly every editor of the Greek New Testament, and held to be very doubtful indeed by the rest; but the doctrine of the Trinity rests not on this passage; but on the numbers which assert the Unity of God, and the numbers which also assert the Deity of Father, Son, and Spirit. Some also think the account of

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the woman, in John viii. 3—11, a later insertion, while not denying its truth.

Our readers have now before them every passage of importance on which there is any doubt. Neither Socinians nor Infidels pretend to take more away, and if they take these they will take *words* only, for they will have the *same truths* taught elsewhere. So much for any doubts which may be suggested by hearing of various readings of the originals of Scripture. In Germany, as the natural consequence of the State-church principle, scores of the most learned Clergymen and Tutors are disbelievers in Revelation, yet they all unite in deeming the text of the Scriptures to be more correct than that of any book of antiquity whatever.

There are several causes and guarantees for this. 1st. Both Jews and Christians have regarded their sacred writings with such veneration, that they have spared no pains to copy them correctly. 2ndly. Long before Christ, the Old Testament was translated into Greek, and soon after Christ, the New Testament, and the Old too, was translated into many languages, and these translations have come down to us, and correspond with the manuscripts which we have, some of them very closely; and from the worst of them our whole gospel system might be learned without sensible injury to its completeness. 3rdly. Amongst Jews, and still more amongst Christians, so many sects arose, at variance with each other, that intentional corruption became impossible, as opponents would have immediately exposed it. 4thly. We owe much, in God's providence, even to the detestable institution of monastic celibacy and solitude; with nothing else to do, both the Greek and Latin monks employed themselves much in copying manuscripts, and thus propagated the Scriptures, till the press took them into its immortal guardianship. 5thly. We should have mentioned, that our Lord, amidst all his rebukes of the priests, never charged them with corrupting their Scriptures, but referred us to them as containing the words of eternal life. If he were satisfied with them, then we may well be; and the evidence is overwhelming, did it suit our pages, that we have the Old Testament as he had it.

Tales and Sketches.

ASPIRATIONS.

BY ELIHU BURRITT, M.A.

A youth with flashing eye and haughty mien, gazed upon the battle scene. He listened not to the groans of the dying, but, catching the sound of victory, he waved his sword above his head, and said, "May mine be a career of military glory—may my name be inscribed on history's page, among those who have conquered; and with no 'shroud' or 'useless coffin,' but with a 'martial cloak' around me, may I, at last, lie down in the soldier's grave."

"The glory of the warrior shines dimly when compared with the statesman's," said a young aspirant. "Let me be versed in the affairs of state—let me revel in the halls of nations, and be my voice heard when lords shall listen."

A student, with pale brow and sunken cheek, raised his eye, glowing with ambition's fire, and said—"Though the hill of science is steep and rugged, and thorns and briers are in the way—though pain and weariness he shall find who ascends it, yet I can endure the toil with ease, yea with pleasure, so I but stand at last in the Temple of Fame."

A maiden, with flushed cheek and sparkling eye, stood before her mirror, and murmured—"They call me beautiful; but I scorn the beauty that lieth only in the features. Let me excel in intellectual power—let me be among those who have investigated the fields of thought—let my eye speak a soul pure and noble, and let me be to all a model of true greatness."

A humble cottager, attired in simple white, raised her eyes to heaven, and whispered—

"Father, whate'er of earthly good
Thy sovereign will denies,
Accepted at thy throne of grace
Let this petition rise:

"Give me a calm, a thankful heart,
From every murmur free;
The blessings of thy grace impart,
And make me like to thee."

* * * * *

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Years had passed. The youth who asked for warlike honours had lived his threescore years and ten. Fame had blown for him her martial trump; and echo, catching the sound, bore it with swiftest wing through the whole earth. But now his form was bent beneath the weight of years—age had snowed his locks with the almond tree's bloom; and, weary of life, he laid him down to die. "In early life," he said, "I asked to have my name inscribed on the page of history, and thought, could this be granted, that I should die in peace. Oh, had I asked to have my name written in the Book of Life, then should I have rested in peace when the days of my pilgrimage had passed away!"

Youth had long faded from the brow of him who sought to be a statesman. Consumption's fire burned on his cheek, and he was fast passing away as he said:—"In life's gay morn, when hope was bright, I asked to sit in the halls of state, and to speak when learned men listened. Often have those halls echoed my voice, and my willing ear has caught the whispered praise. But it avails nought now. Oh! had I asked to learn the laws of Him who governs all, and, at his feet, to be taught the way of life, I now would enter that unknown abode with joy."

The pale-browed student raised his hand, palsied by age, and said:—"Through patient toil I reached the temple on the hill. 'Twas well to ask this boon; but far better had I asked also, that, while ascending Science's rugged hill, I might not forget Mount Zion; for then at last might I have reached that temple not made with hands."

Time, too, had breathed on the beautiful maiden. The roseate hue had fled from her cheek, and her eye, now dim and lustreless, was closing in death. "I have been," she said, "in the field of strife, when the contest was mind with mind, and have borne the palm of victory. I asked for this; but had I sought also the power that cometh from above, I might have borne a palm of greater worth, and worn upon my head a crown of glory bright."

Fast gathered the dew of death on the brow of the cottager, and the light of life burned dimly, as she said:—"Father, in early youth I asked that thy grace might guide me over the changing sea of life. Though dark have been the clouds, and thick the tempest, yet thou has safely piloted my bark over its raging waves; and now I thank thee, that after so long a storm thou bringest me gently into port."—*Burritt's Christian Citizen.*

WHAT CAN A HUMBLE FEMALE DO?

Two sisters who had sought to be useful in the city of New York, were providentially removed to a village not far distant, and, as a means of doing good as they had opportunity, provided themselves with religious tracts. After circulating them for a long time with apparently no good result, they became interested on behalf of a young lady who was well known in the circles of worldly fashion. They made her a subject of special prayer; and when about to visit her, on one occasion, bowed before the Lord in secret, asking Divine direction and a blessing. They selected the tract, "Don't put it off;" and when they presented it, they prayed with her. They returned home, and in secret asked the Lord to bless the tract they had given. He heard their supplication; and from the time that she read that tract, the young lady was deeply convinced of sin. She felt the terrors of the law, and was heavily burdened during several months, before she realised that Christ was her peace; yet she was much concerned for others, and anxiously sought, by reading to them the tract the Lord had blessed to her, and by conversation, to be the means of bringing them to Christ. At length she became a happy Christian, testifying the grace of God wherever she had opportunity; and from that time was more assiduously employed in efforts to do good.

One of the persons to whom she read the tract during the season of her anxiety, soon indulged hope, and joined her in the service of her blessed Master. A young married woman, to whom she endeavoured to communicate religious truth, repelled it, saying that her child so fully engaged her attention, that she had no time to think of religion. The young lady recollected the excuses she herself had made, and what others had done for her salvation, and retiring to her closet, laid the tract that had been made useful to her before the Lord, and besought him that he would in like manner bless it to that young woman. She then went and gave it to her, with the request that she would immediately read it, and then returned to her closet again to pray that it might be blessed. Presently she was called from her knees to receive a message from Mrs. ——, request-

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ing that she would return to her immediately. She did so, and found her kneeling on the floor, crying to God to have mercy. Her conviction of sin was abiding: it increased in depth; and after a while this woman also was enabled to see that the chastisement of her peace was upon Christ, and that with His stripes she was healed.

This young married woman has also been blessed in efforts to do good. She lately made a visit to the parents of her husband, and in the evening related what the Lord had done for her soul, and read the tract that had been the means of her awakening. Her mother heard with much attention, and the admonition, "Don't put it off," came to her with power. She wept, and from that evening regarded herself as a sinner, ready to perish; and now the fixed purpose of her soul appears to be, "I'll go to Jesus;"

"I can but perish, if I go;
I am resolved to try;
For if I stay away, I know
I must for ever die."

Here are four persons who have reason to praise God for one copy of a tract of four pages; for though they subsequently read other tracts, and Bunyan's "Come and Welcome," and derived much instruction and comfort from their perusal, "Don't put it off," in connexion with prayerful personal effort, appears to have been the means of their awakening. There are other persons in the neighbourhood who appear to be concerned for their spiritual state, and as God employs the influence that individuals exert upon one another as a means of carrying on his work, who can tell whereunto this may grow?—*Secretary of the New York City Tract Society.*

"SHE HATH DONE WHAT SHE COULD."

"She hath done what she could," said the Saviour, of one whose devotion to him led her to the tomb of her crucified Lord, to watch for his resurrection. Young christian, can that be said of you? "She hath done what she could." Oh, how full of encouragement is the simple story of Mary's love, to the disciple of the Saviour!

There lived in a poor hut a girl of sixteen. The only means of instruction ever enjoyed by her did not last for more than six months; but her mind was awakened by an ardent desire for knowledge. After she had learned by heart the few books within her reach, she took the bible, and though she had seldom heard the gospel preached, yet the Spirit of God inspired her with wonder as she read the story of a Saviour's love. Her wonder was changed to fear,—she was humbled,—she sought pardon,—and with a sense of forgiveness came the enquiry, what she, a poor ignorant child, could do for her Saviour? She thought of her brothers,—she read to them over and over again the lessons she had learned from the bible. She had heard of Sabbath-schools, and, with a determination to establish one among the few neighbours in her vicinity, she persuaded her father to lend her his kitchen for a school-room. When the Sabbath came, twenty poor ignorant children filled her room. Soon her school increased; old men and middle-aged came, and the youthful teacher was happy; yet with a trembling heart she persevered.

Years passed; and in place of scores, hundreds gathered in that school each returning Sabbath; and it is now in the midst of a flourishing village. A neat church stands by the side of the old kitchen; and the songs of Zion echo from its walls; and the voice of the gospel minister is heard from its pulpit on the Lord's-day. That teacher sleeps! She has gone to receive the blessed condemnation—"She hath done what she could."

Yes, she has escaped from her labours; but mark the sequel. A brother, who listened to the first lessons of holiness that trembled on her lips, is preparing for the christian ministry; others are devoted, useful christians; and one of the scholars is already on missionary ground. Verily, "she hath done what she could."

To every young christian we would say, "Go and do likewise." Look around you. Are your brothers and sisters better for your example? Are your companions looking to you for a pattern of holiness; or are you a stumbling-block over which they will plunge into the abodes of the lost? Say, is your heart steeped in the love of Christ? Is it burning with a missionary spirit? You can be a missionary even where you are—in your own town, in your own neighbourhood; for there are those all around you who seldom hear the sound of the gospel. Seek them out; bring them to Christ. Thus you may bear fruit to the glory of God; and of you, too, it may be said, "She hath done what she could."—*Christian Treasury.*

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A MESSAGE FROM JESUS CHRIST.

BY THE REV. W. INNES.

One christian brother was some time ago remonstrating with another on having, as he thought, gone too far in assisting a poor disciple, somewhat farther than, considering his circumstances, prudence dictated. His friend's reply was to this effect—"I do not know in what light you view it; but I will tell you how it strikes my mind. When I see a poor christian destitute of some of the necessaries of life, which it is at all in my power to supply, I feel as if I distinctly received a message from the Lord Jesus Christ, saying, There is a poor disciple of mine, I commit him to your charge, look well after him for my sake." Had he sent such a message to any of his faithful followers while on earth, can we suppose they would have neglected it? Is not this his message, now that he has gone to glory?—"Inasmuch as ye have done it to one of the least of these my brethren, ye have done it unto me" (Matt. xxv. 40).

We are not informed of the circumstances in which this reply was made; but the spirit of it deserves the attention of all who bear the christian name. Were this spirit more felt, we should not see one class of christians living in splendour and indulging in all manner of luxury, if they knew of any of the friends of Jesus living in destitution, without supplying them. In many cases this may not be known, such a state of destitution may not come under our notice; but when it does, there is a sad want of the spirit of christian sympathy when such cases are overlooked. What an honour should we all have felt it to administer to our Lord's personal comfort while he laboured among men; and with what divine condescension does he permit us to enjoy somewhat of the same privilege now, when he places his poor disciples in the position of his representatives, telling us that what is done to them, he will consider as done to himself.

Life Insurance.

LIFE INSURANCE AND PROVIDENT SOCIETIES.

TO THE MIDDLE CLASSES.

"But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel."—1 Tim. v. 8.

One of the most serious evils of the present day, is that of persons living as nearly as possible up to their incomes. Not only does the industrious English labourer and artisan too often spend weekly his weekly earnings, whether they be greater or smaller, but those who have larger means, through all gradations of the middle classes to our highest aristocracy, are living too fast. This is true, although many are successful in business, and many are "lucky" in what is no better than gambling. If hoarding, avarice, or niggardliness be sins, want of self-denial and imprudent expenditure are also sins. Amongst the middle classes, from the little shopkeeper or clerk, and upwards, the standard of *appearance*, in house, furniture, and dress is too high. One pushes on another. No man has the courage to live in a less "respectable" style than his supposed equals. Hence all become embarrassed to maintain appearances. Then occurs the death of the supporter of a family, and the surviving relatives have the additional embarrassment of a widow and orphans to help. Surely this is no overcharged picture, no uncommon case. Now, it is this general habit of *living too fast* which disables most from being able to insure their lives; they are unable to save the thirty shillings or so per annum, which would procure their families £100 when providence should summon them by death. We do not forget the trying cases in which a man's bread appears to depend upon the "respectable" appearance he can make, when he often cannot tell whether "coming down a little" would embarrass him yet more, or would relieve him from difficulties; but the very perplexities of such arise from the perverted habits of society. They would never have occurred were the standard of appearance more reasonable.

Let us assure *young men*, that even now if they begin with the most determined habits of economy and plainness, combined with industry and competency for their peculiar calling, they will be more respected, and more influential ere long, despite the dis-

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play which others make with the same means. Everybody is more willing to trust the man of caution and prudence; he will deal to advantage therefore with his neighbours, and be looked up to by them, as well as enjoy the peace of freedom from the anxieties of imprudence. Such a man will find no difficulty in insuring *his* life. His very habits are such as the offices insure on cheaper terms. Let, then, all classes aim at economizing rather than at appearance. Let them *save*, not from love of money indeed, but that they may save relations and friends from the hazard of having too much to do for those they may leave. The very aid which kindred must generally furnish more or less in case of the *premature death of a father*, is very cheerfully rendered when it is felt that the father had done all in his power to save them from a heavy charge.

There is an oft-repeated objection to a generally reduced style of living, viz. that by spending our income we *employ trade*. The fallacy lies in assuming, that if *we* do not spend it, it will not be spent. Whether I pay my savings into a bank, or insure my life with them, or spend them instead, it is all one to the community; *they are spent*; that is, they are used in employing labour. The banker and the insurance office do not hoard them; they lend them on good security; and what do the borrowers do with the money? why, employ labour in every shape. Whether a man spends or lends his money, in a busy and *peaceful* country, he cannot avoid employing labour.

We would just add, that of all the modes of *saving*, Life Insurance is least likely to engender the love of money. The money insured is never personally ours. It does not denominate us men worth so much or so much. The saving is made with the best of motives. It respects others' comforts so directly, and lessens our own to secure them. We think, therefore, there is no plan of providing for the future which a christian can more safely recommend to his neighbour, than that of Life Insurance. It never seeks great things *for ourselves*, but prevention of misery for those whom we are most bound to care for.

We have reached our limits, and must, therefore, defer till next month a few remarks to the *working classes*.

The Annual Meetings.

BAPTIST UNION.

The Thirty-sixth Annual Session of the Baptist Union of Great Britain and Ireland was held at the Baptist Mission-house, Moorgate-street, on Friday, April 21st, and by adjournment, on Wednesday, April 27th. The attention of the brethren assembled on this occasion was principally directed to the state of the churches, which, in common with almost all religious communions in England, continue to exhibit a languishing indication. The feelings of the Union on this point are so strong, that they adopted an address to the constituent churches, which appears in a subsequent page, and which contains a proposition, that the solemn attention of the churches shall be simultaneously engaged to this subject on Lord's-day, the 11th of June. The session adopted a petition to the House of Commons for the discontinuance of the English and Irish *Regium Donum*, and expressed their sentiments on the present state of the continent of Europe in the following terms:—"Resolved,—That the Union cannot contemplate the extraordinary changes which have recently taken place on the continent of Europe, without a solemn acknowledgment of the hand of God, and a recognition of their relation to his cause, and that they especially rejoice in the evident panting of the human mind after religious freedom in the measure in which liberty of worship has already been acquired, and in the prospect of the more extended vindication of the rights of conscience." The Union had the pleasure of receiving the Rev. Amos Sutton, from India, as representative of the Bengal Baptist Association; and, as visiters, introduced by the Rev. Dr. Burns, of Paddington, the Rev. Eli Noyes, M.A., of Boston, and the Rev. J. Woodman, of Lyndon, Vermont, a deputation from the body of Free Will Baptists in the United States to the General Baptist Association in England. The public meeting was held on Thursday evening, April 27th, at New-Park-street chapel. The Rev. Dr. Murch, the chairman of the Union this year, presided; and the meeting

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was addressed by the following gentlemen:—The Revds. Eli Noyes, R. Morris, F. Trestrail, C. Stone, and S. Green.

BAPTIST MISSIONARY SOCIETY.

The Annual Meeting of this Society was held on Thursday morning, April 27th, in the large room at Exeter-Hall. The attendance was numerous and highly respectable. The chair was taken, at ten o'clock, by John Henderson, Esq. of Glasgow; and the proceedings were commenced by singing and prayer by the Rev. J. H. Hinton; after which the secretary, the Rev. J. Angus, was called upon to read the Report. A copy of this interesting and most important document will be found in another part of our Magazine. The meeting was then eloquently and effectively addressed by the Rev. J. J. Davies of Bootle, the Rev, J. Clarke, who has just returned from Western Africa, S. M. Peto, Esq. M.P., the Rev. John Aldis, the Rev. Thos. Pottenger, the Rev. W. Arthur, the Rev. John Webb, and Joseph Brittain, Esq. The Rev. Dr. Cox then closed the proceedings of the day with prayer.

BAPTIST HOME MISSIONARY SOCIETY.

The Anniversary of the subscribers and friends to this institution was held at Finsbury Chapel, on Monday evening, April 24th,—the Rev. C. M. Birrell, of Liverpool, occupying the chair. The meeting having been opened by prayer, after a few remarks by the Chairman, the Secretary, the Rev. S. J. Davis, was called upon to read the report. It commenced by stating that the past year of the history of the society had been one of severe trial, in some respects, both to the committee and their agents. Much anxiety had been experienced by the former, in consequence of the increased difficulties of procuring funds, occasioned by the general commercial depression; while the latter had been discouraged in their work by the poverty and sickness with which they had been surrounded. Nevertheless, the Divine blessing had not been withheld, and the number of additions to the missionary churches had been greater than in the preceding year. It then gave a sketch of the operations of the society at its several stations, and went on to state that the number of principal stations included in the whole of the auxiliaries was 91, at each of which there was a missionary. The subordinate stations were 215, making a total of upwards of 300 places at which the Gospel was regularly preached by the agents of the society, assisted by a considerable and valuable body of "fellow-helpers to the truth." The Sabbath-schools, in the prosperity of which all the missionaries appeared to take a lively interest, were in number 109, conducted by, within a trifle, 1,000 teachers, and containing about 7,000 scholars. The additions to the churches during the year had been 583, and the present number of members was 4,752. The returns exhibited an average of rather more than six additions to each church. In conclusion, the report earnestly commended the society to the benevolent sympathies of the churches, and urged the importance of greater efforts than hitherto to promote its interests. From the treasurer's accounts it appeared that the total receipts during the past year amounted to £4,751. 6s. 8d., the whole of which had been expended, and the society was indebted, for loans advanced during the past and preceding years, in the sum of £706. 0s. 10d.

Addresses were then delivered by the Revs. W. Crowe, of Worcester; J. J. Davies, of Bootle; J. Burton, of Apperley Bridge; J. Aldis, of London; J. Davis, of Arnsby; and by T. Bignold, Esq., of Norwich.

BAPTIST IRISH SOCIETY.

The Annual Meeting of this institution was held at Finsbury Chapel, on Tuesday evening, April 25th, and was numerously attended,—S. M. Peto, Esq., M.P., occupying the chair. The proceedings having been commenced by singing and prayer, the Chairman called upon the Rev. F. Trestrail to read an abstract of the report:—It stated that "the committee had never to meet their constituents under circumstances so peculiar and trying as those which had distinguished the past year. The Mission itself, in its entirety, had been more than usually prosperous. Death had removed only two of the little band. Nearly all the churches had received encouraging additions, and the facilities of access to the people were increasing every day. Deep, and hitherto almost inveterate, prejudices were giving way to the force of truth and the spirit of Christian love. Ireland, it stated, was in a transition state, and the future happiness or misery of that country, for

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years, greatly depended on the way in which the present crisis was met. Ireland must have more attention from British Churches as well as the British Parliament; the old notion, that anything would do for Ireland, must be abandoned. Both in feeling and in principle there must be more of apostolic zeal, and wisdom, and piety. It then detailed the proceedings of the various stations occupied by the society, and showed the advantages which had resulted from the relief fund. From the treasurer's account, it appeared that the total receipts, during the past year, amounted to £2,546. 12s. 9d.; the expenditure, including a balance due to the treasurer last year of £1,626. 12s. 3d. to £4,305. 13s. 11d. leaving a balance against the society of £1,756. 1s. 2d. The receipts for the relief fund, including a balance in hand last year of £3,545. 17s. 7d. amounted to £4,408. 15s. 9d.; the expenditure was £2,103. 19s. 8d.; leaving, therefore, a balance in hand of £2,304. 16s. 1d."

The Revs. D. R. Stephens, of Manchester, C. Birt, M. Garver, and J. Branch, then addressed the meeting.

BIBLE TRANSLATION SOCIETY.

The Eighth Annual Meeting of this institution was held at New-Park-street Chapel, Southwark, on Wednesday evening, April 26th. Thomas Pewtress, Esq., occupied the chair. The Chairman introduced the business of the meeting in a few introductory observations. Dr. Steane, the secretary, then read the report. It stated that "considerable progress had been made in the translations during the last year. A new edition of the New Testament in Sanscrit was carried down to the end of Acts; and of the Old Testament, a first edition down to Leviticus xxvi.; a much larger portion was prepared but not yet printed. In Bengalee, 15,000 copies of the Gospels of Matthew and John had been reprinted, and that of Mark was in the press. A revised edition of the entire Bible had been printed, as far as the end of Leviticus, and a new edition of Isaiah and Daniel. In Hindee, the Gospels and Acts as prepared by Mr. Leslie. The New Testament had also been finished in Hindostance. The number of volumes issued from the depository during the year was 74,852. In aid of the translations, the committee made two grants of £500 each. They also made a grant of £150 to the General Baptist Society, towards defraying the expense of printing a new edition of Marshman's Chinese version of the New Testament. The contributions to the society, during the year, amounted to £1,868. 15s. 8d."

The Revs. E. Hull, W. B. Bowes, E. Noyes, J. Webb, C. Room, and E. B. Underhill, Esq., then addressed the meeting.

THE ANTI-STATE-CHURCH ASSOCIATION.

The Annual Meeting of the Council of the Anti-State-Church Association took place on Tuesday, May 2nd, at the offices of the society, in Warwick-square. There was a full attendance of members, and nearly all parts of the country were represented,—Dr. Cox, of Hackney, occupying the chair. The proceedings were commenced by the reading of the report by Mr. J. M. Hare, who, in consequence of the illness of the secretary of the association, had kindly accepted the invitation of the committee to undertake his duties. It appeared from the report, that since last year upwards of 100 meetings had been held in various parts of the country, and had been attended by deputations from the executive committee. In addition to this, lectures had been delivered, both under the management of the executive and of local committees, in many various districts; Mr. Kingsley, the society's lecturer, had been constantly engaged; and in almost all cases the audiences have been large and enthusiastic: and the character of the meetings generally such as to show that this movement is taking a deep and increasing hold on the public mind. In London, a series of admirable lectures had been delivered by Messrs. E. Miall and J. H. Tillett, and the Revs. J. Burnet, J. H. Hinton, and J. P. Munsell, which had since been published in a cheap form as part of the series of Tracts of the Association. The report adverted, with much earnestness, to the anomaly which exists for a large increase of subscriptions to the society, that it might be placed on a footing equal at least with those contributed to other public institutions, as well as to the admitted necessities of the case. The report concluded as follows:—"Gentlemen of the Council, it is impossible to look around upon passing events, without discovering many fresh inducements to prosecute this great enterprise with redoubled energy. Every aspect of public affairs invites us to be up and doing. What has

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taken place in the Established Church, as well as much that is going on outside of it,—the political revolutions in Europe, and the manner in which they have conduced to religious liberty,—the general expectation of important changes,—the bolder thoughts of men in these times,—the dogged immovability of the dominant party in the State,—the unseemly zeal with which a professedly liberal administration is forcing Ecclesiastical establishments upon the colonies, and the vantage ground which Anti-state-church principles are securing for themselves,—open up to us new and stirring motives to increased activity, self-sacrifice, and devotedness. Our responsibility grows upon us with our opportunities. Every succeeding year presents us with wider fields of labour, and calls for more untiring perseverance in our work. Let us press on with renewed diligence,—and, whilst we avail ourselves of all the means which Divine Providence puts within our reach, let us continually invoke the blessing of Him, unto whom has been committed all power in heaven and on earth, that He might be head over all things to the Church."

Addresses were then delivered by the Revs. C. Stovel, J. H. Hinton, John Burnet, J. Stock, S. Green, J. Smedmore, J. Kennedy, W. H. Bonner; and also by E. Miall, Esq., R. Norris, Esq., A. Pellatt, Esq., and J. Conder, Esq.

Denominational Papers.

BAPTIST MISSIONARY SOCIETY.

ANNUAL REPORT.

[We have much pleasure in commending the following paper to the especial attention of all our readers. It is perhaps the *most interesting and important document* which has issued from our Mission press for many years.]

I. In again addressing the friends of the Baptist Missionary Society, the Committee have resolved to modify the form of their Report. They have generally contented themselves with presenting, on each anniversary occasion, a brief account of the labours of the year, without any formal reference to previous years. They now contemplate a more extensive survey. They deem it important, occasionally at least, to consider *all* the way which the Lord their God has led them. It is with the diffusion of the truth as with the flowing of the sea. If we look at the waves oscillating hither and thither on the shore for a few minutes, it is difficult to tell how it is going; but if we observe it after a considerable interval, its progress is distinctly visible. The Committee wish, therefore, to compare the labours and position of the Society, at different periods, and they anticipate from the comparison, the exercise of devouter thankfulness, and a deeper conviction, in the minds of their friends, of the advancement of their Mission, and of its paramount claims on their sympathy and support.

II. The grand object of the Society is to make known "among the Gentiles the unsearchable riches of Christ,"—to aid in fulfilling the parting command of our blessed Lord, to "preach the gospel to every creature." The direct result is, that "as many as are ordained to everlasting life" believe, and there is gathered out of the nations a people for the Lord. Other important purposes are answered, even where the gospel fails of its great end. It becomes a witness for God, and the universal diffusion of the knowledge of it is preparatory to the solemn transactions of the day of judgment.

In seeking these higher ends, like Him who was its divine author and theme, it scatters inferior blessings on the road. He sent his disciples first to cast out unclean spirits, and then to heal all manner of sickness and disease. He himself preached that gospel, of which his sacrifice was the foundation; and at the same time raised the dead and fed the hungry: making temporal blessings the emblem and preparation of spiritual ones. "Can we hear," said Dr. Carey, "that the heathen are without the gospel, without laws, without art and science, and not exert ourselves to introduce among them the sentiments of men and of christians?" And his question defines our aim: we first seek to make known the truth, expecting that, as in the first ages of the church, some will believe and some will believe not, and then subordinately and indirectly to promote the interests of humanity and civilization, giving the

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nations a written language, and books, and secular knowledge, and refinement, and freedom: "the sentiments of men and of christians."

III. Confining attention in the first instance to secondary results, it is impossible not to recognize the goodness of God in relation to our mission, and the honour conferred by Him upon our brethren. The possession of a written tongue, capable of embodying religious truth, is obviously essential to the existence of civilization, and to the preservation of christianity. Professedly christian nations, without bibles, have never been known to retain the gospel; and professedly civilized nations without the art of writing, have never been found. The power of giving permanent utterance to spiritual and religious truth seems an element of greatness and virtue. Hence the importance of the labours of our missionaries in this department. The first *complete* Grammar in Sanscrit, the *first* Grammars of any order of the Karnata and Mahratta tongues, the earliest Grammar of the *English* of the Telinga, and the *only* Grammar of the Punjaubi, the language of the Sikhs, were those written by Dr. Carey. The Grammar of the Singhalese by Mr. Chater, of the Chinese by Dr. Marshman, of the Javanese by Mr. Robinson and Mr. Bruckner, and still more recently of the Sanscrit and Bengali by Dr. Yates and Mr. Wenger, and the Bengali and Hindustani Dictionaries by sons of eminent missionaries, are among the most valuable helps in the study of those tongues.

What our elder brethren have thus effected for India, has begun to be effected in Africa by our brethren there; and the first books ever written in the Isubu, the Fernandian, and the Dewalla languages, consisting of portions of the Scriptures, school books, and parts of a Grammar and a Dictionary, have been recently printed by the missionaries of the society. The first Grammar of the Mayu in *English* has also been printed within the last year at Belize.

Fourteen different Grammars and nine Dictionaries, besides a very large number of elementary treatises in different languages, several of which our missionaries raised (as a very competent authority has expressed it*) from the position of mere dialects to the place and dignity of settled tongues, are among the contributions which they have made incidentally to the cause of humanity and religion: 'incidentally' made, for these works, voluminous as they are, never interfered with direct missionary labour. They were undertaken to enable our brethren to acquire a language, often to form it, and as one of the most eminent of the writers himself testified,† they were written at intervals of an hour or two each day, as a relief from labours of another kind. The very relaxations of our brethren have conferred upon the heathen greater blessings than the serious thoughts of many other men.

These facts are a sample, and a sample only. In India, suttees have been abolished; infanticide is declared illegal; schools are very generally supported; the authorities, who once (as Sir James Mackintosh admitted) tolerated all religions except the Christian, have ceased to prohibit the diffusion of the gospel, have withdrawn much of the support they once gave to idolatory, and have forbidden the degradation and persecution of Christian converts. Christianity, which was to have destroyed our Indian empire, now forms the strongest of the ties that bind it to this country: every convert being, without exception, a friend to British rule. To Western Africa, within the circle visited by our brethren, garments have been sent sufficient to clothe nearly 20,000 persons; legitimate commerce has been encouraged; imports have greatly multiplied; marriage has been honoured; and very active measures have been taken by the church there to relieve the distress of their unconverted countrymen, thus showing the humanizing tendency of gospel truth. In Jamaica, the condition of the slaves was

* H. H. Wilson, Esq., Professor of Sanscrit at Oxford.

Grammars.			*Dictionaries.*	
Sanscrit.	——	Javanese.	Bengali. Sanscrit. Mahratta.	By Dr. Carey.
Karnata.	Sanscrit.	——	Hindustiani.	By W. Yates, M.D.
Mahratta.	Bengali.	Isubu.	Bengali.	By Mr. Marshman.
Telinga.	——	Fernandian.	Sanscrit.	By Dr. Yates.
Punjaubi.	Singhalese.	——	Malayan.	By Mr. Ward.
Bengali.	Chinese.	Mayu.	Hindee.	By Mr. Thompson.
			Isubu.	By Mr. Merrick.

† Dr. Carey.

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greatly ameliorated; slavery itself has been abolished; thousands of children have been educated; the interests and comforts of the people have been secured; innumerable villages have been formed and schools established: results to which the labours and sufferings of our brethren have contributed in a very remarkable degree, and which may be held to be an ample recompense for all the contributions and efforts of our friends.

Cheering and important as these results are in themselves, they are doubly so in their influence on the diffusion of the gospel. They are a subordinate end of our labours, and they are a means of obtaining a higher end. The improved condition of the heathen world, in all these respects, is itself a blessing, while it facilitates the progress of truth. To give a language to a nation that is without the art of writing, to free the oppressed, to secure for the gospel a fair field, to promote everywhere civilization and humanity, is not certainly to convert the nations, but it is to prepare the way for their conversion, and it will tend to increase their influence and efficiency, when once they are converted.

IV. The directly religious results of the labours of the society are still more encouraging. There are in connection with its different stations not less than two hundred chapels and schools, and a large number of residences for missionaries; the whole available for the future religious and mental improvement of the people. In the work of translation 743,270 volumes of the sacred Scriptures have been printed in nearly all the languages and dialects of continental and insular India; and in addition, parts of the Scriptures have been printed in three African languages, in one American-Indian, and in the Breton. There are now connected with the several missionary churches not less than 37,000 members, so that it may be safely estimated that during the last fifty years, upwards of 60,000 persons have identified themselves, through the labours of the society, with the professed people of God; results that awaken feelings of devout humiliation and praise;—humiliation, that we should ever have faltered in our toils; and praise, that God has been pleased so signally to own and bless them.

V. But a clear perception of the position of our Mission, and of the duties of the churches in reference to it, can be gained only by examining these results more closely. The briefest summary of them is encouraging, but minuter investigation is essential to a just appreciation of their value and instructiveness. It will be found, for example, that the progress of the society in visible and substantial results, has been advancing much more rapidly of late years than at first. From the commencement of the mission in 1793 to the year 1837, the volumes of scriptures printed by our brethren amounted to 240,065. Between 1837 and 1847, the volumes printed amounted to 503,205. In the last ten years, therefore, the volumes printed were more than double the number printed in the preceding forty.

These facts, it will be observed, suggest no comparison of the men who prepared these works, but only of facilities of labour and of progressive success. They show merely that what the church of Christ gains in one age is gained, if her members are faithful, for all time, and that the halting-point of the labours of one race of missionaries is the starting-point of the next. What was spent in reducing languages to writing, and in preparing grammars and dictionaries, and rude elementary translations, is now devoted exclusively to revision and improvement. Nor let this work be underrated. Revision is, under the circumstances, re-translation, and is as necessary to make the versions intelligible and acceptable as were the original labours of our brethren. After several revised editions of various Eastern versions, especially of the Sanscrit and the Bengali, it may be safely affirmed that the editions now in use are as idiomatic and intelligible to the natives of India, as is our English version in this country. Nor is their literary value, in fixing and perpetuating the languages in which they are written, unimportant.

The progressive increase of conversions is equally cheering. From a document recently printed, under the sanction of the Calcutta Missionary Conference, it appears that if the fifty years which have elapsed since the commencement of our mission, be divided into periods of ten years each, the following will be found to represent the professed conversions that have taken place among the natives in the one province of Bengal, in connexion with the different missionary societies. The conversions among Europeans, or in other presidencies, are not included.

From 1793, when Dr. Carey landed in India, to 1803, the conversions announced amounted to	26
From 1803 to 1813	161
From 1813 to 1823	403

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From 1823 to 1833 675
From 1833 to 1843 1045
From 1843 to 1847 (three years and three months)..... 819

Twenty-six the first ten years, and 819 the last three; with a considerable increase of labourers of course, but with no such increase between any two recent periods as can at all suffice to explain the result. The case is still that when the adversaries of the truth begin to fall before it, they surely fall, and each true convert becomes a double gain, a loss to the foe, and an accession of strength, an instrument of new victory, to the christian host.

Of the numbers just given, it is not easy to say how many are in connexion with our mission. For the last three years, however, we have ascertained the exact results. In 1845 there were added to the churches at the twenty-four stations of the Society in Bengal .. 87 mems. an average of 4 to each.
In 1846 .. 162 „ „ 7 „
In 1847 .. 297 „ „ 12 „
Or, omitting from this list the Europeans baptized, the natives added within the last three years to churches in connexion with the Baptist Missionary Society, amount to about one half of all the accessions to all the evangelical churches in Bengal.

In the West Indies, the progress of the Society has received equal acceleration. The first fifteen years of the Society's labours in Jamaica, ended with 10,500 members; the second fifteen, with upwards of 30,000. Instead of fourteen missionaries, there are there thirty pastors; and instead of the twenty-five chapels of 1832, we have now to report upwards of sixty. The first years of our labours in the Bahamas were comparatively unproductive, but at the end of fifteen years of labour, we reckon nearly 3000 members, a large body of faithful native teachers, and several chapels and congregations scattered over the principal islands.

When it is remembered that these achievements of the gospel are all by holy consecration, and by the condescending grace of the Divine Spirit, converted into agencies for future achievement, that the velocity (so to speak) which truth has gained at the end of the last fifty years is the velocity with which she begins the following fifty, we cannot but hope that there are greater results yet in store and at hand. If a human arm had gained them, our success might have been the precursor of self-confidence and defeat; but as it is a divine arm which has gained them, we anticipate a more extensive victory. Retrogression belongs neither to the movements of Providence nor to the dispensations of grace. "The righteous shall hold on his way, and he that hath clean hands shall be stronger and stronger."

VI. It is important too to notice, that while the apparent results of the Society's labours have greatly augmented during the last few years, those labours themselves have been augmented in a large degree. In 1837 the Society supported, principally or entirely, in India, fourteen missionaries and fourteen native preachers, at an expense of about £2000 a year. Now we are supporting, in whole or in part, in that country, thirty-five missionaries, and upwards of sixty native preachers, at a cost of about £7000 a year.

In Ceylon, the European missionaries have increased from one to three, and the native teachers from ten to about sixty.

In Jamaica, the number of missionaries was in 1837 fourteen; a number which was increased to thirty during the last years in which the pastors in that island were aided by the Society.

The stations in Trinidad, in Haiti, in Africa, in Canada, in France, and in Madras, have also all been undertaken within this time.

To sum up these results: there were, in 1837, dependent on the Society thirty-five European missionaries; in 1847 there were seventy:* the latter number not including

* 1837.

	Missionaries.	Teachers.
India	14	14
Asiatic Islands	3	6
Jamaica	14	20
Bahamas	3	5
Honduras	1	5
	35	50

1847.

	Missionaries.	Teachers.
India	35	67
Asiatic Islands	7	60
Jamaica (not included, 30)....		
Bahamas	3	14
Honduras	2	3
Africa	6	7
Trinidad	2	6
Haiti	1	2
France	2	
Canada, aided	12	
	70	159

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thirty missionaries in Jamaica, who in the interval had ceased to be supported by the Society, though many of them had been sent out, and partially supported during the greater part of the time. The native agents have also increased from fifty to about a hundred and fifty. The number of European missionaries, therefore, has been doubled in ten years, and the native agents have been multiplied threefold.

In another kind of agency, the increase of the labours of the Society has been not less gratifying. In 1837 there was but one institution* connected with the Mission where native agents received instruction specially designed to prepare them more fully for the work of the ministry: that under the care of Mr. Pearce in Calcutta. Now, independently of his labours in this respect, and of the labours of several other brethren, Mr. Denham of Serampore, our brethren in Ceylon, Mr. Tinson at Calabar, in Jamaica, Mr. Cramp at Montreal, are either wholly or in part devoted to it. In no instance do the Committee appropriate the ordinary income of the Society to the support of students. In all, however, they support the tutors, leaving other expenses to be met by the churches, or by the students themselves.

Believing that such training as these institutions give, is, in heathen countries, essential to the preparation of young men for the work of the ministry,—believing, too, that the general diffusion of the knowledge of the truth must depend in no small degree on the employment of an efficient native agency, the Committee regard the increase of their labours in this department as of special importance.

During the same time, the number of printing presses has increased in a pleasing degree. In 1837, the only presses connected with the Mission were those at Calcutta. Now, in addition to these, there are two in Africa, one in Ceylon, one in Trinidad, and one in Honduras: all of them having been purchased by special contributions, and being supplied, for the most part, with paper and printing materials by the kindness of other societies, or of friends.

VII. It is but just to observe, that this large increase in the labours of the Society is not owing to any previous settled purpose of the Committee to increase them; but to successive and remarkable interpositions of the providence of God. The Committee believe that they have followed the indications of His will, not preceded them. The first increase in the responsibility of the Society originated in the re-union with Serampore—an event that closed unseemly divisions, and was hailed every where as an earnest of richer blessing. Then came the appeal of our brother W. H. Pearce for ten additional missionaries for India, which drew forth a prompt and generous response. Then came the appeal of our brother William Knibb for Jamaica and Africa; and then the special contributions of the Jubilee Fund, and the commencement of missions in Haiti and Trinidad. Each addition to our responsibilities, in the form of missionaries to be supported, was in answer to such appeals as these, and was undertaken only when God had provided fields white for the harvest, the missionaries to occupy and reap them, and when our churches had supplied the funds for the commencement of the work, in pledge of their willingness to maintain it. To have done more than this, might have laid the Committee open to the suspicion of going where they were not sent: to have done less, would have betrayed, as they felt, the interests entrusted to them.

VIII. Thus far our enquiries have had reference to the progress of the Society abroad; and there our friends will find much to encourage their exertions. At home, while there is much that is cheering, it must be confessed that the increase of a missionary spirit, or perhaps of the sacrifice which our churches are able to place upon the altar, has not kept pace with the increase of our labours or of our success. The calls of duty abroad seem more numerous than our contributions have yet justified us in obeying. God has honoured us by increasing our opportunities of usefulness, more than we have honoured Him. And yet there is much to encourage us. The feeling which Fuller so well described, when speaking of Dr. Carey's project of carrying the gospel to the heathen—"We were ready to say (he used to observe), if God would open the windows of heaven, might this thing be"—has passed away, and experience has dissipated the last shades of doubt of the power of the gospel, and of

* Not including Serampore.

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its adaptedness, under the blessing of God, for its office. The resolution of some London pastors, adopted at the commencement of the Mission, on behalf of their churches, not to sustain it in their church-capacity, but to leave it to the conscience and feeling of individual christians, would find small response now among our churches at large. They feel themselves, on the contrary, specially charged and constituted both to uphold the truth, and to convey it to the nations.

The number of churches which contribute to the Society has also largely increased.

In 1837, there were
in England 316
in Wales 94
in Scotland 46
in Ireland 3, in all 459.

On an average of the last three years, there were in England 662
in Wales 186
in Scotland 32
in Ireland 20, or in all 900;
Or nearly double of the number contributing ten years ago.

On the other hand, the amount contributed has not been in proportion to the increase of the contributing churches; still less in proportion to the increase of the Society's labours. The amount of legacies received has not materially increased during this period; nor of donations. In 1837, the income of the Society available for the support of missionaries was £10,339—the average of the last three years is under £19,000. The *total* income for the former year being £15,046; and for the latter years under £25,000. To support thirty-five European missionaries and fifty native agents, the Society had more than £10,000; to support seventy European missionaries and one hundred and fifty native teachers, the Society has not £19,000. We are doing much more than double the work with less than double the means.

IX. It is obvious to remark, that this greater increase in the number of agents, as compared with the increase of expense in supporting them—this fact of much more than double the agency with less than double the income, is owing in part to the blessing of God on our labours. We have left out of this calculation Jamaica and Graham's Town, because *there* the pastors are supported by their churches. In the Bahamas, again, the expenditure has not increased with the agency. Those stations, owing to the liberality of the people, cost no more than they did in 1837, though the native agency is doubled. But it is owing, in part also, to the repeated appeals of the committee to their brethren to practise in all their arrangements the most rigid economy—an economy not in luxuries, but in things which may be deemed essential to the comfort and efficiency of our brethren. These appeals have been made again and again during the last few years, and the replies which have been received are as touching in themselves as they are honourable to the brethren who have sent them. When it is remembered that, after deducting the expenditure in this country, and contributions for special objects, £16,000 is all that is available from the income of the society for the support of our missionaries and teachers, and that upwards of two hundred are more or less dependent on this fund, these statements of the noble self-denial of our brethren will have all the weight which is due to self-evident truth.

But with all this effort on the part of the churches abroad and economy on the part of our brethren, the painful fact remains, that the society is doing more work and sustaining more agents than can be sustained on the income now available for this purpose. It requires more than is regularly contributed from year to year to carry on our agency, to say nothing of increasing it; and when any source of income is less than usually productive; when our donations fail, as they did, to a great extent, in 1845, or when legacies are less numerous, as in 1846; or when all sources of income are affected, as in the last year, a serious deficiency is the result; a result that adds greatly to the anxiety of the committee, and is a painful discouragement both to our brethren abroad and to our friends at home.

The solemn question, therefore, returns. The society has, within the last ten years, from various providential circumstances, doubled its European missionaries, and trebled its native agents. The visible results of its labours, in the number of volumes of the Scriptures issued and of individuals added to our churches, have been augmented to a yet larger degree; while our income has not increased in proportion. What then must be done? The committee are but the stewards of the bounty of the churches; and as the churches solemnly

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resolve, the committee are bound to carry out their resolutions. Are some of the agents to be recalled? or will the churches raise the additional income needed to sustain them? To recall them will effect no immediate saving; for the expense of their return and of arrangements necessary to effect it, will cost as much as to support them for a year. It is hard to find the field that can spare them; tenfold easier to find fields where from our success, the fewness of our labourers—often not one (as in many districts in India) to a million,—and the age and exhaustion of our brethren, they need additional aid. Their recall will sound in the camp of the enemy as the beating of a retreat. It will dispirit our friends, and will betray the suspicion that calls which we deemed from God were not from Him, or that He has deserted his cause, and that the silver and the gold are no longer His, or that we have miscalculated the ability or willingness of our churches. On the other hand, the committee record their solemn conviction that any material diminution of expenditure, so long as they retain their present number of agents and stations, is impossible. They feel that they are not justified in spending more even in this cause than the bounty of the churches may on an average of years place at their disposal, and that unless that bounty is increased, the only alternative is to diminish the labours and, it is to be feared, the success of the mission.

Anxious that, in deciding this question, the churches may have before them such facts as are important, the committee respectfully call attention to the following:—

Of the 900 churches that collected for the society in 1847, upwards of 200 did not collect in 1846; and of the 900 which collected in 1846, upwards of 250 did not collect in 1847. Of about 1,100 churches, therefore, which approve of the object and efforts of the society, more than one-fifth seem to make only a biennial or even a triennial collection. Sometimes serious local embarrassments compel and justify this omission, but still oftener it is owing to the want of a fixed time for collecting, or to a readiness to set aside the distant appeal for some local and more urgent one. Again: of the 900 churches that had contributed last year, the number contributing five pounds and under was 490, considerably more than one-half of the whole; and of these nearly 150 had collections only, without any effort that can properly be called systematic or continuous.

The committee are not unmindful of the distress that has prevailed so widely during the last year, nor of the numerous claims upon our churches; but if every church which now collects occasionally would collect annually, or if every church of the 490, whose collections now average about £3 a year each, would, by systematic efforts, double their contributions, the funds of the society would be materially increased, and very much would be done to meet the present annual deficiency.

When, to these facts, we add the following—that of all our churches, there are not more than twenty that give £100 a year; that the number of annual subscribers of 10s. and upwards to the parent society and all its auxiliaries is under 3,000; that an average of one penny a week from each member of each of the churches that now collect for us would raise an income of £6,000 more than we now receive for the support of missionaries, and would free the society from all its difficulties, and that this calculation does not include donations or legacies, or contributions from Sunday schools, or from other denominations, at present a very material item of our income;—the Committee cannot but feel that if the churches be not wanting in what seems their duty, the question must receive an affirmative reply, and our stations will be maintained.

The committee lay these facts before their brethren with a prayerful desire to ascertain and obey the Divine will. Unless there be a considerable increase in the general receipts of the society, that is, a large increase somewhere, or a small increase everywhere, stations must be abandoned and missionaries must be withdrawn. They hope better things; they will prayerfully attempt better things; and may that God who has so long and so signally blessed the society, who has all hearts in his hand, and to whom his own cause is infinitely dearer than to the most zealous of his servants, give them success. "Establish THOU the work of our hands upon us, yea the work of our hands ESTABLISH thou it."

HOME PROCEEDINGS.

FUNDS.

The state of the funds of the Society has occupied much anxious attention during

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the year. For the greater portion of it the committee have been indebted to their treasurers and to other friends, to the amount of not less than £10,000, and though they have never paid more than five per cent. as interest, and on the average not more than four, yet the charge under this head is necessarily larger than usual.

The balance against the Society, on the ordinary account, at the end of March, 1847, was £3766 4s. At the end of March, 1848, it was £4786 1s. 3d. an increase of debt, during the year, of £1019 17s. 3d. or, including a sum of £500 which the committee have paid towards the liquidation of an amount borrowed to complete the grant to Jamaica, the increase of debt during the year is £1519 17s. 3d.; and the entire debt on the current income and expenditure, £5286 1s. 3d.

The entire income of the Society has amounted to £22,526 17s. 4d.; of which £17,520 5s. is on account of the ordinary purposes of the Mission; a diminution, as compared with the average income of the three previous years, of about £1000. Part of this diminution is under the head of donations, and part of ordinary receipts from Auxiliaries. For translations, the receipts are less than those of last year by a sum of £1480; there not having been any contributions received this year from our brethren in America. Legacies were last year unusually large, and in this item there have been received, for the year which has just closed, £2560 less than last year.

Two conclusions are obvious from this statement. First, if the receipts from legacies and from translations had equalled those of last year, and if the auxiliaries had yielded as much as the average receipts from this source of the last three years, the Society would have been freed from its difficulties; and, secondly, while the balance sheet will exhibit a considerably smaller income than last year's, the deficiency in the receipts for general purposes—about £1000—is not more than was to be apprehended from the general distress.

At the same time the expenditure of the Society has been considerably less than during last year, chiefly in consequence of the failure of the health of brethren in Africa, which has ended in the return to Jamaica of several of the teachers.

The deficiency in the receipts for ordinary purposes (which include donations) would have been more serious but for the generous aid afforded by several of our friends. The committee gratefully acknowledge the following donations of £50 and upwards, several of which were given in consideration of the probable deficiency of the Society's ordinary income.

	£.	s.	d.
Bible Translation Society	1000	0	0
British and Foreign Bible Society, for *Morlaix*	60	0	0
Blacklock, W. Esq. the late....	100	0	0
Cropper, John, Esq. Liverpool..	100	0	0
Edmonstone, E. Esq. of India	50	0	0
Foster, Mr. & Mrs. E. Cambridge	50	0	0
Friends Society, Educational Committee of, for *Trinidad* ..	50	0	0
Gurney, J. H. Esq. Norwich ..	50	0	0
Gurney, Joseph, Esq.	200	0	0
Gurney, W. B. Esq.	200	0	0
Houghton, J. Esq. Liverpool ..	50	0	0
Kelsall, H. Esq. Rochdale	200	0	0
Lilley, W. E. Esq. Cambridge..	90	0	0
Peto, S. M. Esq. for *Calabar* ..	100	0	0
Ditto, for *additional Missionary to India*.....	100	0	0
Ditto, ditto, for *Africa*	100	0	0
Salter, S. Esq. Trowbridge	50	0	0
Stevenson, G. Esq. London....	50	0	0
Tritton, Joseph, Esq.	100	0	0
Wilson, Mrs. Broadley	110	0	0

The following legacies have also been received during the year:—

Siggers, Mrs. A. Colne Engain	5	0	0
Southern, Mr. Thomas, the late, Sevenoaks.....	10	0	0
Mills, Samuel, Esq. of Russell-Square, £100, 3½ per cent.			
Edwards, Mrs. Mary, Calcutta..	27	9	5
Crane, Mr. Bexley, additional..	5	0	0
Titford, Mrs. S. R. late of Walworth, by Rev. Joshua Russell	101	0	4
Mummery, Miss Mary, late of Dover, by E. Knocker	10	0	0
Cleeve, John, Esq. late of Thavies Inn, by W. J. Wood, Esq. free of duty	50	0	0
Harris, Mr. E. late of Bristol ..	19	19	0
Thompson, J. Esq. late of Hull, part of residue.....	246	17	6
Dunstan, Mrs. Mary, late of Tiverton	19	19	0
Walker, Mrs. M. A. late of Peckham Rye	19	0	0
Salter, D. Esq. late of Watford, by W. L. Smith, Esq.	372	13	1
Chapman, Mr. John, late of Bristol, by Mrs. Ann Chapman ..	96	6	4

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	£.	s.	d.
Caddick, Thomas, Esq. late of Tewkesbury, by James Blount Lewis, Esq. and Joshua Thomas, Esq. *Brazilian Bonds*	581	0	0

SUMMARY.

The total number of members added to the churches during the past year, not including Jamaica, from which we have no returns, is 500; the total number in all the churches, including Jamaica, being 35,484. The number of stations and sub-stations is 173; of missionaries, 67; and of native teachers and schoolmasters, 163. The number of day schools is 148, and the total receipts for all purposes, £22,527. 17s. 4d.

The Committee of the BAPTIST MISSIONARY SOCIETY respectfully solicit the aid of the Friends of Missions, in supplying the deficiency in the Income of last year, and the liquidation of the present debt of the Society.

Deficiency at the end of Mar. 1846	£5,003
Surplus of Income over Expenditure in 1847	1,292
Deficiency in April, 1847	£3,711
Diminution of Income from ordinary sources, in 1848	£2,480
Ditto ditto in Legacies	2,500
	£4,980
Ditto of Expenditure	3,457
Addition to Debt in the year	£1,523
Present Deficiency	£5,234
Agents supported in 1837	85
Ditto ditto in 1847	225

The following donations are thankfully acknowledged:—

	£.	s.	d.
S. M. Peto, Esq.	250	0	0
W. B. Gurney, Esq.	250	0	0
A Friend, by J. A.	250	0	0
Rev. Joshua Russell	100	0	0
W. L. Smith, Esq.	100	0	0
Joseph Tritton, Esq.	100	0	0
John Henderson, Esq.	100	0	0
J. H. Allen, Esq.	50	0	0
W. W. Nash, Esq. and Mrs. Nash	50	0	0
G. T. Kemp, Esq.	50	0	0
Mrs. Bartlemore Castleden	50	0	0
Rev. Dr. Hoby	25	0	0
W. Collins, Esq.	25	0	0
Joseph Hanson, Esq.	25	0	0
Thomas Bignold, Esq.	21	0	0
Thomas Pewtress, Esq.	20	0	0
J. L. Benham, Esq.	20	0	0
Freeman Roe, Esq.	20	0	0
W. H. Millar, Esq.	15	15	0
Henry Roberts, Esq.	10	10	0
Rev. J. Angus	10	0	0
J. Danford, Esq.	10	0	0
J. L. Phillips, Esq.	10	0	0
C. S. Tosswill, Esq.	10	0	0
Thomas Hepburn, Esq.	10	0	0
Rev. Dr. Steane	10	0	0
Rev. Dr. Cox		0	0
George Lowe, Esq.	10	0	0
Thomas Young, Esq.	5	5	0
John Hepburn, Esq.	5	5	0
J. J. Smith, Esq.	5	5	0
R. P. Daniel, Esq.	5	5	0
Rev. Dr. Acworth	5	5	0
Rev. J. H. Hinton	5	0	0
Rev. T. Swan	5	0	0
Rev. F. Trestrail	5	0	0
Rev. C. Stovel	5	0	0
Rev. Dr. Murch	5	0	0
Mrs. Heath	5	0	0
Mr. G. Freeman	5	0	0
Mrs. Hepburn	5	0	0
Mr. F. Hills	5	0	0
Geo. Moore, Esq.	5	0	0
Mrs. Cox	5	0	0
Stephen Green, Esq.	5	0	0
James Benham, Esq.	5	0	0
Mr. Josh. Warrington	5	0	0
Rev. W. Brock	5	0	0
Frederick Benham, Esq.	5	0	0

Further donations will be thankfully received by the Treasurers, W. B. Gurney, Esq., S. M. Peto, Esq. M.P.; or by the Secretary, Rev. J. Angus, M.A. 33, Moorgate-Street.

W. B. GURNEY, S. M. PETO, } Treasurers.
JOSEPH ANGUS, Secretary.

KIND WORDS.

To the Churches of Christ comprehended in the Baptist Union of Great Britain and Ireland, greeting.

Beloved Brethren,

As on former occasions, so during the present Annual Session of the Union, our attention has been directed, with serious thoughtfulness, to the condition of the

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churches, as partially represented to us by the latest Association returns, and as somewhat further known to us by personal observation. During several preceding years we have been rendered anxious by the facts presented to our view, and we have expressed our sentiments in documents which we trust have not altogether failed to engage your attention. On the present occasion we have pursued a similar method, and have agreed to the utterance of our hearts in the following terms:—

I. That the Union, taking into serious consideration the state of the denomination as far as it is exhibited by the Association returns of last year, cannot but feel deeply humbled and severely pained by the fact thus ascertained; viz., that in 964 churches whose state was reported, there was for the year a clear increase of only 1,325 members, or, on an average, less than one and a half to each church.

II. That this fact is the more painful, because there is no reason to think that the state of the churches not associated is materially better; because so low an average increase necessitates the conclusion, that many of the churches must have suffered actual diminution; because it is another step in a descending course which now has been unbroken for a period of six years; and because there do not appear any favourable indications among the churches adapted to mitigate the conclusion towards which it leads.

III. That the Union consequently deem it urgently incumbent on themselves, and on all their brethren, to humble themselves before God on account of the languishing state of His cause among them, and to search out and confess the iniquities to which it may be ascribed; as also to be instant in season and out of season in the work of the Lord, and fervent in prayer for the outpouring of the Holy Spirit.

We cannot, however, content ourselves any longer with our customary method, nor can we satisfy ourselves with even this additional effort, by which our resolutions are communicated directly to yourselves. Our feelings respecting the state of religion amongst us are now deeper, more anxious, more sorrowful, than they have ever been; and, after having opened our hearts on the matter before God, we feel constrained to pour them forth in sincere and earnest affection towards you. Hearken to us for the Lord's sake.

Permit us to say in the outset, that we are fully aware of the drawbacks to which a painful estimate of our condition is liable. Some churches, we thank God, are both numerically and spiritually prosperous. Not all are languid. Nor are we yet arrived at a state of things so depressing that, on the whole, there is a diminution of our numbers. On the contrary, it may be computed that the denomination received during the year ending with the last Associations, a clear accession of about 2,500 members. For this also we feel called on to be truly grateful. We remember, in addition, that numbers alone are by no means a decisive or even a satisfactory test of the condition of a church, or body of churches; and we are prepared most gladly to do justice to all kinds of evidence which may have a more favourable bearing. Our satisfaction on the whole subject is, that we appeal to you on a matter which lies in part under your own immediate observation, so that our views may be checked, and, if you should think them erroneous, corrected, by your own.

To us, then (with grief of heart we confess it), the state of the churches generally appears to be languid and drooping. Allow us to set before you some of the proofs which convince us of it.

The rate of increase, although not in itself decisive, is by no means to be excluded from our regard. And we notice it in the first place, as the element most capable of being presented in a distinct expression.

The resolutions already inserted in this address have acquainted you that the average increase of the churches during the year was less than one and a half members for each church. Now, from a record of the statistics of British Baptist Associations which has been kept by the Union for the last fourteen years, it appears that this is the smallest rate of annual increase known through the whole of that period; that it is less than one-sixth of the annual increase of one year; and that it stands at the bottom of a series of numbers constantly diminishing for the last six years.

This general statement, however, deserves to be examined a little more in detail. The returns of 22 English associations, containing 569 churches the state of which is reported, exhibit the following facts:—Of these 569 churches, 259 had no clear increase; of these 259 churches, 207 suffered actual diminution, and this diminution, exempting from the calculation two cases in which more than two hundred members separated to form other churches, amounted in the whole to 1,042 members. If this number be further reduced, by making allowance for instances in which members who were lost to the Associations may not

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be lost to the denomination, and for other instances in which long-neglected church books were revised, the number can scarcely be taken at less than 800. To this it must be added, that of the 569 churches, 77 received no addition at all.

If, as we probably may, we take these churches as a sample of the denomination at large, we shall arrive at the following conclusions:—That nearly one-seventh of the churches had during that year no addition at all; that nearly one-half (four-ninths) of the churches had no clear increase; and that more than one-third of the churches suffered actual diminution. Let the value of the numerical argument be estimated as it may, it is at all events fearfully against us. Such a state of things is, as far as any of us know, without precedent, and it must be admitted, we think, to afford matter of just anxiety. Let the declension which has been in uninterrupted progress for the last six years but continue through another six years, and the churches will have sustained a diminution far too painful to be contemplated.

Other elements illustrative of the condition of the churches are, as we have already said, incapable of numerical expression; but, as far as they can be appreciated, we confess that we do not see the general prevalence of any encouraging indications. If the churches were evidently penetrated with deep humility and searchings of heart; if they were manifestly characterised by eminent spirituality and deadness to the world; if on every hand there were crowded meetings for prayer, and a spirit of wrestling supplication; if the churches universally, walking in the fear of the Lord and the comfort of the Holy Ghost, were edified, although not multiplied, our anxieties might be greatly relieved. But such a state of things, we are sorry to say, is neither known by us, nor reported to us. On the contrary, we find much reason to deplore a general inefficiency of the gospel ministry among us, and a wide spreading languor of individual piety. Be entreated, beloved brethren, to compare this result of our observations with that of your own. Respond to us, if it be possible, in more cheering terms: but, if it be not possible, concur with us in the cultivation of sentiments befitting so serious an occasion.

Far from us all, in such circumstances as these, be indifference. It is surely about the cause of Christ in our midst that our warmest affections gather. This is to all the most intense and commanding of all interests. Painful as it might be, and as it is, to behold the decay of industry and of commerce, it is unutterably more painful to witness the declension of piety, and a progress towards extinction in the churches of Christ. Not yet unapt to a christian's lips has become the fervid language of the Hebrew bard,—"If I forget thee, O Jerusalem, let my right hand forget her cunning; let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy." If, peradventure, any of us have slept, and have become comparatively insensible to the importance of our religious interests, must we not feel that it is now high time to awake out of sleep?

And let us all ask ourselves, beloved brethren, with earnest and solemn faithfulness, what part of the evil we have occasioned, and what part WE may remedy. The extended mischief we deplore is a whole made up of very small parts, and in these parts it comes very close home to ourselves. Every church member has had something to do with the condition of all the churches, through the church to which he belongs, and may do something towards making it better than it is. Each of you enquire, dear brethren, what kind of influence you have exercised, and what the condition of the churches would have been if it had reflected exclusively your own image. If such an examination supplies you with matter for regret,—if you find reason to acknowledge that your walk has not been so consistent and ornamental, that your habits have not been so devout and separate from the world, that your love to the brethren, and co-operation in effort and in prayer, have not been so cordial and so constant as they should have been,—humble yourselves before God on account of these things; and not before God only, but before your brethren also. Confess such faults one to another, and unitedly abandon them. Such an effort would commence a new state of things, and might happily turn the tide of our calamity.

We are sure that our beloved brethren, the pastors of the churches, will take their full share in such a process of self-examination. Although, in respect of instrumentality, *all* does not depend upon us, much does, and more, undoubtedly, than upon any other individuals. That much imperfection, and much sin, attends our ministra-

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tions, which of us does not know? And how often has it lain heavily on our hearts, that the success of a work so glorious should be impeded by our infirmities! How largely do all our labours need to be forgiven, as well as to be blessed! Peradventure we too may demand an exercise of deeper heart-searching and humiliation. How readily will the blessed Master whom we serve vouchsafe to his broken-hearted servants the consolations of his forgiving love! And do we really think he will refuse to them that ask it, a more copious unction from the Holy One?

We know, indeed, that while graciously encouraged to expect, we cannot command, the outpouring of the Spirit from on high. That glorious God, who keeps in his own hands "the times and the seasons," retains there no less "the residue of his Spirit." He has taught us that we occupy a place and a time, although but a point and a moment, in a system of vast extent and of long duration. On a large scale, and for inscrutable purposes, there have been, and there are to be in his ways, sometimes more copious, and sometimes more restricted, communications of his grace. It is possible —we say it without any pretensions to prophetic sagacity—that we may live in an age which is destined to be a time of spiritual barrenness in England. Be it so. We are not, however, called upon to admit this without evidence; still less are we required to create such a condition for ourselves. Nothing in any part or aspect of divine dispensations can be held to prevent any man from doing his own duty, or to withhold from him the reward of it. On the other hand, if a period of general declension be impending, it is the more necessary that every man should be found awake at his post, and should acquit himself faithfully. The neglect of appointed means is, on all grounds, incapable of justification. If God, in finishing the mystery of his ways, shall see fit in any measure to withhold the blessing, that lies with him; but even then there will be a reward for the faithful steward, and be that has constancy to serve, and patience to wait in such a season, shall not be less acceptable or less honoured than the labourers of a more felicitous era.

Come then, beloved brethren, let us act our part, and fulfil our duty. It is possible that the God of Zion may even now be saying to us, "Try me now herewith, and see if I will not pour you out a blessing." And how shall we know, unless we make the experiment? "Let us search and try our ways, and turn again unto the Lord."

For the sake of giving definitiveness and unity to the effort which we recommend, we propose that on Lord's day, the 11th of June, a part of the public services be appropriated to the consideration of the state of religion in the churches. We doubt not that some devotional exercises will be held in connexion with such an appropriation; but we desire to leave the arrangement of these entirely in the hands of our brethren, as no one plan could be supposed to be universally convenient.

May God grant to you all, beloved brethren, a large measure of his most gracious presence! And may he make every assembly, if, on the one hand, like Bochim, a place of weepers, on the other, to those who have shed tears of godly sorrow, like the valley of Achor, "a door of hope!"

Signed by order and on behalf of the Annual Session, assembled at London, April 26, 1848.

E. STEANE, J. H. HINTON, } Secretaries.

Correspondence.

We have received so many contributions of all kinds, from correspondents, that, being unable to find room for all, we will endeavour to give our readers a digest of the contents of some of them.

Title Reverend.—J. H. C. thinks "*vast numbers*" are stumbled by it, and that to save their feelings, other fellow christians should disuse it. We must think, that nearly all quite forget the original meaning of the word, and that, *practically*, it now means no more than "minister."

Sunday, Sabbath, Lord's Day.—J. H. Philips thinks the second of these words, as being the scriptural one, should alone be applied to our schools which meet on that day. Those who object to the word Sunday, can do so only on the grounds on which the Society of Friends reject Monday,

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Tuesday, &c. viz. that they originally signified the days for worshipping the sun, the moon, and other gods of our pagan Saxon forefathers. We think that Lord's-day is the *religious* and christian name for the day, and Sunday the name for ordinary purposes; its heathen origin being now quite forgotten. Sabbath is most objectionable of all, being the Jewish name, and Paul having expressed his fear of those who observed "Sabbaths."

Watching over church members.—Iota writes, "Three years since, I offered myself as a candidate for fellowship with a Baptist church of considerable influence, and three of the deacons were appointed to wait upon me. I met them once, and after giving them an account of God's merciful dealings with me, in bringing me from darkness to light, I answered the few questions that were put to me. Their report to the church was such as to satisfy them, and after being baptized, I was admitted to their fellowship. From that day to this, not one of these deacons has spoken one word to me respecting the state of my mind, or my growth in grace, or had any religious conversation with me whatever. I do not state this from any feeling against them, but against the system, mine being but one case out of many.

"I expected when I joined a church, that those who at first introduced me into it, would exercise a kind of guardianship over me afterwards. I have felt disappointed and grieved that they have not. I look around me on numbers who once travelled the same road, but where are they now? Dead in formality,—estranged, drawn aside by the cunning craftiness of those who lie in wait to deceive,—or returned to the beggarly elements of the world.

"Who will say what they might have been, had they been properly watched over? When shall the day arrive when those who have long known the Saviour, and professed his name, shall make it their business to watch over their younger brethren, to guard them from the quicksands of error, and the devices of Satan, remembering that a word in season, how good it is."

State of our churches.—A pastor, W. B. (*Bacton*), referring to a piece to members, in our January Number, thinks that much must also be attributable to the deficiencies of pastors. 1. To a want of proper ministerial qualifications in the pulpit, as temper, motives, faith, holy confidence. 2. A want of constant ministerial prudence out of the pulpit, in selection of friends, in conversation, in carriage. The cases our brother mentions, are more suitable for private admonition than for publication, being, as we think, the exception, and not the rule.

Christian forgiveness.—J. V. recalls our attention to this very important subject. "It is a duty not merely optional with us," the neglect of it is doing much injury to our churches; the means of grace even are neglected for fear of meeting the offending or offended brother, and it is forgotten that vengeance belongs to God alone. (Matthew xviii. 21—35.

"*The household of faith.*"—M. thinks Dissenters do not co-operate to aid each other in temporal things so much as they might. He mentions a case of a pious servant, in a Dissenting family, obliged to clean boots and shoes on the Sunday, because overtasked on Saturday, and adds, "To-day, I hire a domestic, to whom I pay £15 a-year wages; a clerk, to whom I pay £100 per annum: they are both of the world. A brother or sister in the church chides me for doing so, saying, 'You can get them from the church for the respective sums of £10 and £80.' This is done—to keep our poorer brethren and sisters 'humble!' Emolument, and not religion, then, effects humility!" We can but think such cases must be rare indeed. The question of dealing in business exclusively or chiefly with fellow-members or christians, is a very difficult one. What would be its effect in recommending religion amongst honourable but worldly tradesmen? Should not charity and trade be kept distinct? What would be the consequence were worldly people to retaliate? On the other hand, there are cases in which even worldly men would own that a christian brother had peculiar claims. Each case must be conscientiously judged on its own merits.

Elder, bishop, and angel.—Gerton writes, "I understand the expressions 'elder' and 'bishop' in the New Testament, to be interchangeable terms, referring to the same class of men, and expressing the same office in the church, as appears from Acts xx. 17—28; Titus i. 5—7. We also read of 'the *angel* of the church of Ephesus,' Smyrna, &c. (Rev. ii.) Was there any difference between the office of elder or bishop of the church and angel of the church? If so, wherein did it consist? Further, supposing the office of angel to be distinct from that of the elder, and to have

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been instituted at a later date, did the office of the former do away with that of the latter? or did it allow it to remain as it was, and thereby introduce into the church *three* distinct classes of officers, viz. deacons, bishops, and angels?"

The answer to this question has been a little encumbered by what we cannot but deem misapplied learning. Our own view is, that the word *angel* in the Revelation, everywhere is to be taken in its ordinary sense. The *whole* book is symbolical, and angels are the most active agents throughout; they are the great agents of the divine ministrations and judgments. The book opens with stating, that the communications were made to John from God, through the Son, by the ministry of an angel. In like manner, angels were fitting ministers of God and the Son's message to each of the churches. The notion of guardian angels of kingdoms is found in Daniel; it was employed by our Lord himself: how natural to consider each church as having its ministering and guardian angel. The *human* ministers in each church are symbolized, not by angels, but by *stars*. It seems, therefore, to us quite gratuitous to resort, with Stuart and others, to a learned comparison with the "deputy" or "apostle" of the ancient Jewish synagogue. Episcopacy must be pushed indeed for an argument, if nothing better can be found than the *symbols* of the Apocalypse. Neander and other first-rate scholars coincide in the view here defended. We may add, however, that we recommend Stuart's new work on the Apocalypse, very strongly to all our readers who can afford it. Its *leading* views we think quite sound.

Notices of Books.

THE EXTENT AND MORAL STATISTICS OF THE BRITISH EMPIRE, A LECTURE TO YOUNG MEN. BY THE REV. W. ARTHUR. London: Benj. L. Green.

We wish we could speak with unqualified approbation of this little pamphlet. "The Extent" of our empire is carefully given, and with as much interest as the space of a lecture permits; but, in the *moral* statistics, the grossest *governmental* and *ecclesiastical* delinquencies wholly escape censure. Government connexion with Indian idolatry is *obliquely hinted* at in the commendation of Sir Peregrine Maitland; and it is hoped that another *Puseyite* bishop will not be *elected* (!!!) for New Zealand; but not a word on the *absurdity*—not to say sin—of worldly governors sending out placemen, called bishops, at all. It *is* mentioned that the colonies contribute nothing to the finances of the mother country, but not mentioned that the finances of the prodigal mother are squandered profusely in colonial government places for our aristocracy, and that too at the cost of the toil and sweat of English labourers. It is strongly, and, after the picture given, rather absurdly, stated, that "the greatness of England is essentially a *Protestant* greatness," and some "Protestant" declamation follows; then a fine flourish about the transcendent earthly greatness and *piety* of our queen. Did the Rev. lecturer really wish the "young men" to *imitate* the royal pair in their amusements and expensive habits at the national cost? We are as loyal as the author; but we would not make our loyalty the instrument, even indirectly, of encouraging luxury, operas, balls, battues, and otter-hunting. We should regret the effect of a lecture negatively sanctioning so much political and ecclesiastical vice, and so much royal folly, if we did not hope that the intelligence of most young men now could supply the defects of the teacher.

THE PHILOSOPHY OF RELIGION; OR, AN ILLUSTRATION OF THE MORAL LAWS OF THE UNIVERSE. BY THOS. DICK, LL.D. AUTHOR OF THE "CHRISTIAN PHILOSOPHER." London: Collins.

The last volume of Collins's *very* cheap series of valuable and popular works. We cannot too strongly commend this series,—to our young and intelligent readers especially. The price puts these books within the reach of nearly all. D'Aubigné's History of the Reformation,—Cheever's Lectures on the Pilgrim's Progress,—D'Aubigné's Essays and Discourses,—Dick's Christian Philosopher,—Spring's Obligations of the World to the Bible,—Vinet's Vital Christianity,—Wylie's Scenes from the Bible,—Cheever's Wanderings of a Pilgrim,—Bunyan's Pilgrim's Progress,—Baird's Sketches of Pro-

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testantism in Italy,—Spring's the Bible not of Man,—Dick's Philosophy of a Future State,—have already appeared. We feel that we are but rendering justice to an enterprising publisher, in calling attention to what he is doing, as nothing but a very large demand can save him from loss. The character of the authors and the books, is too well known to need our recommendation. Those who order this edition at our suggestion, will thank us for introducing it to their notice.

FIVE TRACTS ON THE STATE-CHURCH:—THE CHURCH IN FETTERS. By J. H. Tillett. THE ENDOWMENT OF ALL RELIGIOUS SECTS. By Rev. J. Burnet. WHAT IS THE SEPARATION OF CHURCH AND STATE? By Edward Miall. CHURCH-PROPERTY—WHOSE IS IT? By Rev. J. H. Hinton, M.A. THE DUTY OF CHRISTIAN CITIZENS IN RELATION TO CHURCH ESTABLISHMENTS. By Rev. J. P. Mursell. London: British Anti-State-Church Association.

These are all excellent tracts. They were originally delivered as lectures, this spring, in London, by their respective authors. The first "*The Church in Fetters*," we regard as one of the most efficient tracts we have yet seen, to put into the hands of any Churchman who really cares for his church, in distinction from its wealth. But each is worthy of its author on the topic assigned him.

THE HAMMERSMITH PROTESTANT DISCUSSION; AN AUTHENTICATED REPORT OF THE DISCUSSION BETWEEN THE REV. JOHN CUMMING, D.D. AND DANIEL FERRIES, ESQ. ON THE DIFFERENCES BETWEEN PROTESTANTISM AND POPERY, &c. No. 1. London: A. Hall and Co.

This discussion has been characterised as presenting a fuller view of the great controversy between Protestantism and Popery than may be acquired from any other source. The new edition is well printed, and will be completed in about twenty numbers.

RURAL SCENES. A SABBATH SCHOOL TRACT:—1. THE VILLAGE SABBATH SCHOOL. 2. THE VILLAGE SABBATH SCHOLAR. 3. THE SHEPHERD AND HIS LAMBS. 4. SEED TIME AND HARVEST. 5. THE VILLAGE YOUTHS ADMONISHED. BY W. ABBOTT. London: Hall & Co.

An extract from this little work, appears in our "Children's Portion" for the present month.

LITTELL'S LIVING AGE. Published in Weekly Numbers and Monthly Parts.

This is an American publication, containing a Reprint of the best Articles in all the first class English magazines. It may be had in this country through Messrs. A. Hall and Co.

A Portion for Children.

THE VILLAGE SABBATH SCHOLAR.

Some few years ago there lived in the village of Rattlesden, a little girl whose name was Sarah Abbott. When she was very young, both her parents died; this loss, however, was in a happy measure made up by the kind attentions of her relatives, with whom she resided till her death.

It was her privilege to become a Sunday scholar, and also a believer in Christ. The news of the Redeemer's love which she heard from her teacher's lips, was divinely blest to her mind. This pleasing circumstance was not known for some little time; not till after the commencement of that illness which ended her days. On her sick bed, she said, "Ever since I heard my teacher talk of Jesus and his sufferings, I have felt a love to him."

Religion had a pleasing influence over her during her affliction, promoting her humility, cheerfulness, and patience; affording her consolation and real happiness. She proved the truth of the Saviour's promise; "my grace is sufficient for thee, my strength is made perfect in thy weakness." She said, "when I am weak in strength, then I am stronger in Christ.

Sarah had not merely read her bible, but also felt a love to its truths. She pointed out several chapters as affording her comfort; particularly Psalm 61st, and the 14th and three following chapters of John's gospel. These were to her "more precious than fine gold, and sweeter than the honeycomb."

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She was not expecting salvation for tears shed for sin, for kindness shown, duties performed, or suffering borne. Hers was a better foundation, the sure foundation laid in Zion. She said, "Christ died for me, and is always inviting me to come to him." Thus she expressed her daily need of Christ; of his blood to cleanse from sin, and his riches to supply her wants. She found a cheering welcome at the cross, for he says, "Him that cometh to me, I will in no wise cast out." This, too, was her refuge in every danger, and her unfailing source of comfort. She said, "When I feel unhappy I pray to God, to lead me to the 'Rock that is higher than I,' and then I feel my mind relieved.

'Other refuge have I none,
Hangs my helpless soul on Thee.'"

When on her sick-bed, she did not forget the Sunday School, but sent a message by her minister to her school-fellows. One Sabbath afternoon, after the public service, it was delivered to them. There was something interesting and affecting about it; a message from a dying Sunday Scholar! She said, "Tell my school-fellows not to love this wicked world, but to love Jesus Christ, and he will save them from their sins."

Sarah lived by faith, "looking unto Jesus," and longing to be with him in the mansion of glory: she had "a desire to depart, and be with Christ, which is far better." Her minister one day asked her if she did not wish to get well again? She said, "No." He asked her why? She replied, "Because I shall go to Jesus." But, said he, "how do you know that you shall go to Jesus?" She said, "Because I believe in him."

Death is a dark word, a mournful sound to many; but there is such a thing as dying happy. Happy are the dead who die in the Lord—die in friendship with the Saviour. Our young friend said, "I am not afraid to die, for I am happy in Christ; and when death does come, I shall have nothing to do but to die, for God has answered all my prayers."

Sarah became ill in her eighth, and died in her tenth year. She suffered much; but as her sufferings abounded, her consolations also abounded. On the night prior to her death, she said, "I am going to Jesus;" and in the morning a little before her death, "I am going to my Saviour!" She now lives in heaven, in the presence of Jesus, and in the society of saints and angels.

"Around the throne of God in heaven,
Thousands of children stand;
Children, whose sins are all forgiven,
A holy, happy band:
Singing glory, glory, glory."

Miscellaneous.

THE LAWS OF SPEECH.—There is the law of *prudence*. This condemns silliness and folly, for no one has a license to talk nonsense. This condemns all that is impertinent, and unsuited to the place, the company, and the season. "A wise man's heart discerneth both time and judgment. A word fitly spoken, O how good it is! It is like apples of gold in pictures of silver." "All foolish talking and jesting" are forbidden by the Apostle; while he enjoins, "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man."—There is the law of *purity*. This forbids all ribaldry; and not only everything that is grossly offensive, but all indecent allusions and insinuations, however artfully veiled. "But fornication and all uncleanliness, let it not be once *named* among you, as becometh saints.—There is the law of *veracity*. This condemns everything spoken with a view to deceive; or spoken so as to occasion deception; and which may be done by the confusion of circumstances, by an omission of circumstances, by an addition of circumstances. "Wherefore, putting away lying, speak every man truth with his neighbour; for we are members one of another."—There is the law of *kindness*. This condemns all calumny and tale-bearing; the circulation of whatever may be injurious to the reputation of another. This requires, that if you must speak—if you *must* speak—of another's fault, you do it without aggravation; that you do it, not with pleasure, but pain; and that if you censure, you do it as a judge would pass sentence upon his son. "Let all bitterness, and wrath, and anger, and clamour, and evil speaking be put away from you, with all malice."—There is the law of *utility*. This requires that we should not scandalize another by anything in our speech; but contribute to his benefit, by rendering our discourse instructive, or reproving, or consolatory. "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace to the hearers."—There is the law of *piety*. This requires

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that we should never take God's name in vain; never speak lightly of his word nor his worship; never charge him foolishly; never murmur under any of his dispensations. It requires that we extol his perfections, and recommend his service. "Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted. Sing unto the Lord; for he hath done excellent things: this is known in all the earth. Cry out and shout, thou inhabitant of Zion; for great is the Holy One of Israel in the midst of thee." So will you render the calves of your lips. Who can reflect upon all this, and not see his daily, his hourly danger? Set a watch, O Lord, before my mouth: keep the door of my lips."—*Jay.*

BE GENTLE.—I walked into the village where the boat stopped for the night, and found the worshippers of Cali by the sound of their drums and cymbals. I did not speak to them, on account of their being Bengalees; but, being invited to walk in by the Brahmans, I walked within the railing, and asked a few questions about the idol. The Brahman, who spoke bad Hindostani, disputed with great heat, and his tongue ran faster than I could follow, and the people, who were about one hundred, shouted applause. But I continued to ask my questions without making any remarks upon the answers. I asked, among other things, whether what I had heard of Vishnu and Brahma were true, which they confessed. I forbore to press him with the consequences, which he seemed to feel, and so I told him what was my belief. The man grew quite mild, and said it was *chula bat* (good words), and asked me seriously at last, what I thought—was idol worship true or false? I felt it a matter of thankfulness that I could make known the truth of God, though but a stammerer, and that I had declared it in the presence of a devil. And this I also learned, *that the power of gentleness is irresistible.—Henry Martyn.*

CHRIST A FRIEND.—In the person of Christ Jesus our Lord, we are introduced to the acquaintance of a most *loving Friend.* Pure love actuated him, and still actuates him, as our Almighty Saviour. This love is everlasting, infinite, and unsolicited; it found nothing lovely in us, it gives every thing that is lovely to us. Although Christ is the Son of God, yet he became the son of man; our kinsman, bone of our bone, and flesh of our flesh, and thus he possesses the most exquisite human sympathies. He knows weakness and sorrow; he knows pain and death; he knows the anger of God and curse of the law, and the penalties of hell; and he made himself acquainted with these for our sakes. "Greater love hath no man than this, that he lay down his life for his friends." Yet the love of God hath done this for us. He is great, but we are mean; he is rich, but we are poor; he is wise, but we are fools; he is good, but we are evil; he is blessed, but we are wretched; he is glorious, but we are vile; yet is he our dear and affectionate friend. He was our friend in purpose, before the world was made; he is our friend, now that we exist, in deed; and he will be our friend in perpetuity, whilst eternity endures. This friend dwelt amongst us. He died for us. He rose again on our behalf, and he lives for evermore to bless us. Oh, blessed are they who have the Son of God for their friend, the Son of Man for their bosom companion. Oh, lovely Jesus, what friend is like unto thee? so meek, gentle, humble, merciful, forbearing, constant, intimate, ready, toiling, affectionate, and ever loving as ever lovely. How blessed are the men who know thee, and walk with thee as their friend! What solitude is dull, what privation is sad, what pain is keen, what portion is bitter, what fire is hot, what water is deep, when the Friend of Sinners is with us? Science is but a dumb-waiter in the day of trouble, and philosophy is but a funeral-mute in the hour of death; but Christ is "the friend that sticketh closer than a brother," the friend who lives by our needs. Is it wonderful, that Paul accounted all earthly acquaintances to be but dross and dung, compared with this? Well may the church glory, and say, "This is my beloved, and this is my friend, oh daughters of Jerusalem!"—*Macdonald.*

LUTHER ON LANGUAGES.—We are asked what is the use of learning Latin, Greek, and Hebrew, when we can read the bible in German. But for languages we should never have received the gospel. Languages are the scabbard in which the sword of the spirit is found; they are the casket which holds the jewels,—the vessels which contain the new wine,—the baskets in which are kept the loaves and fishes which are to feed the whole multitude. . . . From the hour we throw them aside, christianity may date its decline, even to falling again under the dominion of the pope; but now that languages are held in estimation, they diffuse such a light, that all mankind are astonished, and that any one may see that the gospel we preach is almost as pure as that of the apostles themselves. The holy fathers of other days made many mistakes through ignorance of languages. The Vaudois and Piedmontese, though sound in their doctrine, often fail of the real meaning of the scripture through ignorance of language, and are without this safeguard against error. If a knowledge of languages had not given me the *certainty* of the true sense of the word, I might have been a pious monk, quietly preaching the truth in the obscurity of my cloister; but I should have left pope, sophists, and their antichristian powers in the ascendant.—*D'Aubigné's Reformation.*

PRESUMPTION.—A religious professor of Antinomian sentiments, boasting to Rowland Hill that he had not felt a doubt of his safety for many years, was answered by Mr. Hill, "Then, Sir, give me leave to *doubt* for you."

LOSS FOR CHRIST.—You may be losers for Christ, but never *by* Christ.—*P. Henry.*

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Intelligence.

RELIGION ON THE CONTINENT.

The religious intelligence from the Continent is unusually interesting this month. From Germany Professor Tholuck writes, "that in the shortest time the separation of Church and State will ensue." He acknowledges that, under the State Church system, the clergy, and the people too, have become so generally *infidel*, that the evangelical church left will be very small,—and Professors of Divinity, men of learning like himself, probably have to resort to other countries. This good man had been, as one of the heads of the Prussian State Church, using his power with the king to get evangelical ministers appointed over congregations by the government (that is of course by physical force); but now that the people reject physical force in religion, the hollowness of such work has become apparent. Congregations were not to be converted from infidelity by physical force evangelical ministers. Professor Tholuck's piety has, however, no unchristian fears; he foresees that "a new and vital church will arise from the confusion." *The Baptists* were among the first to feel the good effects of the people's having beaten their monarch. Notwithstanding all his liberal professions, he had used Brother Lehmann and his members shamefully, fining them for *baptizing without leave from the State Church minister*, and authorizing sundry other vexations. The day after the barricades and the awful slaughter, they met and worshipped in peace and joy! Doubtless, in the eye of the Supreme Governor, all that bloodshed and the virtual dethronement of the monarch are only a proper retribution for the persecutions of his people,—a political price by no means too great for their religious liberty.

In other parts of the Continent, *religious liberty* has been wrested from the despots. Even Austria must tolerate Protestantism. The king of Sardinia has granted full religious freedom to those ancient Confessors during all the darkness of the middle ages, the Waldenses of Piedmont; and strange to say, in Rome itself, separation of the civil and ecclesiastical powers, is openly discussed and urged, and is not improbable! God grant that the universally demanded, and obtained, liberty of the press, may be used abundantly by evangelical believers.

THE CHUACH AS IT IS.

The Bishop of Exeter has recently been displaying the real nature of the alliance between Church and State, in the case of two, as we suppose, pious, evangelical, and certainly conscientious clergymen. He has shewn that the Church of the State is a *Physical Force Church*, and that it can and will use its physical force to prevent spiritual preaching, at least to prevent preaching against the prayer-book and catechism doctrine of Baptismal Regeneration.

Mr. Shore, a clergyman, was first compelled to shut up an episcopal chapel, built by the Duke of Somerset, in which he preached. But having, to gratify his flock, licensed the chapel as a Dissenting place of worship, and himself as a Dissenting minister, he recommenced his work; the "Successor of the Apostles" prosecuted him for preaching the gospel,—of course in close imitation of that apostle who rejoiced if Christ was preached even of envy and strife,—and after dragging him before three courts of law, has placed Mr. Shore under liability of immediate imprisonment for preaching at any time!!! What a tolerant church!

In the other case, a Mr. Gorham wished to change his *living*. Lord Chancellor Lyndhurst was his friend and gave him another *living*; that is, this *evangelical* clergyman took a parish and the souls in it, and the money the State has joined to the parish church, from the hands of a Government officer, as a thing about which he had no scruple of conscience. He had, however, an anti-puseyism conscience, and the Bishop of Exeter a pro-puseyism one. The "Successor of the Apostles," anxious to force on Mr. Gorham the apostolical doctrine "By Baptism ye are saved," &c. after repeated and harassing examinations, refused to license him to this new parish.

We are sincerely sorry for two good men; but if, after these personal chastisements with the Episcopal State-Church Rod, they are too prejudiced to see the antichristian quality of the whole thing, we must think they merit yet more similar discipline. If the cases of Hampden, Shore, and Gorham, will not teach *pious* churchmen what their church is,—will not raise a loud demand from them for its emancipation, why then we despair of their gaining church freedom till it is forced on them by a truly national House of Commons.

CHURCH AND STATE IN FRANCE.

"Happy and indispensable necessity," says M. Lamartine—the man whom all Europe wishes to see elected as the first President of the New French Republic, and on whom the unanimous voice of the French people seems likely to confer that honour—speaking of the Separation of Church and State (we quote from the speech of Mr. Burnet, reported in the *Universe*); "Happy and indispensable necessity, when the power belongs to all, and not to some. Indispensable, for under a free government, worship cannot be exclusive or privileged. Happy, because religion has its force, beauty, and virtue only in the conscience. It is beautiful, it is pure, it is holy, only between man and his God, be-

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tween the faithful and the priest, between the priest and the faithful. Nothing is wanted. If the State interpose between man and that divine ray which he should seek only from heaven, it obscures or alters it. Religion then becomes something palpable and material to man, thrown to or held from him at the caprice of all tyrants. It partakes of the love or hate which human power inspires, varying or falling with it. It is the sacred fire of the altar, kept up by the corruption of courts, the impurities of public places. It is the word of life in a dead mouth. It is buying and selling in the temple. This makes hypocrites when the State is christian, unbelievers when it is sceptical, and atheists or martyrs when it is persecuting. But enough"—as much as to say, it is as bad as it can be. Well, then, what are we to do in order to get rid of so great an evil? Lamartine says, "We do not plant the tree that is to shadow ages without clearing the soil with iron"—he means that an evil must be dealt with strongly. "We do not graft the bough without tearing the bark." So that he would employ moral force—you know he wishes for nothing else—but roughly and strongly if necessary, to get rid of this crying evil. Such are the sentiments of the man on whom the eyes of Europe are fixed at the present moment—words written in deliberate quietude, years ago, when he had no idea he should occupy his present position; and he is not a man likely to change.

PRESTON, LANCASHIRE.

On Good-Friday, April 20th, the Rev. W. Walters, late of Horton-College, Bradford, was publicly recognized as pastor of the Baptist church, Leeming-Street, Preston. The Rev. Mr. Slade, Independent minister, commenced the services by reading and prayer; the Rev. D. R. Stephen of Manchester, delivered a very eloquent and able discourse on the constitution of a christian church; the Rev. H. Dowson of Bradford, addressed the charge to the minister; and the Rev. Mr. Etheridge of Bolton, closed the service by prayer. In the evening, the Rev. J. J. Davies of Bootle, addressed the church; and the Rev. J. Williams of Walsall, the congregation. All the services were well attended.

ASHTON.

On Good Friday, April 21st, 1848, Mr. A. Pitt, late of Horton College, was ordained to the pastorate of the Baptist Church meeting in Welbeck-street, Ashton-under-Lyne. The Rev. J. Birt, M.A., of Oldham, explained the nature of a Christian Church; the Rev. W. F. Burchell, of Rochdale, received the minister's statement; the Rev. F. Tucker, B.A., of Manchester, offered up the ordination prayer; and the Rev. Dr. Acworth, President of Horton College, delivered a solemn and impressive charge. In the evening, an eloquent and very appropriate sermon was addressed to the people by the Rev. J. E. Giles, of Sheffield.

RAWDEN.

The services connected with the ordination of Mr. Robert Holmes to the pastorate of the Baptist Church, Rawden, were held on Monday, May 1st, 1848. The Rev. Dr. Godwin, of Bradford, explained the nature of a Christian Church; the Rev. F. Clowes, Tutor of Horton College, put the usual questions; the Rev. R. Brewer, offered the ordination prayer; the Rev. Dr. Acworth, President of Horton College, gave the charge to the minister; and the Rev. H. Dowson, of Bradford, addressed the church. All the services were well attended.

PRESTEIGN.

On Friday, April 21st, Mr. Richd. Ayers, late of Kidderminster, was publicly recognized as the pastor of the Baptist church at Presteign. The morning service was commenced by the Rev. W. D. Ingham of Pembridge, who read suitable portions of scripture, and engaged in prayer; the Rev. Maurice Jones of Leominster, explained the nature of a christian church, and asked the usual questions, which were answered by Mr. Ayres very satisfactorily; the Rev. John Mills of Kidderminster, offered the ordination prayer, and delivered an affectionate and impressive charge to the minister. In the afternoon, the Rev. John Jones of Glodestry, engaged in the devotional services; and the Rev. M. Jones delivered an appropriate address to the members of the church. Sermons were preached in the evening by the Rev. David Davies of Dolen, and the Rev. J. Mills. The services were highly interesting, and numerously and respectably attended.

BAPTIST VILLAGE MISSION—OPERATIONS AT ARMLEY, YORKSHIRE.

It is pleasing to mark the progress of the Lord's kingdom. In October last a Mission was commenced at Armley, Mr. Hogg being stationed there under the direction of the committee of the Mission. At first he had no place to preach in, but began his labours from *house* to *house*, reading the Scriptures, preaching Christ, distributing tracts, and praying with the people, as opportunity offered; and afterwards preaching in cottages in various parts of the village. The houses soon became too strait, and it was thought desirable that a room should be taken. A blacksmith's shop (the only place at liberty) was fitted up, and is now regularly filled with attentive hearers. The efforts of the missionary have not been in vain; six men and four women (one of whom is 73 years of age) have put on the Lord Jesus Christ by immersion; and several others are enquiring after divine things. A Sabbath-school has been commenced, which now numbers from 50 to 60 scholars, who are well supplied with teachers. It is an encouraging fact, that the persons baptised, were not from other societies. The congregation also is principally of those who have not regularly attended any place of worship.

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THE CHURCH.

"Built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone."—Eph. ii. 20.

JULY, 1848.

THE MARYS AT THE CROSS.

BY THE REV. W. ATHERTON.

"Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene."—*John* xix. 25.

The word of God teaches us as well by example as precept; nor is this to be considered a disadvantage, but, on the contrary, a considerable benefit. For how useful to a scholar is a *copy!* How much more aided are our conceptions of a building by a *model* than a plan! So in spiritual things, the various subjects of divine grace are most advantageously placed before us, not in their abstraction, but embodied, enlivened, exemplified. Moreover, the example demonstrates the practicability and usefulness of the precept, so that apprehension of inability is removed, and we are encouraged to emulate those who have gone before, and who, "through faith and patience, now inherit the promises."

A lovelier example of moral heroism is not, perhaps, to be found on the page of history, than that furnished in the above passage; the language is peculiarly simple and affecting; the scene exquisitely tender; the characters in the highest degree interesting; the circumstances altogether new and wonderful. The whole forms a fit subject for the painter's pencil and the poet's muse; nor have the Marys at the cross been passed by without an improvement of that kind. We have seen them on canvass, and admired. We have heard of them through the melody of verse, and been delighted. But we have a preference, and preference is not exclusion, for another form of development; that is to say, we wish to see the three Marys drawn out in living characters, exemplified in temper, carriage, and conduct of both sexes. Not that such characters are wanting altogether; but we desire to see them more general and complete.

Mary, our Lord's mother, was "blessed among women," preeminently so, honoured above all the crowned heads which were ever distinguished in the earth. We may not, however, worship or invoke her intercession, as do the Roman Catholics. This were idolatry which the scripture everywhere condemns. Nor does she require our homage. No! could she speak audibly, doubtless she would say to her mistaken worshippers, as Peter said to Cornelius, or as the angel said to John, "Rise up, I also am thy fellow-servant, a creature only on a level with thyself,—worship God." Her history is much enveloped in mystery; but her character is

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transparent enough. How meekly she received the delicate and inexplicably mysterious communication of the angel! (Luke i. 31—35.) How sweetly she sang as the holy child lay in her arms! (Luke i. 46—48.) We know not which to admire most,—her cheerful resignation to the will of God, or her implicit confidence in her divine Redeemer. What unquestioning obedience characterized her subsequent career! She followed the Lamb through evil report and good report. Obloquy could not repulse, danger could not intimidate, her; she abode faithful.

Mary, the wife of Cleophas, elsewhere called Alpheus, mother of James, and Joses, and Simon, and Judas (not Iscariot), three beloved disciples, a mother in Israel, was likeminded with her honoured relative. She, too, "followed the Lamb whithersoever he goeth;" nor had the reproaches and execrations of the infuriated Jews any effect upon her, save to cause her affection to burn more vehemently towards "the despised and rejected of men, the man of sorrows and acquainted with grief."

Mary Magdalene, an inhabitant of Magdala, a city on the east side of Tiberias, was not less distinguished by grace. She owed more, in fact, to the Saviour than either of the other Marys; for he had rescued her from a course of impiety the most abandoned. Nor could she be ungrateful to her deliverer, through whose kindly interposition she was now associated with the most virtuous and pious of her sex. I think I see her immersed in deepest thoughtfulness. She is cogitating a testimonial of affection. The idea occurs to her,—she immediately acts upon it,—and with eager, unostentatious step hastens off to the place of merchandise to expend her all in the purchase of an alabaster box of very precious ointment,—but for such a purpose not *too* precious,—with which to anoint her adorable benefactor. But where is he to be found? She makes diligent search. At length she finds him in the house of one Simon, a Pharisee. She crosses the threshold,—she enters the apartment,—but as she entered, she faltered. It was her sense of unworthiness that made her falter. She *stood*, her very position saying, "Speak, Lord, for thy servant heareth." She stood *behind*, feeling herself too unworthy to stand before him. His dignified head she had fain anointed; but that was too great an honour; she therefore anointed his *feet*. But no sooner was the ceremony proceeded with, than her tears fell. Nor could she refrain. Ah! methinks, those tears said,

> "But drops of grief can ne'er repay,
> The debt of love I owe;
> Here, Lord, I give myself away,
> 'Tis all that I can do."

And she wiped them with "the hairs of her head"—her *glory!* perhaps, formerly, her *pride!* But she said, or seemed to say,

> "All the vain things that charm me most,
> I sacrifice them to his blood."

And "the sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise."

Not less interesting is their *position* than their characters; for they "*stood*" when others ceased to stand. What moral courage! Where were now the male brethren? Where Matthew, called from the receipt of custom? Where Mark, equally honoured from on high? Where Peter, who had vowed an attachment above all the rest? "*All* the disciples forsook him and fled." Nay, not all; for here were the three Marys—they stood. Nor say that woman may not be a heroine as well as man a hero; for the heroines stand when the heroes fall. Who is yon fair personage seated on the throne in the French palace, surrounded by revolutionists armed with daggers, their eyes rolling in their sockets, looking unutter-

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able things, their whole demeanour speaking vengeance, death? Where is the king? "Firmly seated," says he, "in my saddle, I fear nothing." But he fears now, for he has fled, leaving *woman* (the Duchess of Orleans) to occupy his deserted throne!

They stood. What untiring devotedness! They had followed him early and long. They do not desert him now. "They ministered to him of their substance." Their purse, though it contained but little; their hands, though in their own apprehension they were but feeble; the every energy of their nature, body, soul, and spirit, were all consecrated to his service. "They did what they could." Still they "stood," ready, if possible, to do more. "Lord, what wilt thou have us to do?" Ah! fain had they given him something better to drink; but that was not permitted by his enemies, who wantonly gave him vinegar.

They stood. What deep-seated affection! In the "Lights and Shadows of Scottish Life," there is an adventure of the following character:—"A gigantic eagle, one day, carried away an infant which was sleeping by the fireside in its mother's cottage. The whole village ran after it; but the eagle soon perched itself upon the loftiest eyrie, and every one despaired of the child being recovered. A sailor tried to climb the ascent; but his strong limbs trembled, and he was at last obliged to give up the attempt. A robust Highlander, accustomed to climb the hills, tried next; and even his limbs gave way, and he was in fact precipitated to the bottom. But at last a poor peasant woman came forward; she put her foot first on one shelf of the rock, then on a second, then on a third, and, in this manner, amid the trembling hearts of all who were looking on, she rose to the very top of the cliff; and at last, whilst the breasts of those below were heaving, she came down, step by step, until, amidst the shouts of the villagers, she stood at the bottom of the rock, with the child in her bosom." Tell me how did that woman succeed when the sailor and the Highlander failed? What enabled the sculptor to give so fine a stroke to his image? the musician so melodious a touch to his instrument? You say, *taste*. And what was it but the inspiration of *affection* that gave firmness to that woman's step; power to that woman's adhesion? Between that woman and the babe there was a tie—that woman was the mother of the babe. And between these Marys and the crucified One there was a tie as strong, yea stronger—it was the tie of sympathetic love which, amid a herd of murderers, enabled them to stand; death alone could have made them fall.

Equally interesting is their *situation;* for "they stood by the *cross*." Another evangelist informs us that they "stood afar off." Doubtless they did so in the first instance; but love drew them nigher, rivetted them, so to speak, to the spot. What they thought, or how they felt, while there, no tongue can tell but His who "spake as never man spake." The cross! One Simon, a Cyrene, probably a disciple, carried it; but Jesus was *nailed* to it.

"That nail supports the falling universe!"

The cross! It was an object of despair to these Marys; but it is an object of hope to us; for He is "our hope." He was theirs also; but they understood not the design—"the hope of eternal life which God, that cannot lie, promised before the world began."

The cross! It was an object of sorrow to these Marys; but it is an object of joy to us; for "we joy in God through Jesus Christ, by whom we have now received the atonement." Our joy is "full."

The cross! It was an object of death to these Marys; but it is an object of life to us, for he is "our life;" the life of regeneration, for we

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are begotten again by the cross; the life of justification, for we are delivered from condemnation by the cross; the life of sanctification, for we are saved from the dominion and pollution of sin by the cross; the life of glorification, for we enter heaven by the cross. "They stood by the cross."

Christian! take *your* stand by the cross. You are safe no where else. *There* the curse of a violated law cannot come; for "he was made a curse for us." *There* Death loses his sting; for "he hath abolished death." *There* judgment cannot condemn; for "it is Christ that died."

Sinner! take *your* stand by the cross. Bunyan's Pilgrim was released from his burden the moment he looked upon it; nor can you obtain deliverance from any other source. "There is salvation in no other." Resolve, then, saying,

"Here at thy cross, my dying God,
I lay my soul beneath thy love,
Beneath the droppings of thy blood,
Jesus, nor shall it e'er remove.

Should worlds conspire to drive me thence,
Moveless and firm this heart should lie;
Resolved (for that's my last defence),
If I must perish, there to die."

Bingley.

THE BAPTIZED HOUSEHOLDS.

THE HOUSEHOLD OF STEPHANAS.*

Two things are mentioned by Paul as grounds of the exhortation in verse 16; ONE, that the household of Stephanas was the *first fruits*, not of the city of Corinth only, but of the whole province of Achaia. For centuries and generations that province had been only a garden of weeds, of wild vines, or barren fig trees, in the eyes of its Great Husbandman. Ever since the dispersion of the nations at Babel it had brought forth no fruit *to God*. Generation after generation had perished, first in savage, then in civilized life, and alas! deserved to perish. There was nothing, in a moral and religious point of view, worth gathering into the garner. Civilized Corinth was, indeed, in the eye of the merchant, the statesman, the philosopher, the artist, a truly *beautiful garden*. Athens itself could hardly surpass it. And it *was* beautiful too; but the eye of an apostle looked not for the flowers of human taste, but for the *fruits* of Divine Holiness, and of these there were none,—there never had been any yet,—for heathenism yielded much beauty but no holiness. The Household of Stephanas was the first *true olive*. After so many cumberers of the ground cut down, one tree wholly a right one is planted. The time to favour Corinth was come. "God had much people now in that city." How much more does this Household deserve "to be held," as it will be, "in everlasting remembrance," than the thousands who, at that very time, vainly sought it by marble and brass, by statues and inscriptions. How little could they conceive that an inscription in the letter of a despised Jewish teacher would prove a memorial in something more durable than brass,—even in the records of the Everlasting Gospel. The Household which God saw fit to honour with the first place, certainly deserved the deference of their fellow-christians.

* 1 Cor. i. 16, with xvi. 15, 16.

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We do not forget that Paul found a Jewish synagogue at Corinth; but Moses and the Prophets had been read (like the Bible and the Prayer-book in some churches) every Sabbath-day, by blind leaders to a blinded congregation, and Paul found as little fruit to God in it as did Whitfield and Wesley when they first proclaimed to English pharisees and formalists the Living Truths of what had been to the hearers but a dead letter.

The SECOND thing mentioned is, that they had addicted, or set themselves, to the "ministry of the saints," and in verse 16 it is implied that they were "*labourers*" and "*fellow-workers.*" How wise the calling of God! He who selected Paul, with his peculiar gifts, for the Gentile mission, and Peter, James, and John for that of the circumcision, selected this family as a suitable *natural stock*, for the new Life of Grace, in this splendid but benighted heathen city.

They were *of age* for the work, since they were all *baptised;* probably their temporal circumstances gave them some command of their *time*, and enabled them to minister to the *bodily* wants of the saints. They had at least the grand qualification—"they had a *mind* to the work,"—they *gave themselves* to it. Not for filthy lucre's sake, or the self-supporting apostle would have reproached them bitterly; not through pride or ecclesiastical ambition, or he would have classed them with the factious and "self-seekers" of these Epistles, and not have been "glad of their coming." It was moreover not an Honour, not a Rule, which they *sought*, but a *ministry*, in modern English a *service*, and (verse 16) a *toil* and *work*, and that too not for those who could requite them, but for the saints, the poor saints! (chap. i. 26 to 28). Oh, for *such* successors of the Apostles now! One cannot forget the contrast of so-called successors, whose induction to office is appropriately called "an enthronization;" whose salaries are £10,000 or £20,000 a-year; who, instead of addicting themselves to a "service" and a "toil," are nominated by the "princes of this world" to a Barony, a Peerage, a Right Reverend Fathership in God! Surely such a church must in its very Heads be *anti-apostolic*. It can be no church of Christ at all.

But the Great Lesson from this Household is to ourselves. Let us look at this interesting family of baptized believers, and ask how many among us are like it? A whole household consecrating their several gifts to the work of Christ and his church;—imagine their morning consultations and prayers,—their day's engagements,—their evening recollections,—their family prayers and their private prayers, breathing so strongly their care for the whole church,—the females, we are sure, doing their part; for ever since they ministered to Him by whom "the gospel began to be preached," they have not ceased to be efficient co-workers with him. But where are such households of ministers now? Superstition has its devotees, so has Ecclesiastical respectability, wealth, and grandeur,—but the self-renouncing *service* of the church, is growingly overlooked or shunned, not to say despised.

And this leads us to notice the exhortation, v. 16: "That ye submit yourselves unto such." From these two epistles it is plain that numbers submitted themselves only too readily and too basely to the new, the factious, the corrupt teachers, while they needed *exhortation* to be in subordination to the tried and devoted family of Stephanas! Has this case no applications amongst us? The service of the saints is that of a *shepherd* to his flock—it is to feed, to guide, to lead,—it implies *compliance*, on the part of the flock; a *disposition* to fall in with advice, with plans, with kind management.

The danger of aristocratic and oligarchical church systems—such as Episcopacy, Conferences, and Presbyteries—is Ecclesiastical tyranny.

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The danger of the New Testament system (and therefore of ours, which is very near it) was insubordination. Hence the many exhortations in the epistles to obedience towards those whom God has qualified for office, and the church has called to it. Every democratical assembly must thoroughly sustain its self-chosen officers or fall to pieces,—and the churches of Christ are no exception to this general rule. The Spirit of Christ exercises his rule *supremely* in each church by the whole church; *executively* by those whose gifts have authorized the church to choose them as their leaders. Let the church, then, steadily obey its own authority (which should be Christ's authority) in the person of its leaders. We can but express our fear that the opposite spirit in our churches is one thing which deters many young christians, well qualified by nature and by grace, from a work of which those for whom it is performed are so ready to complain. Nay, we put the question in christian affection and faithfulness to our churches, Whether there is not generally too much of a disposition to carp and cavil at the unavoidable defects of our best societies and institutions? and whether this be not partly an effect, and partly a cause, of a low state of christian zeal in the church of Christ? We dislike congregational monarchy or aristocracy as much as any; but we are persuaded that congregational insubordination, or petulance, or want of generous, hearty, and forbearing co-operation, is even a greater evil. Happy the churches which possess their Household of Stephanas, and happier still if they need not the admonitory part of our text!

F. CLOWES.

ABSALOM; OR, THE YOUNG MAN IN DANGER.

BY THE REV. J. J. DAVIES.

III. THE DANGER BECOMES STILL MORE IMMINENT WHEN OUR YOUNG MEN DELIBERATELY CHOOSE THE WORLD AS THEIR PORTION; when they propose to themselves, as the great end of life, the possession of some earthly good, and devote themselves to the attainment of it, regarding all other things as subordinate, and rendering them, as far as possible, subservient to its accomplishment. Many do this, not only of those whose religious education has been neglected, but also of others whose early advantages have been numerous and great. Young persons often refuse to give their attention to the all-important subject of religion; and even when they do attend to the truths of the gospel, it is often without any reference to themselves; they will not apply the truth to their own consciences. When they see its excellence, and, in some measure, feel its claims, they will not yield to its influence,—they must enjoy the pleasures of the world. Youth has its amusements and gratifications, and they cannot relinquish them. If they decide for religion, they will have to encounter the sneers and ridicule of some of their youthful campanions; and they cannot be singular; they therefore defer to a distant period, the great and all-important work of reconciliation with God. And when they have passed the period of early youth, and have entered on the world, *they make a deliberate choice of it as their portion and their end.* The service of Christ and the service of the world are set before them, and they give to the latter their deliberate preference. They think of living only to themselves. They propose to themselves, as their end, respectability and comfort, affluence and ease, ultimately, perhaps, splendour and power; but whether they aspire so high or not, they make the world their portion; to it they give their hearts, and devote all their energies. If they abstain

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from the vices and follies to which others of their own age are given, it is that they may devote themselves exclusively to this. If they cultivate the dispositions and habits which are conventionally regarded as virtuous, it is with a view to success in this. There is no passion for truth, no perception of the beauty of goodness, and no love for it as an end. The world is every thing; and to this even the interests of virtue and religion are rendered subservient.

Is the youthful reader one of this class? Then, listen. You are in danger,—in danger even as to the present life; for what have you to oppose to the temptations which abound in the world? Do you trust to your own moral principles? But no one knows what he is until he is tried; and it is in vain you trust to your own heart, or lean to your own understanding. Then, if you seek your happiness in any earthly object, you will be disappointed. Earthly things are not without their value and importance; if they are kept in their right place, they will prove a source of enjoyment; but the heart was made for God, and no earthly object can fill his place. And how imminent is your danger as to the future! You are in danger of perishing in your sins. Your heart will necessarily grow harder and harder every day. The influence of the world over you will be increasing; the influence of the truth will be lessening; God may give you over to judicial blindness; and then, if all the riches and honours which the world can afford, were yours, what would it profit you?

IV. THE DANGER OF OUR YOUNG MEN STILL INCREASES WHEN THEY CHOOSE THE SOCIETY OF THE DISSOLUTE AND PROFANE. There are in the world not a few, of all ages and of all ranks, who are the very children of the wicked one of whom it is said, that he was "a murderer from the beginning." The work in which they find their greatest pleasure, is that of corrupting and destroying their fellow-creatures. They will sometimes fasten on a poor unsuspecting youth, and never lose sight of him, or cease their efforts to beguile and destroy him, until they have brought him into the snare, and have rendered his ruin certain.

"My son, if sinners entice thee, consent thou not." If you once consent, or yield to their enticements, your destruction is almost inevitable. Profane language will soon cease to astonish and distress you. You will have no longer to fear an oath. You will avoid your best friends. You will give up the sacred bible. You will neglect the house of prayer. You will profane the holy Sabbath. You will yield to habits of intemperance and licentiousness. And then the die is probably cast; you are LOST FOR EVER.

Youthful reader! Are you enticed by the vilest of sinners? Are you tempted by them to exchange the tranquil pleasures of evenings at home, amidst the sanctities of the domestic circle, for scenes, first of a questionable, and then of a decidedly immoral, character and tendency? Are you tempted to sacrifice hours of instructive intercourse with great and holy minds, who have left you, as a legacy, their richest thoughts, and their noblest feelings, for scenes which can tend only to mental dissipation, and to moral evil? Or are you persuaded to leave the sanctuary on the Sabbath-day, to go, first, to the fields, for recreation; then to company, for enjoyment; and then to scenes of folly and vice? Oh, beware! These are the ways of death. If you do but enter on them, you begin the downward course: the end is the abyss of woe.

Or is it possible that he who now reads these lines is himself a profane and dissolute young man? One who does not dread an oath, nor tremble to take God's name in vain? who converts the day of sacred rest to one of toilsome pleasure? who seldom visits the house of prayer, but is fami-

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liar with the haunts of vice? who is associated with drunkards? who mingles in the society of the vilest of the species, and is rapidly becoming such himself? who takes pleasure in such scenes of folly and vice, in such nurseries of crime, as fairs, races, theatres, and other places of guilty amusement? Alas! what shall be said to you? Perhaps you will not listen. But the voice of mercy reaches to the utmost verge of human guilt and woe. It is uttered amongst the crowds which assemble around the gates of death; and would pluck sinners as "brands from the burning." Wherefore, hearken. You are in danger, in imminent danger. It ought not to be disguised, and you ought not to conceal the melancholy fact from yourself, that your situation is all but hopeless. "Can the Ethiopian change his skin, or the leopard his spots, then may ye also do good, who are accustomed to do evil." Indeed, if Jesus were not at once an almighty and an infinitely gracious Saviour, there could be no hope for you; no, not any. But, blessed be God! He is all-sufficient. Your situation, therefore, though deplorable, is not desperate; though perilous, it is not hopeless. Mercy addresses you to day. Jesus Christ remonstrates with you in tones of the utmost tenderness; he graciously invites you to come to him, and assures you of acceptance. There is hope—even for you. "The blood of Jesus Christ cleanseth *from all sin*," and therefore YOU may be made clean. He is "able to *save to the uttermost* them that come unto God by him," and therefore he can save YOU. And he is as *willing* as he is able; if you do but come to him, he will in no wise cast you out. "To day, then, if you hear his voice, harden not your heart."

V. YOUNG MEN ARE IN STILL MORE IMMINENT DANGER WHEN THEY HAVE BEGUN TO ADOPT THE PRINCIPLES OF SCEPTICISM AND INFIDELITY. Young men are, in the present day, exposed to many temptations from this quarter. Infidelity has many zealous advocates; and it chiefly assumes that form which is most likely to succeed with the young and the vain. It allows, and even encourages, the uncontrolled dominion of the passions, while, at the same time, it flatters its votary with the idea of mental superiority; it persuades him that it is his superior intelligence that enables him to rise above vulgar prejudices, and to despise prevailing opinions. Not only from the temptations to which they are exposed from without, but also from their own dispositions and habits, our young men are exceedingly liable to be taken in the snares of infidelity. When they are ignorant of the principles of religion; or when they know them, but will not yield to their influence; and when their sinful pleasures and follies are followed by remorse of conscience, how powerful the inducement to take the opiate which infidelity professes to administer! It is something to be able to say, under such circumstances, who knows that the bible is true? It may not be so. Who knows that there is a future state of being,—a state of retribution? Who knows that there is a moral government,—that there is sin? The mere fact of proposing the question even to himself, implies a doubt; and such is the deceitfulness of the human heart, that the doubt is taken as an almost certain proof that the objects of our dislike can have no existence.

Is the reader one who has adopted these absurd speculations? these self-evident falsehoods? or who is beginning to yield to them? Oh! think of your situation. Who knows that the bible is true? Every one who has given it a fair and candid examination. Who knows that there is a God, a moral government, a state of retribution? Every one but he who has powerful reasons for wishing there were not. "The fool has said in heart, no God! would that there were none!" But what a state must he be in whose interest it would be to know that this is an orphan world!

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who has the strongest reasons for wishing that he were the mere creature of a day, the sport of chance, in a fatherless, godless universe! Oh! think of your melancholy situation, and act as a reasonable being. Abandon those evil habits which render scepticism necessary, and in which your infidelity originated. Betake yourself to a careful and prayerful examination of the second volume; apply its truths honestly to your own heart; act up to the light you receive; and God, of his infinite mercy, grant unto you that you may know the truth, and that the truth may make you free!

VI. WHAT THEN CAN BE SAID OF THOSE YOUNG MEN WHO HAVE BEGUN TO ENTERTAIN THOUGHTS OF CRIME; who have formed criminal designs, or have received with complacency suggestions of a criminal nature from others; or who have even taken some, though perhaps still trembling, steps in the career of infamy? The case of Absalom suggests a reference to young men of this class. He entered on the career of crime and infamy, and found a traitor's grave. He first entertained the criminal design of murdering his brother Amnon, and eventually accomplished his cruel purpose. He afterwards entertained the treasonable, wicked, unnatural thought of dethroning and destroying the king—his own father. He succeeded by various arts in insinuating himself into the affections of the people; when he thought himself strong enough, he rose in open rebellion against David; and his doom was sealed—his ruin was complete. It is scarcely necessary to dwell on a subject of this nature; for few who are so far infatuated by the great deceiver of mankind, are likely to give even a leisure hour to a religious book. And yet there are many amongst our young men who are exposed to strong temptations, not only to vice, but also to crime; who are tempted to enter the path of infamy as well as of infidelity and irreligion; and to them, at least, a word of solemn warning is due. Oh, beware not only of the beginnings of crime, but also of the occasions of it! Shun those pursuits and habits which necessarily present temptations to it. Such are habits of intemperance,—of licentiousness,—of self-indulgence,—of expense. Shun also the society of those who are given to these vices. Come not near them,—turn from them,—and pass away.

SPRING.

SPRING THE SEASON OF PROMISE.

BY THE REV. J. J. BROWN.

"For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land; the fig tree putteth forth her green figs, and the vines with the tender grape give a good smell."—*Song of Solomon* ii. 11—13.

The description of an Eastern Spring contained in this passage, depicts a state of things which is immature. The "flowers" have appeared, but the fruit has not been gathered; the "fig tree putteth forth her green figs," but they have yet need of the moisture to nourish them, and of the heat to ripen them; the "vines with their tender grape give a good smell," but they have not attained maturity, and are not fit for the press. That which is calculated upon may never be realized. The husbandman has deposited the seed in the soil in the hope of reaping the harvest. With anxious care he has watched over it: he feared lest the worm should have consumed it before it sprouted and appeared in the blade; he trembled lest the rain should have rotted the tender germ; and even when

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the "winter is past," the scorching heat may disappoint his hopes and destroy his prospects. The gardener with tender care has pruned and cleansed the trees, and weeded the soil; with a buoyant mind has he watched the bursting buds and opening blossoms, so many promises to repay his labour; and yet he may never realize the expectations which he has formed: the blighting and the mildew may blast his hopes. The past season has presented the usual variableness of Spring. The sun has shone, and the air has acquired a delicate softness, and after an unusually long rainy season, we said, "The Spring has come at last;" but the clouds collected, the rains again descended, and the fires were rekindled on the hearth. It is the youth of the year—delicate, susceptible, easily injured; not the firm, vigorous, compact manhood. It is a transition state; one therefore of much anxiety, of tender care, and of great hope.

What spring is to summer and autumn, youth is to manhood. There is the same freshness, beauty, and promise. You look upon the youth; you are the parent, the relative, the friend; the youth has grown up under your eye, your care, perhaps your culture. You have watched, and sighed, and prayed over the youth. There is much that binds you to him—closely, affectionately binds you. The youth is quick, docile, kind; from these you augur much. They are blossoms—rich, luxurious, full of promise. They are the seeds of things just germinating. There are, however, adverse influences surpassingly injurious around him—moral blights and mildews. You are to perform the florist's part: carefully to water the plant, expose it to the beams of the sun, protect it from chills and damps, and frequently to examine it lest some small but destructive insect should fix its fangs upon it. Youth is a season of vital importance. The diseases and dangers of childhood have been escaped; the activities and engagements of mature life will soon be entered upon. We say to the young, you have now to cultivate your minds, and to acquire those stores of knowledge which you will hereafter need. Like the plant, you are to avail yourselves of every source. As that drinks in the dews of heaven, absorbs the rays of the sun, and sends forth its suckers and extracts the nutritive properties of the earth; so are you to aim at all possible knowledge, human and divine,—whatever will make you wise, good, and happy beings, ornaments to humanity, and blessings to the world.

What Spring is to the rest of the year, the present life is to the whole of human existence. Whatever great and good has characterised our nature, is but the promise of what it will attain—not the mature, ripe fruit. We are in the spring-time of our being; the season of buds and blossoms; the period of expansion and growth. The piety and zeal of Paul, the tender and active philanthropy of Howard, the almost intuitive perceptions and gigantic grasp of intellect of Newton, the sublime and beauteous creations of Milton—all were but buds and flowerets. They show what man may attain; to what dignity he may be elevated; and with what endowments he may be favoured. They show for what associations he may be fitted; for what pursuits he may be designed; and what new sources of happiness may yet be opened for him. And as this is but the promise-season of our powers and existence, so too it is but the season of promise as to the displays of divine goodness. The aspect of nature at this season gives us a high conception of the beneficence and resources of the Author of all; and if He has bestowed upon us so much in this transitory state of our being, much more will He confer in our permanent abode. As He has assured us by covenant of the constant return of the seasons, so has He entered into a covenant with us as to the blessings of a higher state. That is a covenant "ordered in all things

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and sure." Not "while the earth remaineth," but while God exists to confer, and man exists to enjoy, its blessings shall not cease. It has been ratified in the most solemn manner. The Lamb of God has been offered; the word of the oath has been pledged; heaven and earth may pass away, but not one jot or tittle of that shall fail. Then, in the full fruition of its blessings, we shall ascend from the created, mutable, perishing beauties of earthly springs, to the unfading source of all loveliness; from the annual, secondary sources of happiness which we here possess, to immediate contact with the perennial fountain whence they flow; from the enjoyment of the works and bounties of God, to the immediate and perpetual enjoyment of God himself.

This, however, is a blessedness which the people of God alone can expect to attain. Mere sentimental talk about nature, will not fit us for fellowship with God; nor will a perception of the beauties of this part of Jehovah's empire, bring us into sympathy with the objects and pursuits of the paradise of God. The covenant which ensures the return of Spring, in consequence of which God clothes the earth with beauty, brings to maturity the fruits of the ground, and confers upon you the blessings of this life, will *not* secure to you eternal life, an inheritance among the saints, a right to partake of the tree of life, and to drink of fountains of living waters. But there is a covenant which *will*. By faith in Jesus Christ you become interested in it. "Incline your ear and come unto me: hear and you shall live; and I will make an everlasting covenant with you, even the sure mercies of David." "Believe on the Lord Jesus Christ, and you shall be saved."

THE TIME FOR EFFORT.

BY THE REV. JAMES SMITH.

If ever there was a time when the Lord's people should rouse themselves, look about them, and consecrate afresh all their energies to the Lord, that time is the present. God is shaking the nations,—the masses are in motion,—and Satan is working in expectation of a harvest. The world increases rapidly, error spreads in every direction, and the church rather declines than otherwise. We are called to action—to immediate action. We must not wait until the body of professors agree to act together; but we must address ourselves individually to the work. Every one should begin *alone*, and then try to stir up some else. We must *begin in the closet*. There must be more prayer. More energetic prayer. Prayer, like that which was poured into the ear of God by Jacob, on the plains of Peniel. Prayer, like that of Moses, which prevented God from destroying the idolatrous Israelites. Prayer, like that of David, which turned the counsel of Ahithophel into foolishness. Prayer, like that of Elijah, which shut up, and then opened, heaven. Prayer, like that of Daniel, which brought him the knowledge of the king's forgotten dream. Prayer, like that which preceded the descent of the Holy Spirit on the day of Pentecost; and that which brought an angel from heaven to conduct Peter from Herod's prison. Brethren, we *must* pray; we must pray more *frequently*, more *fervently*; we must pray *until* we prevail. We must copy the example given us in our Lord's parable, of the man who asked bread of his friend at midnight, and would not be denied (Luke xi. 5—13). We must do as the poor widow did, who applied unto the unjust judge until he avenged her of her adversary (Luke xviii. 1—8). The

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energetic prayer of *one* righteous man availeth much. Oh, that thousands would arise and unite, and give the Lord no rest until he poured us out the blessing!

But we must *work* as well as pray. We must *set our hearts* upon the conversion of souls; and *make up our minds* not to be satisfied with any thing but success. This will not offend our God; but it will please him. He may try our sincerity,—he may keep us working for a time without letting us see that we are gaining our object; but if our motive is pure, success is certain. Our efforts must be directed to *individuals*. Sinners are converted individually; and we must select individuals, and make them the object of our prayers, and try to deal with them personally. We must *speak* for God. We must *write* letters for God. We must put the tract into the hand for God. A new means of usefulness is now afforded us. "THE APPEAL; A MAGAZINE FOR THE PEOPLE," is now published at an exceedingly low price. It is for the *unconverted*. It is a weapon for the Lord's people to use. Let us *all* determine to use it—to use it with energy and resolution. Let every *minister* order some, to enclose when he sends brief notes. Let every christian master supply his unconverted workmen with it monthly. Let the godly mistress give it to her unconverted servants. Let young men in factories, or in houses of business, order as many as their means will allow, and circulate them among the young persons in the establishment. Let a religious servant take it in for her irreligious fellow-servant. The believing neighbour for the unbeliever who lives next door. Let children who are christians lay it in the way of their parents who are not brought to Christ. Let Christian Instruction Societies adopt it, and circulate *with* or *instead of* the tracts. Let us *determine* to get it among the masses. We *can* do it if we *will*. Shall we not do it? ONE HUNDRED THOUSAND, AT LEAST, ought to be circulated monthly in *England*. It is what *Ireland* wants, and would do good to many in *Scotland*. Brethren, arise and work! Sisters in Christ, come forward! Determine that "THE APPEAL" shall be seen; pray that "THE APPEAL" may be blessed. Ministers of Christ, be bold, announce its publication to your people, recommend it to your societies. Who can tell, it may be a stone to bring down Goliath; a lamp in a pitcher to alarm the Midianites; a ram's horn to throw down the walls of Jericho. Our God uses weak things—things that are despised, and things that are reputed as nothing—to bring to nought what men prize and extol.

Now is the time to make an effort. Let *each one* begin. Let *all* determine to work. Each one can do something. Circulate "THE APPEAL" by thousands in every locality, in every *Sunday school*. Some could only afford one penny per month; but this would circulate two numbers. Some could lay by sixpence for this purpose, and so give away a dozen. Let every one lay by as God prospers him, and the work of circulation is done, and done with ease. The times favour us. Opportunities are given us. Doors are opening before us. The Lord will go before us, and the God of Israel will be our re-reward. Men of Israel, help! Servants of God, to your work! God of Israel, pour out thy blessing upon us! Paul may plant and Apollos water, but thou only canst give the increase. May we all unite to plough up the fallow ground, to cast in the incorruptible seed, to bring down the rain of heaven, and may we reap an abundant harvest. If we make no effort, we can expect no success. If we stand all the day idle, we must expect to be reproved. Let us, therefore, go *every one unto his work;* and when our Lord cometh, may he find us all busily employed in his vineyard.

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Biblical.

OUR TRANSLATION OF THE BIBLE.

So early as A.D. 706 the Psalms were translated into Saxon—the English of that age; the Gospels, the Books of Moses, and other parts of scripture, followed at different times till A.D. 995. The first complete translation was made by some unknown person, it is thought, about A.D. 1290. Wickliffe translated the whole scriptures also about A.D. 1380; but soon after Popery suppressed all translations in the tongue of the people. About A.D. 1526, William Tyndal—the name which deserves the highest honour in the history of English Bibles—published his New Testament, and as soon as he could after, translated much of the Old Testament, assisted by Miles Coverdale, who, after Henry VIII. had procured the execution of the noble-minded Tyndal, published an entire English Bible. It is needless to enumerate successive editions, we come at once to that which we have. It is improperly called King James's *translation;* it is in fact but a *revision*, and it is chiefly to Tyndal, and partly to Coverdale, we owe whole unaltered pages, and the entire substance of our English Bibles. James's forty-seven *revisors*, however, did excellent service. They divided themselves into six companies, each taking a different set of books. In the several companies, each individual translated the whole of the portion assigned to that company, and the whole company then compared their respective translations, and the finished work of each company was sent round to the other five. The whole, when complete, was revised by a committee of six, and again by Dr. Bilson and Dr. Smith, who wrote the preface. Greater care could not have been used. The main work occupied them three years, and revising and publishing another year; it appeared A.D. 1611.

What faith may we place in it? We frequently hear alterations proposed; can we, then, be sure we have faithfully the mind of the Spirit? These are the questions we often hear. We answer, Yes. Proposed *corrections*, like the *various readings* we mentioned in our last, do not, so far as we can remember, add or subtract one single idea. They elucidate a dark passage, give force to one less pointedly expressed, make a connection or an argument clearer, and sometimes alter the sense of a particular text. We remember, however, no case in which the sense expressed in a passage imperfectly translated, may not be found substantially elsewhere. Doubtless it is delightful to be sure of the sense of each passage; but erroneous interpretation may generally be corrected by close attention to our common translation.

Let the believer, therefore, feel quite at ease. Prayerful study of his English Bible, will not *mislead* him; he may miss the correct interpretation of a *particular* passage, but he will not miss the sense of *Scripture*.

We may, however, drop the caution here, not to rely too much on any *single* passage. The word of God has the *form* of human books, and he expects us to use the same diligent effort in comparing one part with another before we decide, as we do in studying common writers. *Ten thousand times more mistakes arise from an indolent, one-sided, prejudiced reading of the Bible, than from any want of a more minutely perfect translation.* On the other hand, a *thinking* person will be much aided by reading different translations. Even a change of words, the sense remaining the same, often puts a passage in a clearer and more impressive light.

We must not forget, however, that King James's *revisors* did not, indeed, mistranslate; but they did leave untranslated, by his order, all "the old ecclesiastical words." Hence we have the un-English words—Baptize, Bishop, Bishopric, Church, Deacon, Ordain (in its ecclesiastical sense), Easter. The pompous phrase, "*the office of a deacon*," has nothing answering to it but the simple Greek word "serve;" about half-a-dozen every-day words are strained to the ecclesiastical one "ordain." Phœbe is called, in Greek, a *deaconess;*" but it did not suit our hierarchy much better than the bachelor clergy of Popery, to admit a woman to "the office of a deacon." The word "bishop" is exchanged for "*overseer*," its true meaning, in Acts xx.; where, had they not translated it, all would see that Bishops and Elders were one and the same.

To conclude, excepting these delinquencies of kingcraft and priestcraft, we have a noble, beautiful, and thoroughly trustworthy translation of the Book of God. May "it dwell in us richly in all wisdom and spiritual understanding."

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Tales and Sketches.

THE CHRISTIAN AND THE TURK.

A great many years ago, when the Turks ravaged the south of Europe, and threatened to conquer Germany, a young and noble christian, who had fought bravely against these enemies of his country and his religion, was taken prisoner by them, and carried captive to Belgrade, of which fortress they had then possession.

The governor, knowing that his prisoner was a brave and good officer, offered him rewards and honours if he would turn Mohammedan: "Forsake Christ!" cried the noble youth; "I would not desert my earthly king to be made your sultan; think you, then, I would desert the Lord of heaven who died for me, to embrace your false faith? not if I were to be flayed alive."

"Ha!" said the governor, "you speak proudly, young man. Perhaps this spirit may yet be brought down."

"I speak not from pride, but from faith," the other replied; "the faith which Christ gave, and Christ will maintain: the religion of Christ is humble, but it is firm."

"We will try if it cannot be shaken," said the governor: and he kept this resolution.

Every cruelty almost that could be threatened or practised, he made use of to persecute his prisoner into an apostasy from his faith; and he continued meanwhile to converse with him, and offer him inducements to embrace the religion of Mohammed, the false prophet.

"Rather," said the christian officer, "do you turn to that of Christ; for in his faith alone there is salvation, and his doctrine and precepts are true, and pure, and holy."

Finally, the Turk imbibed a most bitter hatred against this noble christian; he hated the truth he heard from him, as Cain hated his brother Abel. It would be hardly possible to tell all the cruel sufferings he laid upon him; and in the midst of them he would still ask, in language like that which Job's wife used—"Dost thou still retain thine integrity? Curse Christ and die."

But the christian knew that his God would not lay more upon him than he would give him grace to bear, and instead of yielding to the Turk, he went on constantly telling him of the excellence of christianity, and showing his persecutor that he tried to practise its holy precepts, and was sustained and comforted by its blessed power.

This christian officer was a man of rank, and of a country too whose nobles are naturally of a proud and haughty temper; so the Turk thought that to degrade him to a level with beasts of burden would crush his spirit in the way he wished, and be a trial he could not support: therefore he actually sent him out into the fields to draw the plough with the oxen. He was harnessed with them, and dragged the same plough with them!

What could then support him? what could teach him to bend his knee to the yoke? Nothing but the grace of God, nothing but the spirit of Christ, who gave his back to the smiters, and his cheek unto them who plucked off the hair; and in answer to all the revilings of his enemies, or the questioning of his tyrant, he replied, "If you knew the doctrine of Christ, you would not act thus. That doctrine is love, and bids men even to love their enemies. God is good to the unthankful and unholy; and even for sinners Christ died, the just for the unjust, to bring us to God."

Thus spoke the christian; but the Turk was hardened more and more, and still resolutely bent on breaking his spirit, and making him give up Christ. The friends of the young nobleman made great efforts to obtain his liberation, and after the custom of the time, offered a large ransom, but none would be taken. The Turk had set his heart on the accomplishment of his purpose. Suffering, toil, hunger, and uncleanliness, were destroying his poor captive, but he still hoped to make him a disciple of his false prophet.

But as all hope of ransoming him failed, his friends formed a plan for his deliverance. A Turkish ambassador had been sent by his government on a mission of importance; the friends of the christian nobleman watched his return, waylaid him, surprised and scattered his guards, and seized his person. They shed no blood, and took no booty, but they carried the Turkish ambassador away, and kept him confined safely. A ransom was offered by the sultan, but it was refused. A larger ransom was refused,

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and then the captors were asked what ransom they would accept; and they answered that they would exchange the ambassador for the young officer whom the governor of Belgrade held in captivity. The Turkish government found the terms very easy, and ordered the young noble to be released. The cruel governor was obliged to have him conveyed to the frontier, where his friends met him with the captured ambassador, and the prisoners were exchanged.

But what grief as well as joy was it for the friends of the christian officer! They first shrank from him; then darted forward to embrace and weep over him. He was so changed! His hair was long and matted, his nails were like bird's claws, his cheeks were pale and hollow, and his frame all worn and wasted! He had suffered for Christ's sake.

But their joy was great in his father's hall when he returned, and great joy around them. Rich and poor rejoiced, for the christian soldier was loved. Home consoled him for his troubles, and he blessed God who had kept him in the hour of trial.

Then he was happy, for that change to him was something like what heaven will be after all the troubles of this life; but it was not quite like it, for it was not sinless, and it was not eternal. However, as far as earthly happiness can go, he was very happy; for past pain enhances present pleasure. And then he married one who had loved and suffered for him, and there was peace in his land, and he spent two happy years serving God, and having the good report of all men.

But alas! for human joy; to rest on it is to rest on a reed which breaketh, and pierceth the hand. War came again. The Turks renewed it, and the christian soldier thought duty called for his help in repelling them. His old parents wished him to stay, and said he was the staff of their age; and his young wife pleaded hard, and said her life would be worn away with weeping if he died or fell into the enemy's power. But he answered, "Our times are in God's hands; duties are ours, events are God's. So he went to battle again, against the foe of his country and his faith.

This time the Lord covered his head in the day of battle: the Christians were victorious, and took Belgrade from the Turks. The governor was a prisoner. Perhaps he had been thinking of getting back his young christian adversary, who had so well fought the good fight of faith, into his power; but now he was a captive; and, to his horror, he learned that he was to be delivered into the custody of his former prisoner, whom he had yoked with oxen to the plough.

That young officer had valiantly distinguished himself in the siege, and for his sole reward and prize he had demanded the disposal of the governor's person. The leaders of the army knew how cruelly he had been treated, and believed that the desire of vengeance, so natural to a sinful heart, was the object of the request.

The former governor was confined in the fortress, and was informed that his fate was at the disposal of one who was once his victim. He was not, however, thrust into the inner dungeon, neither were his feet made fast in the stocks; but he was prepared for the alternative, which he was sure would be offered to him—either to worship Christ as God, or to undergo greater tortures than he had inflicted.

When the young nobleman went to see his captive, he found the Turk sitting on the ground; his arms were folded, and his countenance was stern; he seemed to expect the worst, and be ready to meet it. As soon as he saw his former slave, he cried, "Do your worst! My fate has given me into your power, but I will obey the law of our prophet."

"And I also will obey the law of my Lord and my God," the christian nobleman replied; "and the law of Christ is, 'Love your enemies, do good to them that hate you, and pray for them that despitefully use and persecute you.' Your life and liberty are in my power, and as the servant of Christ I restore them to you."

The Turk did not understand him. He thought he meant him to accept life and liberty on condition of becoming a christian. He shook his head and answered mysteriously, "That he was beyond his power,—that no tortures could now make him become a christian."

"The doctrine of Christ," said the young nobleman, "is one of love, and not of fear. No christian ever persecutes any one into his religion; for persecution affects the body only, not the soul. I offer life and liberty freely, even as Christ offers to us his salvation; accept them, and they are yours."

The Turk looked earnestly at him. "How," said he, "do I understand? You would give me life and liberty—do you re-

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collect me? do you remember your sufferings?"

"Yes; and our Lord remembers his, yet he forgave his murderers, and would save his enemies; he has taught us not to render evil for evil. His law is love, and his doctrine mercy, and his precept forgiveness. Come, you are free!"

"It is too late!" cried the Turk. "The religion of Christ *is* the religion of God; there is no other religion of love and forgiveness. But I did not know this. I expected evil for evil, and cruelty for cruelty. I have taken poison."

These last words were a great grief to the christian, and quite did away with the joy he felt at hearing the Turk confess that the religion of Christ was the religion of God, since it brought forth from the heart of man those sweet fruits of heaven, which earth so seldom sees—love, and forgiveness, and mercy. He stood amazed for a moment, thinking of the goodness of God, who had kept him from such a fearful sin, and giving him a nobler courage to endure and trust.

But the Turk spoke again. "I have taken poison," he repeated, "to save myself from your vengeance: it is certain, but very slow in its effect. Let me spend the time that remains to me in learning more of your religion; for surely that faith of which you formerly spoke so often, is better than mine. The religion which caused you to bear what you have borne, and to act as you have acted, must be divine."

The distressed yet happy christian instantly called for help. He had his former enemy removed to his own abode; the application of antidotes retarded still more the fatal effects of the poison; and the persecuted christian made use of the time in preaching to him Jesus. We cannot tell the result; that is known to God only; for a death-bed repentance or faith we should rejoice with trembling.

The story is not invented; it is recorded in the histories and annals of the time and country; and it is added, that the dying Turk requested to be baptized into the faith of Christ, which once he had despised.

"By their fruits ye shall know them," said our Lord, of his followers; and this historical anecdote illustrates the saying.—*The Tract Magazine.*

"OH, THAT MOTHER'S PRAYERS!"

In the spring of 18—, a convict was committed to the charge of Friend W—, warden of one of the States in ——, who baffled all his efforts to reclaim him. Friend W— learned something of his history from the officer who committed him, and he felt deeply interested to reclaim him from his vicious course, if possible; but the prisoner seemed resolved to maintain his proud and haughty bearing. He received every act of kindness with ingratitude and disdain. In vain did the warden attempt to gain his affection or confidence. He would sometimes enter his cell, and read to him from the bible; but the prisoner would turn his back towards him, and stop his ears. He would sometimes try to talk with him in accents of kindness and affection; but he could rarely get any more than the monosyllables, "yes" and "no," uttered in a harsh, guttural tone, in reply. His three years of punishment passed away, and he left the prison the same hardened, ungrateful villain, that he was when he entered it. But a few months had elapsed, and he was again convicted of a crime and brought back, sentenced to ten years' imprisonment. Again did the pious and faithful warden renew his efforts, and try to awaken in the prisoner some virtuous emotion. But he seemed dead to all *moral* influence. He maintained the same obstinate, surly, sullen mood, as when in prison before, and, if possible, more morose than ever. Still Friend W— was not entirely discouraged, and he resolved to make one more effort. With his bible in his hand, he entered the prisoner's cell one evening, just after he had been released from his toil. He began to read Psalm li. The prisoner turned his back as usual, and tried to seem indifferent to what he read. When the warden had done reading, he said, "Friend K—, how old art thee?" After a sullen pause, he replied surlily—"Thirty-five." "Thy parents are dead; are they not?" "Yes." "They died when thee was young?" "Yes." "Dost thou remember thy father?" "No." "Dost thou remember thy *mother?*" In a soft and tremulous voice he replied, "Yes, I remember my mother." The warden saw that there was one chord of feeling still alive, that he had then touched that chord, and it vibrated, and he continued,—"How old wast thee when thy mother died?" The prisoner raised his eyes, and looked the warden in the face, and the tear-drops started as he replied, "I was eight years and five months old when she died." The warden resumed—"Was thy mother a

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pious woman?" "Oh, yes—my mother was a godly, pious woman, and she is now in heaven." "Didst thou ever hear thy mother pray?" "Yes, she prayed every night and morning, and she taught me to kneel by her side and to pray also. Oh, *that mother's prayers!*"

Here the prisoner burst into tears,—the pious Quaker wept also; they mingled their tears and their prayers. The prisoner seemed melted into contrition; he asked the warden's forgiveness, and the forgiveness of his God. From that time he manifested an entire change in conduct and feeling. He seemed humble, submissive, and penitent. After some months, the governor of the state was petioned, and the prisoner was released. He had now become a new man; he removed to a distant part of the country, joined the church, and is now an honest man and a decided christian.—*Influence of Religious Parents.*

I MUST GO TO THE PRAYER MEETING.

First,—Because I shall find some very dear friends there. The saints are my friends. I love them, and I love to be where they are. I know some of the best of them will be there. It will do me good to see them. They have a family likeness which I like to look upon. I love to hear their voices too in prayer, and in psalms, and hymns, and spiritual songs. You must not keep me from this meeting.

Second,—Besides the above friends, some of whom may fail of attendance, there will there be the BEST FRIEND I have in the universe. He never fails of attending the smallest prayer-meeting. If there be enough to use the word *meet*, or so that the term *we* can be proper, there I am certain of finding him. To prevent all mistakes about it, he has had it written in a book, and the book is printed, and is almost everywhere. I believe the book, and I shall go to the prayer-meeting. I cannot be denied.

Third,—Besides, I want to refresh myself with a glimpse or two of things invisible and eternal. I have been tossed up and down all day by worldly matters, and have got my eyes so full of their dust, that I feel as if I should like a little clearness of vision, and a little better scenery than I have had all day. The prayer-meeting is a capital observatory. It is very high above the world, and is so much nearer the upper country, that if people can anywhere get a glimpse of that land, it is there. It is true that visitors must carry their own instruments, such as faith, love, hope, &c. with them; but these instruments are wonderfully improved at this observatory. Many saints have told me that they have there got a sight of "the delectable mountains," and thought they had a glimpse of the pinnacles of the great city; and having myself at times come pretty near the same thing, I do certainly love the prayer-meeting. And I must go.

Fourth,—Besides, I must go to fill a gap. Now I hate gaps. A gap in a shoe, a gap in a garment; tell me who does not hate them? But a gap in a prayer-meeting is a thing to be hated too. There had better be any kind of gaps than such. If I am not at that meeting, there will be one. Some will be as much troubled by the gap I should thus make, as I am at such as they make. They shall not be thus troubled. Hinder me not.

Fifth,—My pastor's hands will be strengthened by my fidelity to the prayer-meeting. He cannot but be sad when that prayer-meeting languishes. If there is not life and vigour there, he fears there is not much anywhere. The state of that meeting declares the state of Zion, and the pastor is encouraged or depressed as he looks upon the rise or fall of this thermometer. I am under every possible obligation to cheer and strengthen his heart. He has trials enough without finding one in a sickly, languishing, prayer-meeting. Each absentee increases its feebleness, and I am not going to be one of them. Where is my hat and coat? I must be off at once. I must not be late.—*New York Evangelist.*

Correspondence.

"THE APPEAL."

Since the announcement of the above Magazine in our last Number, we have been much gratified by receiving, from ministers and others, in various parts of the country, a great number of communications respecting it—all expressing the warmest approval of the project, and the

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kindest wishes for its success. We have also been favoured with many important suggestions, as to the mode of conducting the Magazine, and especially as to the means of promoting its immediate and extensive circulation. As our sole object in starting the publication, is to aid the active and zealous members of our churches in their efforts to win souls, we lay a selection from these letters before our readers, hoping that they will as much encourage their exertions, as they have gratified and delighted us.

"I am very glad to find that the circulation of 'The Church' has reached 17,000. I see no reason why you should not look forward to 100,000; and I am sure that if excellency of matter, and largeness of quantity for the price, will secure subscribers to that amount, your claims are preeminent. I am quite as much pleased with 'THE APPEAL,' and trust it is destined to accomplish great good. Such a Tract was greatly needed—short, pithy, and pointed; just the thing for *Loan Tract distribution*. It will, I have no doubt, be thankfully received by hundreds of tract distributors, who have lamented the scarcity of suitable addresses in that department of christian effort. I shall feel it at once a duty and pleasure to assist the object in any way I can."

Worstead. C. T. KEEN.

"I have just seen the first Number of 'THE APPEAL.' The idea of publishing such a work was a most happy and important one. It is just the kind of publication wanted for the masses; and, if properly sustained, will no doubt effect much good. You ought to sell at least 100,000 monthly. I shall be happy to do what I can to promote its circulation, and to aid its support. If the leading members of our churches would each take from one to six dozen copies, according to their circumstances, it would furnish them with a cheap and powerful auxiliary to their usefulness, and at once secure a large circulation of the periodical. I trust you will be abundantly encouraged in this new and interesting undertaking."

Worcester. W. CROWE.

"I give 'THE APPEAL' a very hearty welcome, and sincerely pray that He who has disposed your hearts to make the Appeal, will dispose the hearts of multitudes to respond to it. I shall be happy to do all in my power to secure you a large circulation. I shall take *fifty* per month for our Loan Tract Society, and will dispose of as many more as I can."

Lincoln. JOHN CRAPS.

"I have just met with a specimen copy of 'THE APPEAL.' It is just the organ we have long felt the want of, and for our own sakes, as well as to sustain your noble efforts, we shall be most happy to do what in us lies to aid the circulation. We dispose of somewhere about *a hundred* of 'The Church,' and I should think we might *double* the number of 'THE APPEAL.' We are your debtors, brethren, and will do what we can to serve you."

Salisbury. J. W. TODD.

"I have just seen the first number of 'THE APPEAL.' Although we have many excellent cheap periodicals, still such a one as 'THE APPEAL' is much needed. We want some soul-stirring works as appeals to the consciences of careless sinners. Let our members visit each house in their locality monthly, with 'the angel of mercy' in their hands, and I doubt not but God will bless their labour of love. May He in whose cause you are engaged, abundantly bless you in this and every undertaking to advance his glory."

Amersham. JOHN COCKS.

"All heads, all hearts, and all hands, must be at work to circulate 'THE APPEAL.' It is just what we wanted. Religious tracts, with all their excellence, have been distributed so long (and I hope will continue to be), that something new, to arrest the sinner on his way to perdition, seemed needful. A few of my friends met to consider the best means of circulating 'THE APPEAL,' when some agreed to take *a dozen*, some *half a dozen*, and some less, so that about *a hundred* were soon ordered. Then I intend to explain all about it from the pulpit, and request those who will take one or more copies, to give their names in the vestry, and some of my active young people will engage to order the whole together, and deliver them every month, taking the money on delivery. It is also understood that they are not taken to be read and laid on the shelf, but expressly to be *lent* to the unconverted; and lending I recommend in pre-

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ference to giving, for they are not only more likely to be read, but can be lent to many. Other and better plans may be adopted by some; but I inform you of ours, that others may set about to excel."

Bury St. Edmunds. CORNELIUS ELVEN.

"I have read with considerable interest the first Number of 'THE APPEAL.' It is, in my opinion, far superior to any Magazine that is published, and peculiarly adapted for that numerous and important class for whom it is written. I have ordered *five hundred* copies of the first Number, for gratuitous distribution in this locality, and hope to be able to secure for it a large and regular demand. The sale of 'The Church' with us increases. It is spoken of by all the subscribers as the cheapest and best Magazine of the day."

London. J. E. TRESIDDER.

"I am heartily glad to see that you have resolved to start a Monthly Appeal to the unconverted. Great good may be expected if the members of our churches will prayerfully and diligently *work* it. Let a church take *one hundred* monthly, divide their town into districts of 400 houses each, and let ten of their members take ten each of the first number of your 'Appeal,' and deliver them to the first hundred families. On the second week, gather them up and deliver them to the next hundred families; and so on each week. On the arrival of No. 2, ten other members will take No. 1, and deliver in the same way, in another district; and the first ten members will deliver No. 2 in their district, as they had done No. 1; and so on with each number. No. 1 moving on to a new district, and the other numbers following each month. By this plan, each number may be read by thousands of families, at the small expense of four shillings per month. In villages, *fifty* or *twenty-five* may be taken and circulated in the same way; and if the distributors meet once a month for prayer, and to detail the results of the distribution, it would be found happy and encouraging no doubt. Each distributor should also make himself or herself well acquainted with the contents of 'THE APPEAL,' to talk about it, and be well prepared to press the different pieces in 'THE APPEAL' on the attention of all, as they find them adapted to their state and condition before God. May your labours be much blessed to the rousing of our churches from their *sloth* and *ease*, to *pray* and *work* for the conversion of souls, the extension of truth and holiness, and the advancement of the divine glory."

Derby. THOS. PULSFORD.

"I rejoice in the appearance of 'THE APPEAL,' and you may calculate on my influence to aid its circulation. Last year, three or four copies of 'The Church' were taken by my people; in December, I recommended it from the pulpit, and now we take about *forty* every month. We shall begin with *fifty* of 'THE APPEAL.'"

Isleham. W. W. CANTLOW.

"I have just seen the first number of 'THE APPEAL.' It appears to me just the thing that is wanted in the present day, as it will afford the teachers and even scholars in our Sunday schools, as well as other members of our churches, the means of becoming more extensively useful. In our Sunday schools, I presume, with but few exceptions, a portion of the funds is appropriated to the purchase of small rewards for children. Could a more appropriate reward be placed in the children's hands than 'THE APPEAL?' It strikes me, that from the nature of the work, the articles are likely to be of such a character as will arrest the attention of unconverted children, as well as adults; and when it is remembered that when presented to a child, it will be carried home to parents and other inmates of the house, the matter is well worthy the attention of Superintendents and Teachers. As far as I am concerned, I shall feel it my duty to aid in circulating it as widely as possible."

Oldham. A. HOLLAND.

"I have read your Prospectus with great interest, and thoroughly approve the object. It will afford me great pleasure to join, with all my heart, in the undertaking, and shall take some *two dozens* a month to distribute. May the Divine blessing rest on the undertaking."

London. F. TRESTRAIL.

"The suggestion of 'THE APPEAL' was a thrice blessed thought. You have taken a wise course. Any thing or every thing to rescue sinners. Who can refuse help? *It is just what was wanted.* Success is sure!"

Chipperfield. S. COWDY.

"Our churches have been regularly declining for the last seven years, and we have

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this year reached the lowest point yet. Anything, therefore, and *everything* that is likely to rouse up the churches, or awaken the masses to a concern about eternal things, I hail with pleasure. I have this morning seen the first number of 'THE APPEAL.' I like it much. Our Christian Instruction Society has unanimously resolved to distribute ONE THOUSAND copies monthly, for the next twelve months. If you can only get the societies generally thus to support it, the work is done. Five hundred churches taking two hundred each, the 100,000 is circulated. O that they would."

New-Park-street. JAMES SMITH.

"I hail your proposal with gratitude. My services shall be at your disposal as soon as I have any to spare."

Norwich. WILLIAM BROCK.

"Your idea and purpose I like very much indeed, and am pleased that you do not alter 'The Church' for the purpose of adapting it to the object before you. I sincerely hope that your new effort will be as successful as the former. It will be an excellent thing to give to the unconverted around, and will afford to many an opportunity of urging the question of personal piety on some who cannot be directly addressed. My prayers attend you." EDWARD B. UNDERHILL,

Editor of the Baptist Record.

"I rejoice greatly in your new project. You propose to occupy untrodden ground. 'THE APPEAL' will utter a certain sound, and to a class too generally neglected among us. I hope to do something for it in this locality."

Reading. JOHN J. BROWN.

"I think your design excellent, and will do what I can to promote it, with prayers that the gracious blessing of God may rest on it."

Camberwell. EDWD. STEANE, D.D.

"I very much approve your project. There are so many advantages, some of which you enumerate, and the work itself is so vast and urgent, that I am constrained to feel myself under imperative obligation to do what my engagements permit to aid you. I trust you may have the blessing of God on the undertaking."

Liverpool. C. M. BIRRELL.

"I rejoice much in the contemplated halfpenny periodical, and have no doubt that much good will be effected through its instrumentality. There is pressing need for working our old appliances more earnestly, and adopting every new expedient to attract the attention of the thoughtless, and those out of the way."

Paddington. J. BURNS, D.D.

Notices of Books.

MEMOIRS OF SIR T. F. BUXTON, BART. WITH SELECTIONS FROM HIS CORRESPONDENCE. EDITED BY HIS SON. pp. 600. London: Murray.

LIFE AND CORRESPONDENCE OF ELIZABETH FRY. 2 vols. London: Gilpin.

MEMOIRS OF MISS M. A. GILPIN. London: Gilpin.

MEMORIALS OF THE SOCIETY OF FRIENDS. London: Gilpin.

We have placed these four biographies together, because we can honestly recommend them all to our readers. Every christian will be interested by all of them. The friends of negroes and of prisoners will feel additional pleasure in the first and second. We have found it beneficial also to study the fruits of piety in communions so different to our own *outwardly*, as those of the Church of England and the Society of Friends, to which latter the three last-mentioned books pertain. Mr. Buxton had, indeed, so little interest in the *forms* of the Church of England, that he often worshipped with the Friends, and speaks of great benefit from their silent meetings, especially when he had previously studied a chapter of scripture; indeed, a clerical relative undertakes a very needless defence of him for "attaching too little importance to the forms and ceremonial of religion."

Mr. Buxton possessed, preeminently, the "sound mind in a sound body," for which the heathen poet teaches us to pray as the best of gifts. He was a man of very commanding person, strong sense, intense application, great courage, high principle, and

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deep piety. He was an Englishman for Englishmen to be proud of; he would have been a martyr amongst early christians, and the bravest among soldiers. No one can read of his courageous division on the Slavery question (chap. xviii.) without feeling that "he dare do all which might become a man." His plunging into the waves to save the drowning sailor, and throwing himself on a mad dog at the hazard of his own life, being horrified lest the dog should get into London and bite many people, are wonderful examples of courage in another way.

Much as we differed from him on the twenty millions compensation to planters' question, it would, indeed, be sinful want of charity to think such a man conceded it from any but the best motives. He at first demanded compensation rather for the negro, and we are persuaded he granted the other to a *Whig* government and their pet planters, for the same reason as we should give our purse to thieves, namely, to save what he justly deemed of more worth than the money. His piety was kindred with his general character; though humble and cultivated and thoroughly evangelical, it was *manly piety*. It was chiefly nourished by prolonged prayer and meditations on the *Scriptures themselves*. For election contests, for severer parliamentary duties, he qualified himself by special study of the word of God and prayer. He called the majority of sermons *Bible-and-water*, and wanted longer texts and shorter sermons. Oh, for a Commons House of Buxtons! His christian firmness contrasts finely with the trimming expediency of the merely party ministers; to whom, as liberals, he was nevertheless sincerely attached. We wish we had room to give a full sketch of his life; but it must not be forgotten that it is just the book to put into the hands of *Young Men*. We know few biographies more adapted to impress on a young man's mind the advantages of decision and energy, combined with piety of a kind which youth will especially admire. The motto from his own pen, prefixed to his life,* is the key to all his conduct both as *a man of business and a christian*. May his own sons be worthy of such a father!

We have left ourselves no room to descant on the other biographies. That of Mrs. Fry is an artless compilation from her correspondence and diaries. We hope to advert to it in another number. The third is a pleasing account of a young Friend who walked closely with God from 14 to 25 years of age, when her Father took her. The "Memorials" are brief narratives, in one volume, of pious Friends, and will certainly be read with pleasure and profit, by those who delight in the records of deep communion with God, and of lives unostentatiously consecrated to Him.

THE RISE AND FALL OF ROME PAPAL. BY ROBERT FLEMING. Reprinted from the First Edition in 1701. London: Houlston and Stoneman.

A lecture on the Apocalypse, which in 1701 predicted from that book the humbling of the French monarchy in 1794, and a fearful judgment on the Pope in 1848, will assuredly interest great numbers. The *publisher* has done right. But whether chapters iv. to xi. of Revelations, were fulfilled in the destruction of the Jewish persecuting power, and xii. to xix., in the overthrow of pagan persecution by the Roman government, is a question too extensive for our pages. According to this view, Fleming is only a lucky guesser; according to the mode of dealing with the Apocalypse common in England, he may have been next to a prophet.

MOTIVES TO THE CULTIVATION OF PIETY. BY JAMES YOUNG. London: Benj. L. Green. pp. 155.

We could certainly wish ourselves and our readers to feel as strongly as the author desires, every Motive he presents to us. His style will please many, and we cannot criticise what is meant so well, and is so likely to do good to numbers. Mr. Young abounds in adjectives;—in what forms, in reality, one long antithetical sentence (p. 16) we counted not less than 38!

A FEW WORDS TO RELIGIOUS ENQUIRERS AND YOUNG DISCIPLES. BY JABEZ BURNS, D.D. pp. 30.

An excellent little tract for its object.

* "The longer I live, the more I am certain that the great difference between men, between the feeble and the powerful, the great and the insignificant, is *energy, invincible determination*—a purpose once fixed, and then death or victory. That quality will do any thing that can be done in this world; and no talents, no circumstances, no opportunities, will make a two-legged creature a man without it."—*(Extract of a Letter from Sir T. Fowell Buxton.)*

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THE SISTER'S FRIEND. pp. 180.

LOOK UP; OR, GIRLS AND FLOWERS. pp. 180.

MAGIC, PRETENDED MIRACLES, &c. (one of the Monthly volumes.)

THE NEW TESTAMENT POCKET COMPANION. Compiled from Henry, Scott, Doddridge, Burkitt, and other writers, with numerous Explanatory and Illustrative Notes. pp. 356.

Want of room compels us to place all these volumes together, though only connected by the excellent relationship of being the offspring of the Tract Society. We can honestly recommend all of them. The titles will guide our readers to their general character. The first two will especially interest the young;—the third, every body;—the fourth will be valuable from its portableness, and its quality too.

PLANS OF THOUGHT FOR VILLAGE PREACHERS. BY A COUNTRY PASTOR. pp. 192. London: Houlston and Stoneman.

This volume contains forty-two sketches of sermons upon important topics. The matter is thoroughly evangelical, the plans simple, and, in the main, clear; and to those who need help of this kind, these outlines will be found useful.

A GUIDE TO THE GATES OF ZION, FOR THOSE WHO VISIT LONDON. London: Aylott and Jones.

This little work describes the principal preachers of the metropolis, and will, therefore, aid the visitor in selecting one to his taste.

A WORD TO THE MASSES, ON THEIR RIGHT TO THE FRANCHISE, AND THE MEANS OF ATTAINING IT. BY A NORWICH OPERATIVE. London: Houlston & Stoneman.

We recommended the former tract by the Norwich Operative, who is entirely unknown to us, to be given by the men to all masters. We think masters would all do well at the present crisis, to give the present little tract to their men.

To Young Men.

MAXIMS FOR THE YOUNG.

Sir T. F. Buxton (see page 198) seems to have intended to publish a little work to be called "Maxims for the Young." The following extracts are taken from his rough notes. We commend them to the special attention of our young and thoughtful readers.

"Mankind in general mistake difficulties for impossibilities. That is the difference between those who effect, and those who do not.

"People of weak judgment are the most timid, as horses half blind are most apt to start.

"Burke, in a letter to Miss Shackleton, says:—

'Thus much in favour of activity and occupation, that the more one has to do, the more one is capable of doing, even beyond our direct task.'

"Plato, 'better to err in acts, than principles.'

"Idleness the greatest prodigality.

"Two kinds of idleness,—a listless, and an active.

"If industrious, we should direct our efforts to right ends.

"Possibly it may require as much (industry) to be best billiard-player as to be senior wrangler.

"The endowments of nature we cannot command, but we can cultivate those given.

"My experience, that men of great talents are apt to do nothing for want of vigour.

"Vigour,—energy,—resolution,—firmness of purpose,—these carry the day.

"Is there one whom difficulties dishearten,—who bends to the storm?—He will do little. Is there one who *will* conquer?—That man never fails.

"Let it be your first study to teach the world that you are not wood and straw—*some iron in you.*

"Let men know that what you say you will do; that your decision, once made, is final,—no wavering; that, once resolved, you are not to be allured nor intimidated.

"Acquire and maintain that character."

* * * * *

"*Eloquence*—the most useful talent; one to be acquired, or improved; all the great speakers bad at first.—Huskisson.—How to be acquired.

"Write your speeches,—no inspiration.

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"Labour to put your thoughts in the clearest view.

"A bold, decided, outline.

"Read 'multum, non multa,—homo unius libri,—[Much, not many things—a man of one book.]

"Learn by heart everything which strikes you.—Fox.

"Thus ends my lecture; nineteen out of twenty become good or bad as they choose to make themselves.

* * * * * * *

"The most important part of your education is that which you now give yourselves."

A Portion for Children.

MARIA ALLEN.

Maria Allen belonged to that large class of females who receive all their instruction in the Sunday school, and under the sound of the ministry. When a child, she acquired at the school a taste for the means of grace, by which she was led, notwithstanding the opposite example of her own father, to make the house of God the place of oft resort. On both these means of improvement,—the Sunday school and the ministry,—it was her constant delight to attend. The seed of divine truth was *thus* sown in her heart, where it at length sprang up, and, in a short time after, blossomed in eternal life.

Maria Allen was an industrious Sunday scholar. Independent and decided of mind, she applied assiduously to the attainment of scriptural knowledge, and her rapid progress was manifest to all. With an iron grasp of memory she retained most of what she had learned and understood. May every Sunday scholar be as industrious, and the benefits will be the same.

Maria Allen was much afflicted,—yet of a very sociable disposition. Two years have rolled by since she was first introduced to the writer. He was struck with her whole appearance. Her tall, meagre frame,—bending chest,—hectic cough,—(she was a "platt" worker) told a tale not to be misunderstood. Her sun would soon go down. She was wending her way, "platt in hand," to the houses of her companions in labour. It is not forgotten, even now, how the open minded, liberal hearted, and helping girl tottered to the houses of her friends, and how there she was the centre of interesting conversation. The Lord change the gossips and gossipings of the day into social cottage conversations for good.

Maria Allen was the subject of deep and constant conviction of sin. After an interview or two, the writer spoke pointedly to her on her condition and prospects. He said, "Maria, in all human probability you will not live long,—are you prepared to die?" She felt the home stroke, and answered, "No, sir, I am not; I *know* I am not!" He continued, "Do you *know* that you are a guilty and depraved sinner before God, and that without faith in Christ, and the fruits of a new life, you cannot, when you die, enter heaven?" "Yes, I know all *that*, well; but I do not feel it! I did once; I do not now. I was convinced of my sins in the Sunday school. Those convictions have been repeated time after time in the chapel, but I have resisted them. Mine is a desperate hard heart." A series of resisting conviction appears to have constituted the larger period of her inward life. What she was accustomed to call "violent temptation," was, perhaps, nothing else than the warnings of the word opposing her prominent sin,—irritability of temper. Truly her soul was the scene of a deadly conflict between sin and conviction, which happily ended in the triumph of the latter. Let none forget this her dying request,—"O, resist not convictions as I have done."

Maria Allen struggled hard at last to exercise faith and find pardon. Brought to her death-bed, she thought all was over,—now she must be lost! Three weeks prior to her departure, she moaned, "Oh, how many sins *I* have committed; not only outward sins, they are numerous,—but sins within. Oh, how I see my sins *now!* Oh, my poor heart, my poor heart! How heavy a burden is sin on a death-bed! I feel as if God had entirely left me; and if he have, and I am lost, oh, he will be just. I have no claim on his mercy and love." She was urged to faith and prayer. Poor girl,—she looked, and prayed, and wept. Too weak to read, her memory supplied her with pre-

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cepts and promises which she turned into prayer. All appeared in vain; she thought her day of grace must have fled; and the writer all but thought the same. The integrity of her heart would not permit her to embezzle. A gentleman calling one day to see her, urged her to say, "I believe." "No, sir," was the reply, "I dare not, for it is not the case." Oh, that every young friend would remember what Maria said to a companion on her death-bed,—"Put not off repentance and faith to a bed of sickness, for, I assure you, I have found it hard work with my poor soul."

Maria Allen's prayers were heard, her sins pardoned, and she died triumphant. Some days prior to her decease, she was taken with a sudden chill; it pervaded her frame, so that her attendants thought she was gone. Means were used to restore her with effect, when she revived. "My dear," said her mother to her, "if you had died where would you have been now?" "Mother," she emphatically answered, "where? in heaven." The mother, amazed at such an unexpected reply, enquired of the change. "Mother," she said, "I am sure I should be there. I feel the Lord has forgiven my poor heart. I prayed, mother; and he did at last hear me. I feel my sins are pardoned." The Monday after, she said to the writer, in answer to several questions, "My sins are all blotted out now. I have *felt* how precious is the blood of Jesus Christ. I do *know* that his blood can cleanse from *all sin*." She appeared to be enraptured with the beauty and love of her Saviour. Her pale, haggard countenance brightened up as she added, "I'll soon be there,—I'll soon see him." She quoted largely from God's word, until she became weary and sank. On the Tuesday she expressed a wish "that no funeral sermon be preached for her; but," she added, "let our minister improve my death, and in doing so, tell my companions these four things:—To beware of temptation and evil company,—Resist not the Holy Spirit,—Put not off the day of repentance,—And tell them especially, how hard I found it to make up my peace with God." Early on Wednesday morning she was taken worse; she lingered for two hours in great suffering, manifesting patience and resignation. The fear of death was not allowed to cross her soul,—she desired to depart. Sensible to the very last, she exulted in pardon of sin, and hope of heaven. At five o'clock, A.M. her spirit, intense on attaining freedom, got into holy rapture, when she quoted, and quoted, and finally exclaimed, "O death where is thy sting?" "Come, Lord Jesus, come quickly." Her happy spirit took its flight from a world of affliction, to one of purity and rest.

Thus lived Maria Allen; and at the age of 21 thus she died.

"Long as the lamp holds out to burn,
The vilest sinner may return."

Chipperfield, May, 1848. S. C.

Miscellaneous.

THE EFFECT OF MERCY.—"God, who is rich in mercy, for the great love wherewith he loved us, hath made us sit together in heavenly places in Christ Jesus." Believers are here contemplated as united to Christ so closely, as to be partakers in all the blessings of his purchase, in the triumphs of his resurrection and ascension, and in the glories of the heavenly state. To what high honours are they raised, to be thus united to the Son of God, not only as the Man of Sorrows, but as the Lord of glory, advanced to his throne, and possessing all authority and power. If Christ has entered into heaven as the forerunner, it was for them, and to appear in the presence of God for them. If he has ascended upon high as a conqueror, it was to shew that all their enemies were subdued, and that they would be made more than conquerors through him that loved them. If he has taken possession of that joy which was set before him, for which he endured the cross, and despised the shame, it was as their Saviour and representative. In him they have already taken possession of the heavenly mansions, and enjoy the incorruptible inheritance. They have not more surely entered into glory as united to Christ, than they will all in reality soon enter the place where he is, and so be for ever with the Lord. The same promise which secured to him a glorious reward, after he had finished his work, is not entirely fulfilled till all his members are glorified together with him. It is not till they all surround his throne, out of every kindred, and language, and tongue, never more to think of sin or sorrow, but in songs of deliverance, that his mediatorial glory is complete: and in the full certainty that this event will be accomplished, his disciples, till the end of time, are said to have sat down with Christ

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in heavenly places. If we are of the number, the place of our eternal residence, the work in which we are engaged, our society, our enjoyment, our very names are in heaven: and though the enemies which impede our progress thither be numerous and mighty, and though our own weakness and fears may suggest to us that we shall never reach that happy land, we are sure, through our ever-living Lord, to prevail. The least spiritual blessing is an earnest and a pledge of all spiritual fulness. Grace, however weak, will certainly lead to glory. The objects of the Saviour's intercession may be perplexed, may, in this life, be afflicted, tormented; but they are on the way to a crown and a kingdom, and no intervening power of earth or of hell can prevent them from reaching their high destination. "Who shall separate us from the love of Christ? Shall tribulation, or persecution, or famine, or peril, or nakedness, or sword? Nay, in all these things we are more than conquerors, through him that loved us." Such is the effect of redeeming love and mercy.—*Dr. Dewar.*

THE GLORY OF CHRIST.—The beauty of Christ will be the heaven of the saints after their race is over. Saving his glory, this is what they desire, and this draws them on in the way. Why look unto him when they run? They look and gain energy and courage at the sight. There is no knowing what heaven is, but by knowing what Jesus is. In proportion to your acquaintance with Him, will be the amount of your right conceptions of heaven. The greatness and the beauty of His person form the glory of heaven, and its felicity. He is glorious in all things for the sake of those who run the race He has set before them. He is glorious in MIGHT to support them, to subdue their enemies, and to mortify their corruptions. He is glorious in MERCY to compassionate them in their wretchedness. In mercy he first visited them, and in mercy he continues to visit them; "the mercy of our Lord Jesus Christ unto eternal life;" the mercy that is from everlasting to everlasting. He is glorious in WISDOM. He teaches them, and makes them wise unto salvation. He makes them wiser than the old serpent, the devil. "We are not ignorant of his devices." Why not? Because we have been taught in all things by Him who is the wisdom of God. "I am meek, learn of me." He is an incomparable teacher: he makes wise the simple. The best that ever sat under his teaching was originally no better than the wild ass's colt, as to wisdom. What think ye of the *colts*, Saul of Tarsus, and Menasseh? He made *them* pure, peaceable, gentle, and easy to be entreated! The wild ass's colts are beyond hope, unless you bring them here: *here* there is effectual, substantial wisdom to be dispensed to them. Many a teacher may say, I will give valuable instruction—I will sow good seed; but I cannot alter the ground. He has no power to improve the capacities of the soul. But Jesus is the creator of the soul, and he will renew it, in order to make the men wise. The wisdom of Christ arranges and appoints all things for the benefit of his Church, and its individual members. In conjunction with his *power*, it governs all things in heaven and earth; it provides the enactment of all necessary proceedings for them and in them. His LOVE is glorious. He excels as a lover, and is the object of love. He is the chief of ten thousand in comeliness, yea, he is altogether lovely. His love is from everlasting: his love is boundless, and above the power of known worthlessness and inconstancy in the *objects* to extinguish it—it endured through the greatest sufferings; it brings its objects to the possession of the greatest good, and takes them with it to eternal glory: it proves faithful in all seasons, and in spite of all obstacles—it faithfully paid the most awful debt by the most tremendous sacrifice; and it is faithful in heaven in intercession, and in the government of all things, on our behalf. He is glorious in MAJESTY and HUMILITY. This, too, is for *us*. The cause of His people is a great cause between them and the great God. The enemies He overcomes are great—the debt He removes is great—the woes He turns away are great—and the diseases He heals are great.—*Charles of Caermarthen.*

A HOLY CAUTION.—If thou wouldest be faithful to do that work that God hath appointed thee to do in this world, for his name, then labour always to possess thy heart with a right understanding, both of the things that this world yieldeth, and of the things that shall be hereafter. I am confident that most, if not all the miscarriages of the saints and people of God, have their rise from deceivable thoughts here. The things of this world appear to us more, and those that are to come less, than they are; hence it is that so many are so hot and eager for the things that be in this world, and so cold and heartless for those that be in heaven. Satan is here, a mighty artist, and can shew us all earthly things in a multiplying glass; but when we look up to things above, we see them as through sackcloth of hair. But take thou heed, be not ruled by thy sensual appetite, that can only savour fleshly things; neither be thou ruled by carnal reason, which always darkeneth the things of heaven. But go to the word, and as that says, so judge thou. That tells thee all things under the sun are vanity, nay worse, vexation of spirit; that tells thee the world is not, even then when it doth appear most to be. "Wilt thou set thine heart upon that which is not? for riches certainly make themselves wings, and fly away as an eagle towards heaven." The same be said for honours, pleasures, and the like,—they are poor, low, base, things, to be entertained by a christian's heart. The man that hath most of them, may, in the fulness of his sufficiency, be in straits. Yea, when he is about to fill his belly with them, God may cast the fury of his wrath upon him: so is every one that layeth up treasure for himself on earth, and is not rich towards God. A horse that is laden with gold and pearls all

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day, may have a foul stable and a galled back at night. And "woe be to him that increaseth that which is not his, and that loadeth himself with thick clay." Oh, man of God, throw this bone to the dogs, suck not at it, there is no marrow there. Set thine affections on things that are above, where Christ sitteth on the right hand of God. Behold what God hath prepared for them that love him. And if God hath blessed thee with ought, set not thine heart upon it. "Honour the Lord with thy substance; labour to be rich in good works, ready to distribute, willing to communicate, laying up in store a good foundation for the time to come, that thou mayest lay hold on eternal life."—*Bunyan.*

KEEP THE CONNECTION.—Duty and comfort go abreast; neither are to be neglected. Men are willing to separate them. They love, with Ephraim, to tread out the corn; but not with Judah, to plough, and with Jacob, to break the clods. They love to hear of comforts; those are smooth things; but not to hear of duty. What, however, God has joined, let not us think to separate. Those who would reap in glory, *must* sow in duty. Justification is to be tried by sanctification. They are evermore concomitants.—*Matt. Henry.*

TRUTH.—Truth is a well, full of water, but deep; a mine, rich, but requiring much labour to dig up the precious ore.—*A. Fuller.*

CHRISTIANS AND THE WORLD.—As the sea casts forth its dead, so the world rejects all who are dead to it.—*Tholuck.*

Intelligence.

BAPTIST FOREIGN MISSIONS.

FERNANDO PO.

The following account, extracted from the Journal of Dr. Prince, at Clarence, Fernando Po, will furnish our readers with some idea of the people amongst whom our brethren are called to labour, and will, we hope, call forth their increased sympathies and prayers on behalf of unhappy Africa.

"A representation of the habits of this people, and of their actual doings, seems to me to be the most direct way of informing you, who are wholly strangers to them, of the nature of our work, and of our daily exercises amongst them. It is surprising how perfectly ignorant our home population are, of the countries and circumstances in which we missionaries live. Of course, on my return to Clarence, after from twelve to thirteen weeks' absence at the Gaboon, I expected to be met with news of deaths, of woes, &c. In this strain is my first account of them,—'Solemn and gracious have been the providential events during my absence. One of our members—Thomas Derry—has been suddenly snatched away. He, with several others, was upset from a canoe at Bubi; he concerned himself for the safety of those with him; himself a good swimmer, he supported those who were not, and brought them all safely to shore; then he put in again to save some of the cast away property, and whilst in the act of securing some which had been entrusted to him for another person, he suddenly disappeared. Search was afterwards made for him thereabouts, where his hat remained afloat, and there a shoal of sharks was seen. Derry was a stirring, industrious ship carpenter,—he cultivated a large garden, and reaped much gain from the labour. I used to regard him with pleasure and approbation, for his religion manifestly was of a practical kind, it improved his liberality and honesty, and made him a kind master, and an attentive husband. What his wife says is true; she does not know where she can find another black man like him. I mourn his decease, it makes a void both in the church and in this little township.

"Others have been ushered into eternity, men by no means prepared as was Derry. One wicked man, T. R. was with a party distinguished by the vileness of their characters;—he laid violent hands on a Bubi, a member of a town to which another belonged, and whom, to compel a surrender of the offender, he charged with robbery. R. was warned to release the innocent man, continued obstinate, then he was informed that the natives contemplated making an onset, he was incredulous, and believed himself a charmed person, whom no mortal could hurt. As a preliminary measure, a Mo Man was sent to him; whilst he was preparing his incantations, he seized upon, and tied him; that provoked the companions of the Mo Bubi to lay hold upon R., and he would quickly have been dispatched by them, had he not, by a most violent effort, disengaged one of his arms, seized a knife, and instantly plunged it into the heart of his captor, who fell a corpse. The affray then became more general, and he barely escaped by flight from the gunshots and javelins aimed at him.

"John Campbell who was wounded at the last skirmish with the Kroomen, at North-west Bay, yet would not learn to keep aloof from evil company, also managed to escape; but two, I may say three, other notorfously wicked men of Clarence, fell under the remorseless fury of the Bubis:—First, J. E. ever ripe for any wickedness, and a cruel, cowardly tyrant over his wife (one of our church members). The last time he came to my house, I set his sins before him most palpably; he retired, and gave loose to his tongue in his own house, and in the town, saying, 'as the Dr.

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says, *he*, *he*, is one of the most wicked in the place,—he would go from it, and when any one wants him, they can send and let him know.' He had come from a short distance from where R. was, before the quarrel commenced: as he saw it threatening, he sent back for his arms,—before they were brought, however, a shot from a gun sent him to 'his own place;' as he was attempting to get into a canoe, the infuriated people followed him, pierced him with many spears, and he fell with all his sins upon his head. He had been stationed at North-west Bay to collect dues from ships, and had been habitually perpetrating the very wrongs upon the natives, for doing which, he and others had not long before made war upon the Kroos. It is said that the arrival of a scornful, obscene message from him, to his wife at Clarence, was coincident with his horrible death. T. B. or P. is another infamous man who has perished in that affray. Just before leaving his wife here, he had a fight with her, and knocked out several of her teeth. Another bad citizen, an adulterer, called Abrahams, whom I long since expelled from one of my classes for his brazen profligacy, was a victim to the fury of Bubi, and was shockingly mangled,—his death was rather lingering. After these executions on the principals, and the flight of those of them who escaped death, their 'boys' were discovered by the natives secreted under the bambo bed-places made in the huts, raised for temporary accommodation; they were all dragged from their hiding-places, and savagely murdered; fifteen is the number quoted as having been butchered. I have only heard of two natives who were seen to fall. All this rests in some sort, upon the guilty head of that Aku man, R. and, both strange and sad to be said, he has returned to the scene of the catastrophe,—of course he has gone armed, not only with instruments of death, but with an ireful spirit of rabid revenge; what wonder then, if a bloody, fearful sequel shall ensue?

"Besides two more worthless characters, a third has just fallen,—drunken Davy by name,—who has never been shamed. A few hours before his death, I was asked to step into his house, as I was walking past; he was wasted, and evidently near his end, by an acute inflammation of his liver,—he heard of his sins, and of his scornful reception of admonitions, with a stupid, unmoveable indifference. Ere the night had run its course, his soul was with lost spirits. Truly here is a horrible tale of divine wrath executed upon sinners,—hardened, in place of having been melted by the long suffering of God, as though they would not be overtaken. Some of the evil ones are still suffered to live, and have the day for repentance lengthened.

Upon me these purifications of our population by the mighty casting down of the wicked, made a solemn impression, and I made frequent allusions to the occurrences in my public ministrations. We have now evidences of the striving of consciences within some equally profligate men. One, whom Mr. Sturgeon expelled from a class of catechumens two years and a half since, and who has ever since been a most impudent transgressor, has visited me twice this week to solicit re-admission, and tell of the compunction of his mind. He allows that the baptizing of his wife on the 1st ult. has conspired to affect him thus. Another, like unto him, the cruel husband of a Bubi woman, then also admitted into the visible church, is confessing his many iniquities upon a sick bed,—his life has been in danger,—bad as he was he crawled several hundred yards to be present at the baptismal service, and immersion of his wife. He was so bad, with several large abscesses in the muscular parts of his limbs and body, and with their concomitant febrile state, that had I known of his intention, it would have been my duty to prevent the execution of it. Yesterday, amongst other things, he said, the Lord had given him that woman; she keeps her person and house most pleasantly neat and tasteful.

"Bubi has become very saucy, because the deaths of these Clarence people have not been avenged. They say 'white man is coward,' and sent a bullet to our governor, to let him see what they intended. Something, however, was returned to them made up in a box, still more terrific, and with a significant message;—they took fright at the very sight of the box, and compelled a Bubi to return with it. They chose a carrier whose life they purposed should be shortened. Last week an immense horde of Bubis armed, and decorated with fern and other leaves, all protective of their persons, entered this town, figured off a number of their warlike evolutions whilst chanting war songs; they came to make a demonstration, previous to their finishing a periodical fête by a sacrifice of human life, and to intimate, that unless a bullock was given by our governor, they would take the life of one of their own people. Of course the substitution was handed over to them; whilst huddled together at a distance, they looked like a gathering of the great driver ants in motion, bristling up their forceps; they are of that reddish brown colour, and carry a forest of spears."

The above is extracted from a recent letter, written by Dr. Prince, to Mr. John Neal, of Liverpool.

CALABAR, JAMAICA.

The following account of the condition and prospects of the Institution at the above place for the education of natives for the ministry, will be read with interest by many of our readers. It is extracted from a recent letter from Mr. Tinson, who at present presides over the Institution.

"Of our proceedings here, you will learn from the last Report, which is published in the *Herald*, or I would send you a copy. We are not without our difficulties; but at present we have no cause for despondency. I am happy to say that our present students

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are men of the right stamp; and my brethren in the island continue to express the most kind solicitude for the success of the undertaking; but pecuniary embarrassments press so heavily on most of them, that they cannot render the aid they are anxious to afford. We have been generously aided by individuals in England; and but for such assistance, we must have abandoned our work; an event greatly to be deprecated. The institution has been established at considerable expense, and the reputation of our churches, if not their continuance, is involved in its destiny. If any should think there was error in the formation of such an establishment, it cannot certainly be charged to rashness or precipitancy, for years passed away in deliberative preparation. Friends in England, and elsewhere, urged the subject on our attention, and thought us tardy in our movements. Our esteemed brother Burton, now labouring in his native land, was among the first here to press the necessity and importance of training a native ministry. In 1839 it was taken up in our Association at Montego Bay, when our beloved brethren, Burchell and Knibb, entered into the business with all their characteristic energy. From that time it ceased not to engage our most serious attention. After the most mature deliberation, we unanimously deemed the undertaking feasible, and have now tried the experiment, and which clearly shows, that if means can be found to carry on the Seminary, subsequent success is not left to mere conjecture. If our success hitherto has not equalled the expectations of the most sanguine, it has been little or nothing less than history and experience, under all the circumstances of the case, would justify our anticipating. Our very trials have greatly contributed to our progress, by enabling us to form a more accurate judgment than it was possible to arrive at in the outset. And I hesitate not to say, after the most careful and anxious consideration of the subject, that we have among us all the requisite elements of a future ministry, if proper attention be given to their development and modification. This is a Baptist Institution, and purely our own; whether its denominational exclusiveness be a virtue or a fault, to us belongs the honour of its support, or the humiliation of its abandonment. Does it not behove us therefore, on the ground of consistency, for the exhibition of our principles, and for the cause of truth, to sustain the undertaking?

"The notion seems to have long prevailed as to the East, and it may not have been altogether wanting in reference to the West, that native agency could neither stand nor go alone. But I trust we are now in a fair way of setting that question at rest as to Jamaica. Why should such a sentiment as the foregoing be cherished anywhere? Is it in accordance with the genius of the gospel? Is not such misgiving dishonourable to divine truth? May it not offend the Saviour, and grieve the Holy Spirit? Is it not the design of God, that his church shall yield a succession of ministers as well as private christians? And has it not done so from the beginning, in every country where it has prevailed—and why not in Jamaica?"

BIRKENHEAD.

On Tuesday evening, May 2nd, the Craven Rooms, Birkenhead, lately vacated by the Presbyterian church under the pastorate of the Rev. Mr. Towers, were opened for divine worship in connexion with the Baptist denomination. These rooms are well situated, and capable of accommodating from 250 to 300 hearers. The majority of the friends in that locality being members of the church and congregation in Myrtle-Street, Liverpool, the late minister, that venerable servant of God, the Rev. James Lister, opened the service by reading the word of God and engaging in prayer; the Rev. Hugh Stowell Brown, his successor, preached from 2 Cor. v. 15, "That they which live should not live unto themselves, but unto him which died for them, and rose again;" and the Rev. Mr. Towers closed with prayer. Several other Baptist and Wesleyan ministers were present, and but one feeling seemed to prevail, that of rejoicing that another little one is planted which, by the blessing and favour of the Great Head of the church, may soon become a thousand.

OPENING OF THE NEW BAPTIST CHAPEL, DUNSTABLE.

This beautiful building was opened for divine worship, on Friday, June 16th. The day was fine and the attendance very numerous; the Revs. John Jukes, Dr. Harris, Samuel Kent, Wright Shovelton, Mortlock Daniel, E. L. Forster, H. Burgess, E. Adey, J. Andrews, and other ministers, taking part in the services. On the Lord's-day following, sermons were preached by the Revs. William Robinson, of Kettering, and Daniel Gould, minister of the place. It was pleasing to notice the attendance of large numbers of christian friends of all denominations, belonging to other congregations in the town and county, many of whom came from considerable distances to attend the above services. The collections amounted to £127 4s. 2d. including the proceeds of the public tea, which was given on the day of opening, in the Temperance-Hall, by some ladies of the congregation, to which other ladies, belonging to other christian congregations in the town, contributed in a handsome manner.

STANNINGLEY.

The Rev. W. Colcroft, who has for several years sustained the pastoral office over the Baptist church at Stanningley, has accepted a unanimous and pressing invitation from the Baptist church at Wakefield, to become their pastor, and will enter upon his labours in that town on the first Lord's-day in July.

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THE CHURCH.

"Built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone."—Eph. ii. 20.

AUGUST, 1848.

"THE CONDEMNATION!"

BY THE REV. JONATHAN WATSON, EDINBURGH.

"And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."—*John* iii. 19, 20, 21.

Condemnation is the award of justice on the transgressor. But for this power, wielded by the Deity, there could be no government in heaven nor in earth, none whatever; sin's last barrier removed, wild desolation would dash over the universe. "Is God unrighteous who taketh vengeance? I speak as a man. God forbid; for how then shall God judge the world?" *A* condemnation lies on every sinner, small and great. In the government of God, there can be no passing over, no winking at sin, or clearing the guilty; this is evermore the sentence, "The soul that sinneth it shall die." But punishment has and must have *degrees*. That the young delinquent should have the same award as the hoary-headed sinner, cannot be. "He that knew his Lord's will, and did it not, shall be beaten with many stripes; but he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes." "It shall be more tolerable, in the day of judgment, for Sodom than for Jerusalem." *The* condemnation—the very highest degree of punishment which is known in the universe—which the culprit could endure, or justice inflict, is this in the text, and it stands against the wilful sinner who puts from him the gospel of Jesus Christ: "He is condemned already;" "He shall not see life, but the wrath of God abideth on him;" "He shall be damned."

Now, to evince the equity of this, consider, first, that He, the true light, has come into the world, and the light of his excellent knowledge shines all around. In *books*, which are or may be in the house of every one, full of sound exposition, of ample illustration, of opportune warnings, of most thrilling, kindly, honest invitations to come to Jesus Christ and be blest.—In *tracts*, which, like winged messengers, speed their way over trackless oceans and vast continents,—which descend into an overgrown population, and bear the message of mercy into every family.—In *conversation*, which, more or less, meets us in kindly hints, solemn appeals, pungent remarks, all pointing the unwilling heart to safety and to God.—In *example*, for though, alas, defective in the best, still is there enough to reprove

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the sinner's course, and to allure him from the path of danger and of death.—In *public teaching;* every city, town, village, has its living instructors, who weekly pour forth the voice of warning, and, elevating the cross, cry, "Behold the Lamb!"—In the *Holy Scriptures*, which are found in every habitation, the concentration of all this wide-spread illumination, the sun and centre of this moral system of spiritual life. In fact, it is broad and open day. The night, the long, dark, dreary night of frightful ignorance is gone. The morning star has risen and set; the twilight is past; it is day; in the words of John, "the darkness is past, and the true light now shineth." There is no closing one's eyes against it—not against books, and tracts, and conversations, and examples, and teachers, and bibles; these are substantive things, which there is no denying, and no putting out of sight. But, all the while, the mind may be, and often is, shut against the admission of truth into the understanding, of conviction into the conscience, and of renovation into the heart. Could all the powers within—the will, the understanding, the affections, the conscience—be heard severally on this subject, and the sense of them all collected into one, would not this be the averment, "Depart, for we desire not a knowledge of thy ways?"

Again, this hatred of the light *extensively* prevails—"men (i.e. all men naturally) love darkness rather than light." *How does this appear?*

In some, by their avoidance of its direct rays. They read not, hear not, keep aloof from all means of enlightenment. Why do they not read? they have no time. Why, when the day of rest comes, do they not attend the house of God? they have no seat there, or no clothes in which they could appear to their minds. Why not go? their health is delicate; they fear it would be injured by exposure to the inconveniences of a large assembly; but the true reason, not unfrequently, is this,—"having eyes they see not, and having ears they hear not;" "they *will not* come unto me that they may have life." Others give you an out-spoken opposition, they are the bold and undaunted foes of Jesus Christ—"they declare their sin as Sodom,"—theirs is the demoniac cry, "What have we to do with thee, Jesus, thou Son of the most high God, art thou come to torment us before the time?" Not a few discover their hatred of the gospel by their insidious attempts to subvert it; through plausible systems of infidel philosophy, dark speeches, and inuendoes, they seek to stab christianity with polite dexterity. Many may be seen doing violence to their own consciences. Enough light has, almost inadvertently, found its way into their minds sufficient to disturb their peace; their lives are a constant conflict between duty and inclination, they labour hard to put out the eyes of their understanding, to dose themselves even into a perpetual sleep, so sound, that no note of alarm may rouse up unwelcome ranklings of conscience any more.

But we ask again, *Why this opposition?*

The doctrine of Christ rebukes man's wickedness. It is like the letting in of light into a dark apartment where deeds of horror are going forward. "They are of those that rebel against the light; they know not the ways thereof, nor abide in the paths thereof: the morning is to them as the shadow of death." It cuts up sinful pleasures by the root! So Herod found, and he took off John's head. So Agrippa found, and he dismissed the apostle from his presence. The gospel teaches to "deny ungodliness and worldly lusts," and the sinner would rather die than renounce them. It keeps down human pride. The boasted dignity of man it lays in the dust, calling our merit nought, and our very righteousness filthy rags. It clears the world of all imaginary goodness, and declares "there is none righteous, no, not one." Oh, how then should the proud, disdainful, wicked

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heart of man love the gospel! Why, it imposes restraints on human passions, even as the law does. Lust is adultery, hate is murder, anger is madness, covetousness is idolatry, and sin is evermore death under the gospel as under the law; and the natural man who receives not the knowledge of the truth sees enough in the scheme of salvation to chafe his spirit, and to lash it into active enmity, whether secret or expressed, against it.

Now, once more, *what is its desert?* What is wrapt up in "*the* condemnation" that lies against the rejecter or neglecter of the gospel? It is most fearful; what spirit of man can compass it? what tongue or pen can express it? When the curse explodes on the sinner's head, and the heart is let loose upon itself, oh, what self-reproach, what tormenting remorse, what horror of darkness, what anguish must the remembered gospel be in the place of woe—its truthfulness, its promises, its godly invitations, all offered once in downright honesty, but all put away with unbelieving scorn and hate,—and now the wretched spirit sees sin without a propitiation, God without a mediator, and feels the burning terror of despair without relief. Ah! he comes "to take vengeance on them that know not God, and who obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and the glory of his power." There, again, is brought out another terrible feature of the unbeliever's doom; it is "*everlasting.*" It must be so; this is a *final* dispensation, and the terms in which the Scripture expresses the idea, are so plain, that they cannot be misunderstood and explained to mean less than perpetual, everlasting, eternal, but by a mind either *wishing* it to be so, or sadly awry from the line of correct thinking, at least on this point of doctrine. And, say, is it not a *righteous thing* with God to let sin, which would not be reconciled, take its course,—to let the wilful rejecter have his *own* way,—to let the patient, who would *not* use the medicine, sink,—to let the debtor, who would not have a gratuitous discharge, go to prison,—in a word, to order forth from prison "His enemies who would not that he should reign over them, and slay them before him?" Who is the man who dare impugn the decree of the Almighty, or think of it otherwise than as a most righteous exercise of the divine prerogative? The deed of unbelief, or of indifference, what is it but insult offered to the Sovereign, in the very act of his sending to the rebels an ambassage of peace? Think of the *authority* despised, the *personage* set aside, the *costly blessing* scorned, and all with the perfect knowledge of what would be the issue; and what, if persevered in, can this be but the "great transgression," the "presumptuous sin?"

We are imperatively called upon to beseech you, sinner, in Christ's stead, to be reconciled to God. Think what a truly *glorious gospel* you put beneath your feet; "here is love, not that we loved God, but that he loved us, and gave his Son to be a propitiation for our sins, and not for ours only, but also for the sins of the whole world;" think what is the *character* of the love you refuse to admit into your breast; think what a *deliverance* it is which you contemn. Why will you shut your ear to mercy's voice? Why turn from Jesus, stooping from his throne to his footstool to embrace you? Why hug your chain, serve the devil, and die forever? Oh, dreadful infatuation! Oh, consummate folly! "Turn ye, turn ye, why will ye die." "Come and let us reason together, saith the Lord; though your sins be as scarlet they shall be white as snow; though they be red like crimson they shall be as wool." "O Israel, thou hast destroyed thyself; but in me is thine help."

Here two questions naturally arise:

First,—Is such the *universal* condition of matters with us? Do *all*

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men love darkness? do *all* hate the light? do *all* refuse to come to or admit truth into their understandings and their hearts? are the deeds of *all* evil? This is certain, for so runs the inspired record; "*all* flesh have corrupted their way upon the earth;" "*children of wrath even as others;*" "*all* have sinned and come short of the glory of God;" "the *whole world* lieth in the wicked one."

Then, secondly, Whence is it that any freely admit the light and are changed by it?

Is their depravity less depraved than others? Where is this written; or where, in point of fact, do we find it so? The apostle has said, on the contrary, that the "carnal mind is enmity against God," meaning, without doubt, every mind. It cannot be, otherwise within the revelation of God some notice must have been given us, of a matter so very important as this would have proved, to have helped us out of a most serious difficulty. Or, is it that a germ of kindred goodness is found lingering in such as embrace the gospel, though surrounded with and imbedded in general depravity, and evolving itself the moment that congenial goodness comes into contact with it? This supposition is equally inadmissible, seeing that most of those who have believed the gospel have been distinguished for the inveteracy of their hatred to it, as witness the Apostle Paul, who was "exceedingly mad" against it, the flagitious Corinthians, who were among the vilest of the heathen, and a dying malefactor, who, up to the moment of his departure out of this world, threw his profane jests at the Saviour dying beside him. It cannot be; indeed, so far from any of the human race having any such seeds of goodness, the Apostle says quite the contrary, "in me, that is in my flesh, dwelleth *no good thing.*" Is it, then, that those who come to the light do so in consequence of their devoting a closer attention to it? be it so; yet "by what impulse do they this? for neither in them is there *any* good thing." One reason alone can be with truth assigned for the difference, whether we like it or not, namely this, "God, who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus." These were "far off, but they have been made nigh;" these were "dead in trespasses and sins, but they were quickened;" they were "raised up together with Christ," and every one of them will be forward to admit, yea, and to glory in the admission, "by the grace of God I am that I am."

Hence arises the Lord's claim on their *gratitude;* for what should awake this sacred affection within them if redemption does not? if regenerating grace does not? ye who have been taken from a fearful pit, and from the miry clay. "Sing unto the Lord, O ye saints of his, and give thanks at the remembrance of his holiness."—Hence, too, arises his claim on their *love;* "we love him because he first loved us;"—"ye have not chosen me," says Christ, "but I have chosen you." Oh, then, let gracious souls who have had much forgiven love much; let the blessed Saviour be embraced in the arms of a hearty and a pure affection; and let a life of universal obedience, attest the sincerity of your submission to his rightful authority over you, who has purchased you with his own blood.

HEART-MELTERS.

BY THE REV. J. JENKINSON, OF KETTERING.

A converted Hindoo having recited a verse of a hymn to a missionary, the latter asked him where he had learned it. "Oh," replied the Hindoo, "I have a book called 'The Heart-melter,' which contains a great many

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such verses." As the missionary had never heard of a book with that title, he requested to see it. On its being produced, he found it to be an old Tranquebar hymn-book, containing the Lutheran hymns, which the earlier missionaries had translated into Tamul. The title-page being wanting when the Hindoo obtained possession of it, the emotions it had excited in his bosom had induced him to give it the name of "The Heart-melter"—a title which may be appropriately given to many things with which "the Father of mercies" has favoured us.

1. *Divine Influence is a heart-melter.* As the rain pulverizes the clods of the field, so does the influence of the Holy Spirit insinuate itself into the obdurate heart of man, and melt it into tenderness. As fire melts the rocky ore, and causes it to flow in a stream of valuable metal, so does that influence subdue the hardness of the carnal heart, and transform it into a heart susceptible of feeling.

2. *Divine Judgments are heart-melters.* A thoughtless youth is hardened in impiety, "laughs at the bugbear death," and despises the counsel of the Most High; but as he is walking with a companion in vice to some scene of dissipation, the latter is struck dead by a flash of lightning; when lo! his atheism instantly gives way, his boasted courage fails him, his "heart is smitten and withered like grass." The seaman revels in licentiousness, and habitually indulges in awful profanity; but a terrific storm arises, the water in the vessel is fast gaining on the pumps, and the captain expresses his belief, that in less than an hour the ship will go down. Where is now the bold blasphemer? Trembling, crying, praying. His heart is melted by the judgments of the Almighty. It is chiefly in this sense that the melting of the heart is spoken of in scripture. "As soon as we heard these things, our hearts did melt, neither did there remain any more courage in any man" (Jos. ii. 11). "He also that is valiant, whose heart is as the heart of a lion, shall utterly melt" (2 Sam. xvii. 10). "It shall come as a destruction from the Almighty; therefore shall all hands be faint, and every man's heart shall melt" (Is. xiii. 6, 7). (See also Jos. v. 1, vii. 5; Ps. xxii. 14; Ezek. xxi. 7).

3. *Divine Favours are heart-melters.* "The goodness of God leadeth to repentance." To execute judgment in the earth is Jehovah's strange act; but to draw with the "cords of love" is his daily work. The former too often leaves the heart unbroken; the latter melts it into contrition. A sense of the mercy of God in sparing us notwithstanding our rebellion, continually loading us with his benefits, watching around us and preserving us, and especially in delivering us from some affliction that has befallen us, or some danger that has threatened us—has frequently been the means of melting the heart into penitence and love.

4. *Christian Conversation is a heart-melter.* Rebuke or reproof, when it is at once faithful, judicious, and kind, is adapted to melt the heart; but especially is this the case with affectionate sympathy and tender expostulation. "A soft tongue breaketh the bone." Nothing penetrates the human heart so effectually as kindness. An extensive and practical regard of this truth would do more than any thing besides to improve the condition of society. Few, indeed, are the individuals whom kindness, wisely and perseveringly displayed, will not melt. The most obdurate criminal, who has laughed at all the terrors which law could threaten, and all the punishments which it could inflict, has been found impressible by sincere sympathy and love. These, like a warm atmosphere acting on an icicle, have speedily melted his frozen heart, and caused the tears of penitence to flow.

5. *Divine Truth is a heart-melter.* "Is not my word like a fire, and like a hammer, to break the rock in pieces?" saith the Lord. The

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requirements of the divine law, and the fearful sanctions by which it is enforced, are sometimes the means of effecting this. The records of divine judgments, too, in some instances, melt the heart; still more frequently do the promises and consolations of scripture effect this; and, especially some of the interesting narratives with which the lively oracles abound, are employed by the Holy Spirit to this end. Who, for instance, can read the history of Joseph, in the plain, unvarnished language of inspiration, or the account of David's lamentation over Absalom, or of Paul's parting interview with the elders of the Ephesian church, without feeling his heart melted within? Above all, the records of the doings and discourses of the Saviour when on earth, are adapted to melt the heart.

Divine truth, as set forth in the preaching of the gospel, is especially designed and adapted to melt the heart. So, also, are many of the religious publications which "the God of all grace" has disposed and enabled his servants to write. So, too, are not a few of the hymns which he has aided them to compose. Many others, besides the converted Hindoo, have had cause to describe their hymn-book as "The heart-melter."

6. *The Cross of Christ is the great heart-melter.* "They shall look upon me whom they have pierced, and mourn and be in bitterness" (Zech. xii. 10). The sorrows which the Redeemer felt in Gethsemane, and the love which he manifested in his death on Calvary, tend, more than anything besides, to melt the sinner's heart. Hence says Watts,

> "Whilst with a melting broken heart,
> My murdered Lord I view,
> I'll raise revenge against my sins,
> And slay the murderers too."

A believing view of the cross of Christ has done more than all things else to excite godly sorrow for sin, and to lead the transgressor to hate and to forsake his evil ways.

This subject reminds us,

First,—Of the dangerous state of those whose hearts are not melted. "The hypocrites in heart heap up wrath; they cry not when he bindeth them." The judgments of God fell heavily and repeatedly upon Pharoah; but he still hardened his heart against the Lord. This thousands are now doing; but who hath hardened himself against God, and hath prospered?

Secondly,—That our great concern should be to get our hearts melted as fully and frequently as possible. If they are not melted they can neither be purified from their dross, nor have the image of Christ enstamped upon them. With earnest desire that this may be effected, let us attend upon the means of grace, and observe the dispensations of his providence towards us. Especially let us be anxious that the table of the Lord may be a place of heart-melting to us.

> "Here let our hearts begin to melt,
> While we his death record;
> And with our joy for pardon'd guilt,
> Mourn that we pierc'd the Lord."

Thirdly,—That in all our endeavours to impart spiritual good to others, we should chiefly aim at, and pray for, the melting of their hearts; for though true religion does not consist solely in feeling, there is assuredly no true religion where feeling is not present.

Fourthly,—If God has melted our hearts, let us be grateful to Him for this inestimable boon. "*Thou* makest my heart soft," said Job; and well might he say this, for none but God could do it. We might have been

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given over to a hardened and reprobate mind, and left to the close of our days, after our hardened and impenitent heart, to treasure up wrath against the day of wrath, and revelation of the righteous judgment of God. If, instead of this, He has made us to feel somewhat of the evil of sin, the drawings of his love, and the attractions of his cross, to Him alone be all the praise, and glory, world without end. Amen.

BUILDING THE WALLS OF JERUSALEM.

No. 4.

DIVISION OF LABOUR.

In building the walls of Jerusalem, the people acted upon this principle, inasmuch as every one had his work to perform, his post to defend, or his enemy to repel. There was a man for every station, and a station for every man. Some held the spear, some blew the trumpet, and others used the trowel. "The half of my servants," said Nehemiah, "wrought in the work, and the other half of them held both the spears, the shields, and bows" (Neh. iv. 16). One party built in the centre, another at the extremity, and all nearest to their own doors. While some were building the towers, others were setting up the doors, and others repairing the gates. The men of Jericho urged on the men of Tekoa, and the merchants vied with the goldsmiths. Priests, nobles, rulers, people, emulated one another in love to their country, and in zeal for religion. The artisans laboured, the warriors fought, even the daughters of Jerusalem set their hands to the work, and the ministers of the sanctuary blessed the undertaking; hence, within fifty-two days, and in troublous times, the wall was begun and finished. One exception to this patriotic spirit is mentioned, in a tone of just censure and reproach: "The nobles of Tekoa put not their necks to the work of the Lord;" but, as though ashamed of this *ignoble* conduct, the Tekoites themselves supplied their lack of service, by "repairing another piece," and performing double duty. "One and all," was the motto of that day on the walls of Jerusalem. Union was strength. And by dividing the labour according as every man had ability, difficulties were overcome, and the work was completed. "They had a mind to work."

It is for a lamentation that christians have been so long in finding out the worth and efficiency of this principle, which divides amongst them duties, labours, and responsibilities, in promoting the kingdom of God under a new and better œconomy. Many of them have known its importance in *theory*, as can be shown by confessions of faith, and church covenants; but for all practical purposes, it has been a dead letter. In many churches there have been noble exceptions, though this has been the rule. Duties, anxieties, and sacrifices have rested with the *few*, instead of the *many;* every thing has been expected from the *pulpit*, and nothing from the *pews;* and *ministers* have been required to fill the chapels, while the *people*, like the nobles of Tekoa, have not put their necks to the work. Men, who protest in the loudest terms against monopolies in trade, in civil rights and religious privileges, have consented to a monopoly of work and of liberality in the church of God; and even *religious* men, who have made their fortunes by carrying out the principle of dividing labour amongst all their servants, have had no faith in the same principle when applied to religion; or their faith has been dead, because without works.

It is high time that the servants of God, in every denomination, should know that the conversion of the world must be put off to a remote or in-

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definite period, unless all who love Christ strive together with one heart and one mind for the faith of the gospel: for, though we recognize in its full extent the principle that God gives the increase, with equal firmness we maintain the duty of Paul to plant and of Apollos to water. Whoever separates the instrumentality of man from the agency of God, does not rightly divide the word of truth, nor does he preserve the connexion between the means and the end. *Individuals*, it is true, have done much to spread abroad the savour of divine knowledge in their respective spheres of action; they have sought the universal triumph of christianity, as the greatest good to mankind; they have given their money, spent their time, and offered their prayers, for the reign of truth and grace, purchasing to themselves a good degree, and great boldness in the faith; but the vast majority even of good men have never yet done justice to the power of united efforts and joint supplications for the conversion of souls, in connexion with the service of God. In such a work as this, every christian is bound to render assistance in money, time, or labour, according to the means at his command, and the talents committed to his charge. "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." (See also Rom. xii. 6—8; 1 Cor. xii. 4—7). From these portions of Scripture it is clear enough, that all the gifts which the Lord Jesus Christ bestows upon churches, are designed for their growth, edification, and prosperity. Have the members of our churches generally acted in harmony with this sentiment? The question seems almost like mockery. Exceptions have been admitted already; and we give double honour to those brethren who toil on, without noise, or parade, or worldly recompense, to advance pure and undefiled religion in the world; but these exceptions, unhappily, confirm and establish the rule.

Did the tens of thousands who stand in fellowship with our churches, feel the weight of their obligation to God for his abounding mercy, what a different state of things might we not soon anticipate! If all were *labourers* in the vineyard of the Lord, going about doing good, and watching to save the souls of men, pastors would say, "These are our fellow-workers in the kingdom of God, and they are a comfort unto us." Alas! it is otherwise. There are many members of churches who feel no interest in the religious movements of the day, beyond a formal attendance on Sabbath services; having no sympathy with meetings for prayer and conference, while the salvation of sinners excites them less than the debates of Parliament, or the state of the funds. While others are striving to build up the church in knowledge and holiness, these Sanballats and Geshems throw all manner of obstructions in the way; and, losing sight of first principles, they exalt ceremonies above measure; or, while straining at a gnat, they swallow a camel. On they go in the service of God at the old pack-horse or road-waggon pace, when all the world besides have caught the spirit of the age, and are moving forward with railroad speed. They are afraid of laying themselves open to the charge of enthusiasm, even in the cause of God, and yet no men could display more tact or vigilance than they do in the counting-house, or on the exchange. Enthusiasm in business, or in building up their own fortunes, is a good thing; but they avoid it as something very bad on the walls of Zion. Enthusiasm! who ever did any great work for God without some enthusiasm? Were not the apostles, the martyrs, the reformers, enthusiastic men? Were not the founders of our own Mission charged with enthusiasm and folly? Enthusiasm in such a cause is a virtue; but indifference is a reproach and a sin. The time has come when the generality of christians must remove all ground for this reproach, which has been cast upon

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them by men of the world, who charge them with insincerity for their lack of earnestness and self-devotion in the pursuit of eternal things. Surely the cause of God is first in importance, as it is pre-eminent in glory. It is the chief good. Without it men are hateful and hating each other; families are scenes of discord and misery; and nations are disturbed, convulsed, and rent to pieces. Under these circumstances, the whole church should arise as one man, and build the walls of Jerusalem. Let them enter upon it with the conviction, that it is a work of vast importance. Male and female, old and young, rich and poor, must act upon the principle of dividing the labour according to ability,—persevere in a spirit of faith, love, and holy emulation,—and while all remain steadfast, immoveable, always abounding in the work of the Lord, let every one offer up the prayer, "Save now, I beseech thee, O Lord: O Lord, I beseech thee, send now prosperity."

"Come, let us with a cheerful heart,
In the blest labour take a part,—
Our prayers and offerings gladly bring,
To aid the triumphs of our King."

A PASTOR.

HOW IS THE CHURCH OF GOD CORRUPTED?

BY THE REV. J. BATES.

This is an important question. If we desire to enjoy peace, and experience prosperity, we must have purity. Holiness of life is as necessary for the prosperity of our churches as for prosperity of soul. Nothing is of more importance than holiness, and nothing *can* be more desirable than the salvation of men, the purity of the church, and the exaltation of Jesus.

The church is corrupted by *having worldly ministers*. As regards the peace, purity, and prosperity of our churches, much depends on the character of the ministry. It is painful to see an ignorant ministry, but much more so to see an unholy ministry. In some respects, we shall find that the character of the church will correspond to the character of the minister. A worldly, covetous, indolent minister will generally have a worldly, covetous, and indolent people. A holy, faithful servant of God will be surrounded with a holy people, devoted to the cause of Jesus.

The church is corrupted by *receiving ungodly members*. Purity is to be desired even more than prosperity. The reception of ungodly members into the church, are elements of weakness, instead of elements of strength. Man, in his natural and depraved state, is entirely unfit to be admitted into the church of God. The church is called the "body of Christ," the "bride of Christ," the "Lamb's wife," and the "temple of the living God." If unconverted men are brought into the church, all spiritual life will gradually die away, until at last it will be said, "Thou hast a name that thou livest, and *art dead*." A church may increase in numbers, abound in wealth, and be viewed as respectable, while there is little or no religion at heart. We must have "lively stones," if we desire to have purity, and to be "built up a spiritual house."

The church is corrupted by *propagating unscriptural doctrines*. The wisdom that cometh down from above is *pure*, leading to peace and prosperity. If churches turn aside from the word of God into the paths of error, corruption will follow as the necessary result. Unscriptural doctrines have an unholy and demoralizing influence upon the hearts of those who live under their power. When the church in Galatia had turned aside

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"unto another gospel," the apostle said, "I stand in doubt of you; I am afraid lest I have bestowed upon you labour in vain." There is nothing in error to impart life to the soul. The truth of God is of a sanctifying and life-giving nature, and those who live under its influence will grow up in conformity to Jesus.

The church is corrupted by the *backsliding of real christians*. The holy beauty of this heavenly temple may be defaced by the inconsistency of those who really belong to it. Jesus is the author of eternal salvation to "all them that *obey* him." Jesus cannot save us in our sin. Salvation is by grace; but the disobedient, and those who "obey not the gospel" of Jesus, can have no hope of heaven. Those christians who are most erroneous in doctrine, will be most corrupt in practice. It was so in the churches of Corinth and Galatia. The best of characters will have their *imperfections*, and the holiest of our churches will have their *spots* in the present life; but we should all seek conformity to Jesus Christ.

The church is corrupted by being *united with the State*. State-churches, indeed, are not churches of Christ, though they may have good individuals among them. If churches identify themselves with worldly men, instead of coming out from amongst them, how can they expect to be holy before God? Worldly ministers will fill their pulpits, unconverted men will claim membership, and an opening will be made for every evil, when the church is allied to the State. In such a connexion, the struggle for the golden cups will be greater than the desire for the possession of truth. Liberty will be bartered for wealth; slavery and corruption will follow as a necessary result.

Man is the servant of God. Then let us walk so as to please Jesus. All error must fall, all corruption must come to an end, and divine truth, in all its purity, must finally prevail. We would say to the church, "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean."

Banbridge, Ireland.

QUESTIONS FOR CONSCIENCE.

FOR CONVICTION.

1. Have I been duly affected with the present low state of the church of Christ?

2. Have I made conscience of attending the means of grace regularly, especially the prayer-meetings and week-day sermon?

3. Have I used special prayer in private for my Pastor, and the success of the gospel in these trying times?

4. Have I lately used any special efforts to bring sinners under the gospel, and to lead them to the Saviour?

5. Have I sought out and encouraged any that are under concern of soul, and need pointing to the Saviour?

6. Have I set my heart upon, and especially aimed at, the conversion of any particular individual?

7. Have I cautioned and admonished any that I saw to be declining from the Lord's ways?

8. Have I tried to reclaim and bring back any backslider to the fold?

9. Have I been the means of misleading any one, or producing a bad impression by any thing indulged in my spirit or conduct?

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10. Have I made any special effort to spread the truth and make the Saviour known?

11. Have I kept the conversion of sinners constantly in view, when writing letters, visiting friends, or walking abroad?

12. Have I consecrated any particular portion of my property to the Lord's cause?

13. Can I be happy if I am not useful, or believe, for one moment, that I am acting in character, if I do not daily live for the good of souls and to promote God's glory?

FOR REFORMATION.

1. Will you humbly confess your past indifference, seek for pardon at the throne of grace, entreat the Lord to give you deeper spirituality, and consecrate you entirely to himself?

2. Will you set your heart upon being useful, put yourself anew into the Lord's hands for the purpose, and look out for opportunities to do good to souls?

3. Will you endeavour to realize more vividly the value of souls, the danger of an unconverted state, the uncertainty of life, and the awful doom of every sinner who dies in his sins?

4. Will you strive to bear in mind that you are the Lord's property, that your one object should be to please him, and that every talent you possess should be employed in his cause and for his glory?

5. Will you, at least once in the day, offer up special prayer for your Pastor, that God would more thoroughly sanctify him, and greatly increase his usefulness?

6. Will you make conscience of retiring for a short time each day, to plead with God for the outpouring of the Holy Spirit, upon the church and the world?

7. Will you, from this day, make a point of being more regular in your attendance upon the means of grace, and never be absent from the prayer-meeting, if you can possibly avoid it?

8. Will you consider it to be your duty, to invite every person to the house of God who does not regularly attend there, if you consistently can; and when any one attends whom you invite, to make the conversion of that person's soul the subject of special prayer?

9. Will you keep your eye upon young persons who are particularly exposed to temptation, and by prayer and counsel endeavour to preserve them from being overcome?

10. Will you read over the epistle to the Laodiceans (Rev. iii. 14—22), at least once every week, and pray earnestly against falling into a lukewarm state?

11. Will you write, at least, one letter a month, to some unconverted or undecided person, a relative or an acquaintance, endeavouring to bring the soul to the Saviour?

12. Will you introduce and recommend "THE APPEAL" to your christian friends, and purchase as many copies as you can afford yourself monthly, and present them to unconverted persons, with special prayer for their conversion?

13. Will you read over these questions frequently, and consider them seriously as in the sight of God, praying the Holy Spirit to lay them on your conscience, and make them of real use to your soul?

New-Park-Street, London. JAMES SMITH.

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Biblical.

PAUL.

Professor Tholuck, whose learning and piety have so often furnished us with extracts and articles, has some very interesting discussions on the early life, the conversion, the revelations, and the learning of the apostle Paul. Some of his remarks, which we mingle freely with our own, will be instructive to many of our readers. It has been supposed that Paul did not come to Jerusalem till about the time of Stephen's martyrdom, when he was a "young man," at most therefore about 30 years of age. He tells us, however, that though born in Tarsus (a Greek city of Cilicia), he was "*brought* up at the feet of Gamaliel in *this city*" (Jerusalem). Hence he must have removed to Jerusalem in time to receive his *college* education, as we may term it, from that celebrated Doctor of the Jewish Law. As we never read of schools for children at Jerusalem, as they are recorded to have commenced there only shortly before its destruction, and as Jewish children began to study the Law at 10, and were held to be bound by it at 13 years of age, putting these facts together, it is natural to suppose he received his earliest education in Tarsus, a city where Greek would be his native language, and then studied perhaps till about his 20th year at Jerusalem, under Gamaliel. Thus far an admirable preparation to preach, among the Gentiles, in the tongue most widely known in that age, the Greek, a religion contained essentially in the Hebrew scriptures. As his parents were Pharisees (Acts xxiii. 6.), it is not likely that his acquaintance with Greek Philosophy, so evident in his speech at Athens, or his knowledge of the Greek poets, shown in his frequent quotations from them, were obtained in childhood,—his age itself would render it unlikely indeed. We must refer this kind of learning, therefore, to his residence in Cilicia after his conversion. Gamaliel himself, unlike the generality of the narrowminded Jewish doctors, was partial to Greek learning; and no doubt encouraged his scholars to avail themselves of its treasures. Thus, while he was unconscious of it, divine providence was educating this eminent apostle for his future work; by his Jewish training he acquired that minute knowledge and dexterous use of the Old Testament, so apparent in his letters; and from early childhood, and a liberal teacher, that ease in the Greek language and classic learning, which fitted him for usefulness amongst the educated Heathen.

It has surprised perhaps some of our readers, that Paul, after his conversion, designates himself a Pharisee (Acts xxiii. 6.), since we so naturally think of a mere literal, superstitious, hypocritical Jew under that name. Yet Nicodemus and Joseph of Arimathea, were evidently good men; and the Jewish writings, out of seven kinds of Pharisees, reckon five as hypocritical, the sixth as Pharisees "from love to the Divine Reward," and the seventh, "from the fear of God." Is it not, then, natural to regard the apostle as a Pharisee of one or both of the latter kinds? especially since he so repeatedly asserts his uniform *sincerity*, and gives us such a picture of the earnest strivings of an unconverted man in the 7th of Romans.

The question has been asked, why, so soon after his conversion, he went, as he informs the Galatians, to sojourn in Arabia. "He conferred not with flesh and blood: neither went up to Jerusalem, but went away to Arabia." (Gal. i. 16, 17.) The every-way probable answer is this: After he had received ocular proof of the resurrection of Christ at his conversion, and could with the other apostles bear witness, "I have *seen* the Lord," he boldly announced this fundamental fact of the Christian system. 1st. However, he was to receive his gospel, not from man, neither through man, but "through the Lord Jesus Christ." 2ndly. God generally has trained his most honoured servants, as Moses, Elijah, the Baptist, and even his own Son, for the ministry of his word, by seasons of long retirement from men. And 3rdly. Paul himself had so recently experienced such an entire revolution in his creed and feelings, that he needed a time of comparative solitude to adjust and systematize the crowd of new ideas and views rushing into his mind, and to study afresh, with the new key of faith in Jesus, those well known scriptures which now made his heart "burn within him," as the Divine Spirit taught him therein the hitherto unseen glories of

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Christ. For these three reasons, we may conceive that the same voice which led Moses forty days into Sinai, Elijah the same time to Horeb, and our Lord himself forty days into the wilderness, called this greatest of human preachers a large part of three years into the comparative solitudes of Arabia, to meditate, to pray, to study the scriptures. What a serious lesson does this fact suggest to all who wish to serve God eminently in preaching his word to man!

It was not till fourteen years after, that he *conferred* with apostles respecting *his* gospel, which he communicated to them. Nothing does he assert more strongly than his independence of man for his knowledge of Christ and his gospel. See Gal. i. 1, 12; 2 Cor. iv. 6; Eph. iii. 3; 1 Cor. ii. 12. He even asserts in 1 Cor. xi. 23, that he had received the institution of the Lord's-supper (which we should have most naturally supposed was, immediately on his conversion and baptism, made known to him by the practice of the Damascus christians) *immediately* from the Lord Jesus Christ. If any of our learned readers object that the Greek preposition "from" is one of very general import, and *may* mean that he received the institution only *mediately* from the Lord, we reply, 1st. They will see that James (ch. i. 13.) uses this very preposition to distinguish immediate causation from working by means. 2ndly. How feeble the interpretation of the solemn phrase, "*I* received from the Lord Jesus Christ, and delivered to you," if we only suppose him to mean, "His associates told me of it!" It would have been more to the purpose to write, "I received from eye-witnesses." We have occupied a few lines on this last proof of the Independency of his Revelations, because it is the strongest passage in proof of the *perpetuity* of the Lord's-supper.

Tales and Sketches.

THE BLIND SLAVE IN THE MINES.

The following incident was related by President Hitchcock, in a sermon preached in the College chapel, (Amherst, Mass.) after his return from Virginia, on "The moral dignity of the christian character."

"Allow me," says President Hitchcock, "here to refer to a case that lately fell under my observation, which illustrates more forcibly than I had ever conceived, the priceless value of the christian hope to the most unfortunate and degraded. I had descended a thousand feet beneath the earth's surface, in the coal pits of the Mid-Lothian mines in Virginia, and was wandering through their dark subterranean passages, when the voice of music at a little distance broke upon my ear. It ceased upon our approach, and I caught only the concluding sentiment of the hymn,—

"I shall be in heaven in the morning."

"On advancing with our lamps, we found the passage closed by a door, in order to give a different direction to the currents of air for the purpose of ventilation; yet this door must be opened occasionally, to let the rail cars pass, loaded with coal. And to accomplish this, we found sitting at that door, an aged blind slave, whose eyes had been entirely destroyed by a blast of gunpowder, many years before, in that mine. There he sat, on a seat cut in the coal, from sunrise to sunset, day after day; his sole business being to open and shut the door, when he heard the rail cars approaching. We requested him to sing again the hymn whose last line we had heard. It was, indeed, lame in expression, and in the poetic measure, very defective; being, in fact, one of those productions which we found the pious slaves were in the habit of singing, in part, at least, impromptu. But each stanza closed with the sentiment,—

'I shall be in heaven in the morning.'

"It was sung with a clear and pleasant voice; and I could see the shrivelled, sightless eye-balls of the old man rolling in their sockets, as if his soul felt the inspiring sentiments; and, really, the exhibition was one of the most affecting that I have ever witnessed. There he stood, an old man, whose earthly hopes, even at the best, must be very faint; and he was a slave—and he was blind — what could he hope for on earth? He was buried too, a thousand feet beneath the solid rocks. In the expressive language of Jonah, 'he had gone down to

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the bottom of the mountains; the earth with her bars was about him for ever.' There, from month to month, he sat in total darkness. Oh, how utterly cheerless his condition! And yet, that one blessed hope, a resurrection morning, was enough to infuse peace and joy into his soul. I had often listened to touching music; I had heard gigantic intellects pour forth enchanting eloquence; but never did music or eloquence exert such an overpowering influence upon my feelings, as did this scene. Never before did I feel the mighty power of christian hope. Never before did I witness so grand an exhibition of sublimity. Oh, how comparatively insignificant did earth's mightiest warriors and statesmen, — her princes and emperors,—and even her philosophers, without piety, appear. How powerless would all their pomp, and pageantry, and wisdom be, to sustain them, if called to change places with this poor slave! He had a principle within him superior to them all; and when the morning which he longs for shall come, how infinitely better than theirs, will his lot appear to an admiring universe. And that morning will ere long break in upon thy darkness, benighted old man! The light of the natural sun, and the face of this fair world will never, indeed, revisit you; and the remnant of your days must be spent in your monotonous task, by the side of the wicket gate, deep in the caverns in the earth. But that bright and blessed hope of a resurrection morning shall not deceive you. The Saviour, in whom you trust, shall manifest himself to you, even in your deep darkness; and, at the appointed hour, the chains of slavery shall drop off, and the double night that envelopes you, shall vanish into the light, and the liberty, and the glory of heaven. And just in proportion to the depths of your darkness and degradation now, shall be the brightness and the joy of that everlasting day!

"I would add, that on enquiry of the pious slaves engaged in these mines, I found that the blind old man had a fair reputation for piety, and that it was not till the loss of his eyes that he was led to accept of a Saviour. It may be that the destruction of his natural vision was the necessary means of opening the eye of faith within his soul. And though we should shudder at the thought of exchanging conditions with him on earth, yet who can say, that his peculiar and deep tribulation here, may not prepare his soul for a distinction in glory which we might well covet? Oh, how much better to endure even his dark degradation and privations, sustained by his hopes, than to partake of their fortune, who live in luxury or pleasure, or riot in wealth, or lord it over prostrate millions, or have Fame's trumpet sounding before them wherever they go, if with their good things here, we must have their portion in eternity! How very probable that as they lift up their eyes hereafter in hell, being in torments, they may see this poor slave in Abraham's bosom, and entreat that he may be sent with a drop of water to cool their parched tongues."

THOUGHTS ON HEAVEN.

(FROM DIFFERENT AUTHORS.)

"The sacred writers have borrowed many images, and employed many figurative expressions, in describing the joys and triumphs of the heavenly world; but yet how inadequate are our highest conceptions of it. It is a life of holiness, without the least taint of corruption; a life of pleasure, without any mixture of pain; a life of light, without any particle of darkness; a life of happiness, where sorrow is unknown; and *immortality* is inscribed on all. Eternity is the knot that binds the crown of life. The bliss of heaven is imperishable as the soul, and eternal as the very being of Jehovah. The flowers of paradise are always in full bloom; the tree of life has no autumnal tint, no withering leaves; the foliage is always green. There is no nipping frost, no burning heat, no unhealthy atmosphere, no blasting mildew. If the inhabitants of yonder bright and blessed world had even a doubt of the *eternity* of their bliss, 'that ghastly thought would drink up all their joy.'"

"What things are passed away in heaven? (Rev. xxi. 4.) *The diversified trials of life.* There shall be no more bodily pain, relative anxiety, or mental agony. *The present imperfect state of the church.* Though here, in the church of Christ, there is much to rejoice in, there are many imperfections to deplore. But in heaven all shall be harmony and perfection. *The desolating influence of sin.* Its ravages here are seen in a thousand forms: in kingdoms, states, cities, towns, villages, families, and individuals. But in heaven, while there is no sorrow to disturb, there is no sin to defile. *The trophies of death.* Death goes full armed on the wild

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field of nature, and none can escape his scythe. But there shall be no more death. *Every earthly scene.* The world itself shall pass away, and nature sink in ruins. There shall be a new heaven and a new earth."

"You have, doubtless, often observed, that when your minds have been intently and pleasingly occupied, you have become almost unconscious of the flight of time; minutes and hours have flown away with, apparently, unusual swiftness, and the setting or the rising sun has surprised you long before you expected its approach. But in heaven, the saints will be entirely lost and swallowed up in God; and their minds will be so completely absorbed in the contemplation of his ineffable, infinite, uncreated glories, that they will be totally unconscious how time, or rather, how eternity, passes; and not only years, but millions of ages, such as we call ages, will be flown ere they are aware. Thus, a thousand years will seem to them but as one day, and yet so great, so ecstatic will be their happiness, that one day will be as a thousand years."

"Delight in the will of God is the perfection of all intelligent beings, the essence of happiness, the joy of angels, heaven upon earth, and the heaven of heaven."

"Heaven, the passport through its gates, and the right to its joys, are the purchase and gift of another. Nor is it to the believer the least enhancing element in its priceless possession, that it is entirely the donation and bequest of his dearest Friend. Looking forward to the pearly gates and golden streets of the celestial city, its love-built mansions, and its life-watered paradise, the believer in Jesus delights to remember that they are purely the purchase, and as purely the gift, of Immanuel. To think that he shall yet have his home on that Mount Zion; that with feet, no longer sin-defiled, he shall tread its radiant pavement, and stand on its glassy sea; that with fingers, no longer awkward, he shall tell the harps of heaven what once he was, and who made him what he is; that with a voice, no longer trembling, he shall transmit along the echoes of eternity, the song of Moses and the Lamb; to think that his shall yet be a brow on which the drops of toil will never burst, and an eye which tears will never dim; that he himself shall wear a form that years shall never bend, and a countenance that grief can never mar; that his shall yet be a character on which the stains of time will leave no trace, and his a conscience pure enough to reflect the full image of Him who sits upon the throne;—the thought of all this is amazement, ecstasy."

"Truly the sufferings of this present life are not worthy to be compared with the glory which shall be revealed in us. The incorruptible crown is so surpassingly bright, and the 'inheritance of the saints in light' so excellent, that we may well be ashamed to speak of present sorrow. How will the eternal light absorb the darkness there! How will the blessedness of the kingdom swallow up our earthly calamities and complaints! One hour of eternity, one moment with the Lord, will make us utterly forget a lifetime's desolations."

"Heaven is doubly dear to the christian, as the heritage purchased for him by his divine Redeemer; and all its glory is so heightened and solemnized, when he connects it with that adorable Friend who acquired it for him, and conveys it to him, that though another heaven were in his offer, that other he would not accept. That heaven to which Immanuel is the living way,—on whose earthward entrance atoning blood is sprinkled,—on whose many mansions and amaranth crowns are the symbols which connect them with Calvary,—and amidst all whose countless joys, the river of deepest pleasure is the love of Jesus—this is the only heaven to which the believer expects an entrance, and is the one of which his most intense longings say, 'Would God that I were there!'"

"When you hear of the joys of heaven, enquire how you can inherit them. It is by personal interest in Christ. Let christians rejoice that life and immortality are brought to light by the gospel, and that the earnest and foretaste of them are brought into the heart by the Spirit."

"Peace marks every object there. If there is an ocean there, it is never disturbed by the ripple of a wave. If there is a firmament there, it is never darkened by the appearance of a cloud, and knows not the destruction of a storm. If there are harps there, all are tuned to Jehovah's praise, and there is not a jarring sound to spoil the harmony. If there is a sun there, it never goes down. There every inhabitant is animated by the same spirit, a subject of the same emotions, consecrated to the same object, employed in the same contemplations, and swelling the same song."

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"Heaven is often, by way of eminence, denominated, Glory. It is glory's native seat. Every object and association connected with it is glorious. The condition to which we shall be raised,—the powers with which we shall be endowed,—the visions we shall behold,—the discoveries we shall make,—the occupations in which we shall be engaged,—and the company with whom we shall mingle, all will be *glorious*."

"In heaven, all God's servants will be abundantly satisfied with his dealings and dispensations towards them while on earth; and shall see how all conduced, like so many winds, to bring them to their haven; and how even the roughest blasts helped to bring them homeward."

"How often, christians, have your hearts been made to burn with love, and gratitude, and admiration, and joy, while Christ has opened to you the scriptures, and caused you to know a little of that love which passeth knowledge! How often has one transient glimpse of the light of God's countenance turned your night into day, banished your sorrows, supported you under heavy afflictions, and caused you to rejoice with joy unspeakable and full of glory. Oh, then, what must it be to escape for ever from error, and ignorance, and darkness, and sin, into the region of bright, unclouded, eternal day; to see your God and Redeemer face to face; continually to contemplate, with immortal strength, glories so dazzlingly bright, that one moment's view of them now, like a stream of lightning, would turn your frail bodies into dust; to see the eternal volume of the divine counsels unfolded to your view; to explore the heights and depths, the lengths and breadths, of the Redeemer's love; and still to see new wonders, glories, and beauties pouring upon your minds, in constant, endless succession, calling forth new songs of praise—songs in which you will unite, not as now, with mortal companions and mortal voices, but with the innumerable choir of angels, with countless myriads of the redeemed, all shouting, with a voice like the voice of many waters, "Hallelujah, for the Lord God omnipotent reigneth."

"Let us labour to enter into the heavenly rest. We like the rest better than the labour of attaining it; but we cannot so much as have an idea of it, if we do not think it worth all the labour we can bestow in the attainment of it."

A DYING SISTER'S INFLUENCE.

A few years ago there lived in a small town in Massachusetts a gay young man, who was proud, thoughtless, fond of dress, devoted to the world, and strongly opposed to religion. His faithful pastor had often spoken words of warning and admonition in his ear, but nothing moved him till he was called to stand by the dying bed of his pious sister, whom he most tenderly loved, and who had laboured with her own hands for his support, even in his ungrateful extravagance. One Sabbath evening he came hastily to the pastor's house, and, with a countenance expressive of the deepest anxiety, and a voice trembling with emotion, said, "Kind sir, will you be so good as to go over to see my dying sister?" The pastor, although greatly fatigued with the labours of the day, readily consented. And as they walked across the common, the young man said, "We must make haste, sir, for I am afraid my sister will be dead before we reach there." The pastor, observing him so deeply affected, improved the opportunity, as he had often done before, to direct his mind to serious things, and, if possible, to lead him to repentance.

"You love that sister, do you?" said the pastor.

"Most certainly I do," said the young man with emphasis.

"And you are afraid you shall lose her?"

"Yes, I am afraid she is going to die."

"And you would do anything in your power to make her happy in death, would you?"

"Yes, anything that I can do to make her happy shall cheerfully be done."

"Then solemnly promise her that you will repent and become a christian. Do this, and you will make her happy in death; but refuse to do it, and you may greatly embitter her last moments."

The young man was silent. The proposition was new and unexpected; yet it only increased his distress. By this time they drew near the house and entered the sick chamber. The dying saint extended her pale hand towards her beloved pastor, and, with a heavenly smile, exclaimed, "I am glad to see you once more before I die. And now I want you to pray with me, and then talk to these weeping friends." He did so, and addressed each one personally, and was particularly faithful to the young man. This made the chords of sympathy vibrate anew in the soul of the departing

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sister, who, raising herself a little, said, with a voice already tremulous in death, "Oh, my dear brother, *do promise* me that you will repent and become a christian, and then I shall die happy." The young man could endure no longer, but threw his arms around her neck and kissed her, and wept a flood of tears. "I will," said he, with emphasis as deep as his emotion, "I will, my dear sister, I will repent and become a christian. From this moment I will devote myself to God." "Then I shall die in peace," said his sister, and soon after slept in Jesus.

The young man was as good as his word. He was faithful to his promise, and did repent and become a faithful follower of Christ, and as much devoted to God as he had been to the world. He became active in the church, and ready for every good work. His soul was full of zeal in the cause of Christ, and he felt that he must preach the gospel. He entered one of the Western Colleges, supported himself chiefly by manual labour until he obtained an education, and in nine years entered the ministry. He offered himself to the American Board, and was accepted; and afterwards sailed as a missionary to the island of Ceylon. That young man, once a gay and thoughtless youth, devoted only to the pleasures of the world, but blessed with a pious sister, through whose influence, under God, he was converted, is now spending his life in self-denying labours among the perishing heathen of India. Let every young man heed those melting influences which only once in life, perhaps, may fall upon his soul like the dew of heaven or some kind sister's tears, and then, and then only, by the grace of God, may they prove the instrument of his salvation. The prayers and tears of many a pious mother or sister are poured out in secret places where none but God can hear, on behalf of a wayward son or brother, who is a wanderer from God. Those prayers and tears often avail, and the wanderer returns, like the prodigal, and causes joy among his friends on earth, and among the saints of heaven.—*American Mothers' Magazine.*

A CURE FOR MELANCHOLY.

In the year 1825 I went, during vacation in the seminary, to spend a few weeks with a friend. I found in his mansion, elegance, hospitality, and piety. The grounds were large, and the family was agreeable far beyond what is common. I could ride, I could hunt, I could read. For a few days I greatly enjoyed the change; my health needed recruiting, and I felt better. But soon I began to feel uneasy. I lacked full employment. I was not sure that I could give a good account of my mode of spending time. I began to feel guilty. Killing little birds for amusement seemed to me of doubtful propriety. I cared not to ride without an object. In short, I became melancholy.

At this time, I heard of a box of bibles in the neighbourhood, for distribution among the poor. I determined to walk and distribute them. I went from house to house, meeting with various kinds of reception, but all of them civil, and most of them kind. At length, I came to a very plain house, and was welcomed by a plain woman at the door. I entered, and saw seated around the fire five of her children, not one of whom could walk, or utter an articulate sound. As I entered they raised a hideous noise, but the mother said it expressed pleasure at seeing me. I have never, even in a hospital, seen a sight more painful. Besides these five, she had a son of sound mind, but deformed in his lower limbs. He made shoes. She had also a daughter, well-grown, and strong, but of a very feeble mind, and violent temper, as I was told.

The mother was a widow. I soon introduced the subject of religion, which I found to be welcome. The bible was there. It was well read. When the mother spoke, it was chiefly concerning the goodness of God. I enquired of her difficulties. She admitted them, but told me how the Lord delivered her, and supplied her wants. I found it good to be there. I prayed with the family, spoke a few words of encouragement, and bade them good-bye. I have never since seen a sight so appalling, and yet I have never seen a mother apparently more contented and thankful.

I left the house rebuked for my melancholy, which had in it, no doubt, much ingratitude. I could not but admire the power of divine grace. I did not ask the woman to what church she belonged, nor do I know to this day. I presume she belonged to the one invisible company of faithful men, composed of all who love our Lord Jesus Christ. Soon after I left the house, I sought opportunity for prayer. My melancholy left me, and that poor woman's behaviour and conversation were the best ser-

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mon I ever heard; and if I have been useful since, it was owing not a little to that day's lesson. I then found out what I have since proved true, *that hearty, self-denying labour to do good, especially among the poor and afflicted, is a first-rate cure for melancholy.* Reader, try it.—*American Messenger.*

Life Insurance.

LIFE INSURANCE AND PROVIDENT SOCIETIES.

TO THE WORKING CLASSES.

We may regard the formation of Provident Societies in connexion with our churches, as one of the most interesting features of the present day,—hitherto their formation and management has been left principally to the world, while the church has looked silently on, regarding every movement with stoical indifference. The importance of being connected with a sick club, as it is termed, is universally acknowledged; and to this must be attributed the formation of so large a number in connexion with public-houses, an evil that we cannot too strongly condemn, and which we deeply lament as being injurious to the morals of our youth, and entirely undoing the religious culture received in our Sabbath schools. All must therefore rejoice in the establishment of such institutions as the Christian Mutual Provident Society,* supported by men of the highest respectability, in whom we can place the greatest confidence, and whose praise is in all the churches. Already is it established in upwards of sixty towns, and we cannot but hope that the time is not far distant when all our churches may have branches formed in connection with this or kindred institutions. Another evil arising from the old-fashioned class of clubs is their insecurity: hastily formed, without any principles to guide them; conducted, for the most part, by inexperienced individuals; and holding out as inducements to enter, a greater amount of relief than can ever be permanently realized; we cannot wonder at their continued failure. Who can tell the amount of disappointment, sorrow, and misery, inflicted upon numberless families? Here is an individual who, after paying many years without receiving any assistance, is laid aside by severe illness—he declares on the funds, but these have been drained by the continued illness of several of the aged members; the young and healthy seeing its position prudently leave it, and the man who had expected to receive his 12s. a week for the support of his family when ill, is suddenly and unexpectedly deprived of the relief he was so justly entitled to; and cases of this kind are occurring daily. We therefore hail the formation of societies based upon better principles, and respectfully call upon our churches to aid in this important work.

We are fully aware of the apparent difficulties which have prevented many from making the attempt; but these are greatly lessened by being connected with societies like the Christian Mutual Provident, as any church may commence with its ten, fifteen, or twenty members, which admits both male and female, and whose payments are regulated by their age when admitted. To our friends who may read this paper, whose means are limited, and who have not made any provision against the time of sickness, we would affectionately urge it to attend to so important a duty, and to do it at once and without delay. Many have felt its importance, have determined upon joining, but have deferred it till too late, much, very much, to their regret. Several cases have come to the writer's knowledge; a youth of eighteen, who had long intended to enter, at length went to work at a mill, but soon met with a serious accident, losing three or four fingers, while the shock to his frame occasioned a serious illness, and much did he regret his procrastination. Another had been proposed, but thought it did not matter for a few months; time rolled on; he became unwell, thought he would consult his doctor, and then found for the first time, that he had a disease of the heart. Never shall I forget his distress when he came to me and said, "Sir, I cannot now join, for my heart is diseased; would that I had

* Christian Mutual Provident Institution.

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listened to your advice when in health." Many cases of this kind could be mentioned did space permit, and considering the numberless diseases to which we are liable, we cannot conclude without again urging all for their own sakes, for the sake of their families, for the sake of their friends, as well as the church to which they belong, to join some Christian Mutual Provident Institution.

There are other kinds of Insurance in connexion with the Christian Mutual Provident Institution; but these must be left for a future number of "The Church."

Correspondence.

AN AFFECTIONATE APPEAL TO THE EVANGELICAL CLERGY OF THE ENGLISH STATE-CHURCH, BY A FORMER MEMBER OF THEIR BODY.

[It is to be feared that in the "Establishment" controversy, the deep religious evils and errors of that which is established are being forgotten. Two thousand of whom the State-Church was unworthy, quitted their livings and suffered every privation rather than conform! Ought the enlightened to let the nation slumber over the unmitigated popery in the Church which drove these good men from it? The letters, of which the following is the first, and which will appear in successive Nos. of "The Church," written in the best possible spirit, we earnestly commend to general attention.]

Dear Christian Brethren,

When, no longer able conscientiously to thank the Almighty for the spiritual regeneration of every infant I baptized, I was meditating separation from the Church of which you form a part, a very excellent member of that Church, a clergyman, wrote to me to the following effect:—He told me of parents who, intending to have their infant baptized, were, previously to that event, in the habit of meeting from time to time with pious friends, to pray that the unconscious babe might, in baptism, realize all the blessings which the Church of England connects with this ordinance, whether administered to infants or adults, namely, remission of sins, and spiritual regeneration. My kind correspondent then asked me if I could doubt that, under such circumstances, baptism would be to this infant every thing which it is assumed to be in the thanksgiving used on the occasion. And then he left me to infer, that if the baptism of *all* infants were thus prepared for, all such infants would, at the baptismal font, be spiritually regenerated.

I conclude, that in the use of their baptismal services, the evangelical clergy still seek to justify themselves by arguments such as that just referred to, contending, probably, that the fault is not in the service, but in the parties through whose neglect it fails to have its proper character, and on whom, therefore, and not on the officiating minister (who cannot in every instance be supposed to know the real state of the case), the responsibility lies.

This appears to me, I confess, one of the best pleas brought forward in defence of your continued use of a service which has latterly become the subject of so much controversy.

To all this, plausible as it seems, we, who are Dissenters, present the following objections. We admit, with you, that God is the hearer and answerer of prayer, and that the spiritual regeneration of infants (*i.e.* their having implanted within them the principle of a new spiritual life) is a fit subject of prayer. We submit, however, that although God is the avowed hearer and answerer of prayer, he has never pledged himself to answer any prayer, except when the thing prayed for is either the subject of a specific promise, or, at least, is something which the divine word authorises us to expect. But God has never promised, or led us to expect, that he will, in answer to prayer, spiritually regenerate an infant *in the act of baptism*. He has claimed the right of a Sovereign here. And even in reference to blessings absolutely and irreversibly promised, he has reserved the *time* of their fulfilment to himself.

This you virtually recognize as a general truth. You would, very properly, think it presumption in many other cases, possibly in *every* other case, to assume what you take for granted without hesitation in the case of a baptized infant. God has promised some time to regenerate the Jews as a nation; and you, greatly to your credit, pray

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for their regeneration. But would you venture, after the most fervent supplication you ever offered on their behalf, to say, "We thank thee, O Lord, that it hath pleased thee spiritually to regenerate all the descendants of thine ancient people, the Jews; to receive them for thine own children by adoption, and incorporate them into thy holy church?" This, I am sure, you would never do.

Now, christian brethren, let me beg of you in candour to compare these two cases, and to decide, as in the presence of that God whom you serve, whether the thanksgiving which I have supposed, is at all more extravagant than that which you are continually in the habit of using. And may I request of you further to bear in mind, that you not only, in *every* case of infant baptism, thank the Almighty for a blessing without any evidence of its existence, but in *some* cases do so in spite of evidence to the *contrary*, namely, when you baptize children whose baptism has, from some cause, been delayed till they have reached the age, it may be, of seven or eight years, and whose character affords overwhelming evidence that they are not spiritually regenerate.

You do not, indeed, in your defence of the baptismal services of your Church, go the same length as the Puseyites. They, I conclude, profess to believe in the spiritual regeneration, by *the mere act of baptism* (the *opus operatum*, the sacramental efficacy), of every infant who receives such baptism from their ministers. So far, however, as it respects using baptismal services, and the judgment which the two contending parties—the Puseyite and anti-Puseyite clergy—respectively form of these services, I think I may venture to say that the evangelical Dissenters, *to a man*, regard the Puseyites as more consistent Churchmen than yourselves. And if you believe, as I am convinced you may believe, this judgment to be passed by a body of individuals prepossessed in your favour, approving your general views, and loving your persons, I do think that the fact in question should weigh with you in no trifling degree. It claims, and deserves, your attention as a conclusion universally to be arrived at by impartial, enlightened, and affectionately disposed witnesses. Such, as a *body*, I am bold to call the various orders of Nonconformists who hold the doctrine of justification by faith only. I readily admit, however, that there are exceptions to this general rule.

Before quitting this part of the subject, may I be permitted to ask the following questions?—As one of the blessings contemplated by the Established Church, in the baptism of an infant, is the remission of its sins—"ye have prayed that our Lord Jesus Christ would vouchsafe to release . . . him"—the infant—"of his sins"—what are we to understand by the sins of an infant? If sin be "the transgression of the law" (1 John iii. 4),—if, "where no law is, there is no transgression" (Rom. iv. 15),—and if, moreover, to an unconscious, non-intelligent being there *can* be no law—as I conceive there cannot—I am perfectly at a loss to know what is meant by the form of expression, the explanation of which I now venture to ask for at your hands? Do you regard the sin of Adam as imputed to infants? Still this is not *sin*. I know full well that infants feel the *consequences* of Adam's sin in every pang they endure. I equally know that as a result of that sin, death—temporal death—has passed even on them who have not sinned after the similitude of Adam's transgression (Rom. v. 14). Beyond this, and the *proneness* to evil, derived by natural descent from our fallen forefather, I have not been accustomed to consider infants as *suffering* by his fall. Like the late Mr. Venn, I have taken it for granted, that there is not a passage in the New Testament which can fairly be considered as denouncing *future* punishment against any of Adam's race, except for actual personal transgression. Hence I have concluded that all infants have, whilst they remain such, so far the benefit of Christ's death as to be exempt from all condemnation; and that the Almighty, in every case in which he calls them away ere yet they have become rational and responsible beings, invests them with the principles of a new and higher spiritual nature, intended, when ripened and expanded in the more congenial soil of heaven, to fit them for taking their place in that scene of peace, purity, and joy.

Now, if I be mistaken in the latter part of this opinion—which, however, various passages of scripture lead me to think that I am not*—in the former part of it I must still continue to feel the utmost confidence, till I have pointed out to me a plain passage of the New Testament which sets it aside.

* 2 Saml. xii. 23;—Matt. xviii. 5, 10, 14;—Mark x. 14.

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I respectfully ask, therefore, if such a passage can be brought forward—a passage giving us to know that an unbaptized infant, dying such, carries with it out of the world, a sentence of condemnation to eternal misery?

Am I to suppose that your burying baptized infants in what you consider consecrated ground, and refusing unbaptized infants a place there, is intended to intimate your belief in the doctrine, that their having received, or not having received, baptism, makes all the difference between their going to heaven, or being consigned to hell?

Reserving some additional remarks for another letter, I beg you to believe me, with every kind wish,

Dear Christian Brethren,

Yours affectionately,

SENEX.

Notices of Books.

MEMOIRS OF THE LIFE OF ELIZABETH FRY. 2 vols. 8vo. London: Gilpin, 1847.

We mentioned in our last number, the general character of these interesting volumes. The subject of them may well be designated the *Prisoner's friend*. As a minister of the Society of Friends, as a philanthropist, and a christian, she stood very high; but her peculiar calling was to aid prominently in the great work of prison amelioration.

She was born in 1780, and died in 1845. The circle of her childhood and youth was one of rather gay, and of course nominal, Quakers. She was born, and spent her life, one painful reverse excepted, in the lap of affluence; even under diminished pecuniary means, the wealth of other members of the family enabled her to travel with ease, and sometimes, on the Continent, in a style which surpassed that of German princes, and made the natives wonder at the magnificence of a Quaker brother and sister. Indeed her sensitiveness to appearances, her pleasure in the notice of crowned and coroneted heads, and her agitation sometimes at the prospect of meeting them, rather surprise the reader familiar with the history of early *Friends*. They reveal a human weakness common enough among christians. Yet one cannot but wish a mind like hers had felt its superiority to the mass of common-place royal and aristocratic spirits, and had realized too strongly the trumpery of that which Europe has just risen to trample in the dust, to be so moved by *mere* titles. She was, however, a delightful christian. While at a Friend's meeting-house, dressed in a "scarlet riding habit," an American friend, Wm. Savary, was sent to awaken her to the vanities of the world, and to sow the seed of what became "a truly noble vine." She soon commenced a life of self-inspection and devotion, and somewhat quickly adopted all the peculiarities of Friends, and became even very partial to the lesser matters, as means of preservation from temptation.

In 1833 she first visited Newgate. We have not room fully to picture the *horrid* state in which she found the female prisoners, closely crowded, tried and untried all together, excessively dirty, ragged, drunken, profane, and ready to rob their visitors of anything they could seize! Eventually her labours, conjointly with a few colleagues, completely changed the whole scene. Men in office sought her aid and advice. Newgate became quite a resort of the benevolent, and even the great, indeed, to an undesirable extent. Her counsels were sought in Russia, Denmark, Germany, and France, and in most of these countries she travelled under the sunshine of Royal and Cabinet patronage. Yet, with the slight exception alluded to, she retained her christian humility and tenderness, so that even French females would weep, though addressed through the imperfect medium of an interpreter. *We* have gratefully to remember that she remonstrated faithfully, and not without good effect, with the kings of Prussia and Denmark, on gross violation of Religious liberty in their treatment of Baptists.

Numerous deaths in her family saddened her declining years; yet christian consolations delightfully calmed, dignified, and raised her spirit to the last. We hope the wealthy family to which she belonged, will soon do the public the service of printing an edition in the *cheapest possible form*. We shall then be very happy to announce such a boon to those who cannot afford *two* good octavos. Meantime, we advise every reader who can do it, not to withhold from

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himself the treat which these volumes will furnish.

COMMON SENSE *versus* BAPTISMAL SALVATION. A TRACT. London: B. L. Green.

This brief little tract is a reprint from the "Universe" newspaper. It is a reply to two handbills, one by a Rector, another by the Society for Promoting Christian (?) Knowledge, reminding parishioners that Registration of Birth does not supersede the necessity of Baptism, because all unbaptized infants "incur the awful danger of dying without being made members of the church of Christ!" "remain in a heathen state!" "remain unchanged!" &c. We are sorry to know that *evangelical* church people need the forcible appeal which is here made to "Common Sense" on behalf of the Bible and Religion, and against the impositions of Priestcraft and Superstition. Let it be given extensively to pious laymen, and the clergyman be apprised that they have received it.

YOUTHFUL LUST. A FRATERNAL ADDRESS TO YOUNG MEN, ON A COMMON FORM OF VICE. Issued by the Young Men's Christian Association. London: Benjamin L. Green.

This little book is designed for youth from 15 years of age and upwards. The subject is one, as every religious teacher knows, almost impossible to notice with the necessary *precision* in the pulpit. Conversation or a book, which can be given privately, are the only means left. The little work before us appears to be written by a medical man, a philanthropist, and a christian. We strongly recommend every parent, schoolmaster, and guide of youth, to read its awful statements, and to use the book itself, or its information, according to his discretion. It seems to us to avoid entirely the great danger of exciting the very imaginations it is intended to repress, and to shew vice in so awful and dangerous a light that even self-love must recoil from it. The innumerable revolting placards to be seen in every town and even village, and the immense numbers of the *living* seducers of youth, testifying to an extent of vice truly appalling to think of. The "*Young Men's* Christian Association," certainly deserve commendation for such a vigorous effort on behalf of their class.

THE MOTHER'S FRIEND, EDITED BY ANN JANE. Nos. 1, 2, 3. London: B. L. Green.

It is only by accident we have been so late in welcoming this excellent fellow-worker. We are, however, the better able to recommend it with confidence to all mothers, and to none more cordially than to those who can only afford Penny Magazines. *We* can but think it quite as valuable as the former threepenny one. The editor is evidently aiming to combine *quality and cheapness*. We hold that this ought to be the serious and earnest effort of Penny Magazine writers and editors. Few religious and moral thoughts *worth* publishing, may not be made intelligible and interesting to the many. Every Penny Monthly, of any merit, preaches now to such an immense congregation, as may well interest all who have talent for writing to the masses, in aiming to benefit them by this means. In the last number, we have just cast our eyes on a piece (page 45) which we *husbands* of course must circulate. Seriously, we wish Ann Jane the widest possible circulation amongst mothers, and the most gifted mothers of the day for her contributors.

THE BAPTIST RECORD, JULY.

Many of our readers may like to know that Mr. Underhill has obtained some valuable sermons of Mr. Hall's, carefully taken down in shorthand, and written out directly after. The one in the July number will interest every admirer of the piety and eloquence of the greatest of modern preachers. Though they cannot be *always* verbally correct, yet all who have heard Mr. Hall, will recognise at once the resemblance to his *usual* pulpit ministrations. We sincerely trust Mr. Underhill's efforts to serve the more intelligent part of our community will be amply rewarded. Many of his devotional articles have been excellent. "The Pulpit and the Bar," will excite both attention and discussion.

THE PRODIGAL SON. Religious Tract Society.

The following lines of dedication correctly describe the persons addressed in this little work; and we certainly think they will not be disappointed:—"To those who have sufficiently understood the christian religion to admit its inestimable worth, who, amidst the sorrows of guilt, and the vanity of all earthly pleasures, sigh for the pardon and peace which it reveals, but hesitate to appropriate its precious promises, and to obey its holy precepts, this little book is, with desire for their relief and happiness, sincerely and affectionately inscribed."

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A Portion for Children.

THE LITTLE WEEDER.

The youthful subject of this short notice, Mary Knox, was, at an early age, trained to be industrious, and was commonly employed in weeding, and other out-door employments. She was a scholar in the Sabbath School of Haddington, where her good conduct soon attracted the notice and gained the approbation of her teachers. She, at this time, learned to read, which soon became her greatest pleasure, and the principal employment of her leisure hours.

Early in the spring of 1803, she caught a severe cold, which issued in a decline. The important concerns of her soul now appeared to engross her principal attention, and she became much engaged in religious exercises. She took much delight in the religious conversation of a young lady, who paid her particular attention from the time she heard of her distress. She was likewise much pleased with the company of other christian friends who came to visit her; and when they were gone she longed for their return.

When one observed to her that she seemed to be in great distress, "Yes," said she, "but I must just lean on the Almighty God, and pray to him for submission to his will. I can never suffer so much as Jesus suffered."

When, through distress, she became unable to read, her near relations, and those who visited her, were ready to send to her whatever she desired. Crawford's "Dying Thoughts" were much read to her, but her greatest delight was in hearing the sacred scriptures. Frequently she desired the 53rd, 55th, and 66th chapters of Isaiah, and the 34th and 51st Psalms, to be read; and in the course of reading, she often stopped them and said, "Oh, these are sweet words!"

Prayer was another exercise in which she was much engaged. Her young sister, who slept with her for some time, frequently observed her praying in the night season. Nor was she a stranger to the heavenly exercise of praise. Some nights before her death she said to her mother, "Come, and lie down beside me, and let us sing the 34th Psalm." She began, and in her feeble manner, sang over the whole Psalm.

On the following night, observing her mother much grieved, she said to her, "Be not grieved for me, for I am going to one who will take better care of me than you can." Her mother said to her, "But, Mary, are you not sorry to leave us?" "No," said she; "and I hope God will comfort you."

"On the Tuesday before her death," says her teacher, "she desired her mother to send for me. As soon as I got notice, I went to her, and found her breathing very high. I enquired if her thoughts had been collected through the past night. She said, "Yes." "And what were they chiefly fixed upon?" said I. She replied, with considerable difficulty, "Then will I sprinkle you with clean water, and you shall be clean. A new heart also will I give unto you, and a right spirit will I put within you. I will be your God, and ye shall be my people. Him that cometh unto me, I will in no wise cast out."

At nine o'clock in the evening I had my last interview with her. After dropping a few hints, I said, "Mary, shall we pray together again?" She said, "If you please, sir." After praying, I said, "Mary, farewell!" but she made no reply, only giving me a most expressive look. "Poor Mary," thought I, while standing by her bed-side, "what could ten thousand worlds now avail you!" During the night she frequently mentioned the name of Jesus. She continued till the next day, when, at three o'clock in the afternoon, she fell asleep in the Lord.

Reader! your time also is at hand. Be ye also ready; for at such an hour as ye think not the Son of man cometh.

READ AT HOME.

There was a little girl belonging to two peasants in a town of England, who was put to a Sabbath School, where she soon began to feel the pleasures of education, and in a very short time was able to read in the New Testament.

She at last very urgently requested her parents to buy her a Bible, that she might enjoy the great delight of reading it during the week, as well as on Sunday in the school. Her parents had but one answer to this, which was, that the "times were hard; that they could not afford the money; and that, as neither of them could read

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themselves, it would be of no use but for herself."

Still, from time to time, Mary begged for a Bible; saying, "My dear father, if I had a Bible, I could read it *to you*." They at length consented to her request, and sent for one.

The little girl was now supplied with the book she so much wished for, and she rejoiced over it, calling it *her own book*. She shewed it to her little companions, and, from day to day, read by herself in her own room. In the evening, when her father came home from his work, she used to fetch her Bible, and sit down by his side; saying, "May I read you a chapter?" and when it was finished she would add, "Now, that was a very nice one; I dare say you would like to hear another: Would you not?"

A few months after the purchase of this book, Mary's mother was taken ill. Her little girl was her constant nurse; and when she was bid to go to play, she would answer, "No, I do not want that; I like to be here, to watch when you are well enough for me to read to you." It soon became very evident that little Mary not only read her Bible, but attended to what she read, and strove to do what God there taught her that she ought to do. Sometimes she would come, running to her parents with marks of true delight, saying, "Oh, here is a verse so beautiful! let me read it to you?"

Mary's mother recovered; but only a few months afterwards Mary was taken with the illness of which she died. All the time that she was ill, she never grieved at the thoughts of dying; and towards the end of her life her mind was full of heavenly peace.

One morning she said, "Mother, I am very happy; for to-night I have been thinking and dreaming about heaven, and about the angels; and I hope I shall soon be one of them. I have been thinking how light heaven is, and that I shall see God when I get there." Observing her mother overcome with grief, she called her, and asked, "What makes you cry?—Oh! I know why. You want to go with me when I go to Jesus. But remember, mother, the Bible says we must be born again."

One day she was asked, "What makes you so pleased and happy? Do you like to leave your friends, and your little sister?" "Yes," she answered, "I like to leave them. Jesus Christ said to me, *Come;* and so I came to him; and now I say to Jesus, *Come;* and he will soon send his angels and carry me away. I hope he will come very soon."

An old woman who helped to nurse her, asked, "Shall I give you something to drink? Do you want anything?" "No, I want only to be carried to Jesus. You should want to be carried too; but the Spirit of God must teach you the way. You, as well as others, have got a wicked heart; but Jesus Christ can give you a new one. Do, when I am in heaven, pray for my dear mother." In this frame of mind she continued till she died.

Reader, love your Bible,—read your Bible,—understand your Bible,—and obey the truths of your Bible. It is a treasure better than gold or silver. Mary found it out, and felt it to be so. Be you also persuaded to learn from it. You are by nature lost; but you may, by grace and faith in Jesus Christ, be plucked, like Mary, as a brand from the fire.

Miscellaneous.

A Solemn Interrogation.—"Who may abide the day of his coming? and who shall stand when he appeareth?" 1. Shall the *infidel*—he who has "rejected the counsel of God against himself," against argument, and entreaty, and appeal, and perhaps assuming a bolder port and form of impiety, has announced the record of inspiration as but an imposture and a lie—shall he stand? No; for it is pronounced, "He that believeth not, is condemned already." "He that believeth not, shall be damned." 2. Shall the *sensualist*—he who has degraded the high and immortal gift of reason to the vulgarities of animal appetite, herding with the drunken, with the gluttonous, or with the lewd, and thus "glorying in his shame"—shall he stand? No; for it is pronounced of all such, "They shall in no wise enter into the kingdom of God." 3. Shall the *worldling*—he who has concentrated his activities and desires on that which perishes in the using, prostrating his faculties and his powers in idolatrous service to mammon—shall he stand? No; for it has been pronounced, "Whosoever would be the friend of the world, is the enemy of God." 4. Shall the *pharisee*—he "who, being ignorant of God's righteousness, has gone about to establish his own righteousness;" and who, repudiating the grand evangelical principles of the gospel, has believed that by

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the merit of his own penances and works, he can establish a claim to acceptance before the heart-searching God—shall he stand? No; for it is pronounced, that "Whosoever exalteth himself shall be abased;" and that "The hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place." 5. Shall the *hypocrite*—he who has assumed the "form of godliness," while he knew that he had not the power, and who, deluding his fellow-men with a falsehood, will pass into eternity with "a lie in his right hand," as though he could deceive and delude the omniscient One—shall he stand? No; for it is pronounced that God abhors the sacrifice, when men "draw nigh unto him with their lips, when their hearts are far from him," and that into the New Jerusalem "there shall in no wise enter anything which defileth, neither whatsoever worketh abomination, or maketh a lie." "Who may abide the day of his coming? or, who shall stand when he appeareth?" Brethren, none but those who have repented towards God, and who have believed on the Lord Jesus Christ; none but those who have been justified by the blood of the atonement, and sanctified by the influence of the Spirit. As to all beside—and still it is a solemn and heart-searching truth to all—that if they be found in any of the classes which have been enumerated, or in any other classes which embody especial forms of impenitent and unbelieving sin, they will, amid the burning grandeur and tremendous development of the two worlds presented before and around the tribunal of the great and resistless Judge, themselves have to lament, and will themselves have to cry out, in the last accents of despair, —"Rocks and mountains fall upon us, and hide us from the face of Him that sitteth upon the throne, and from the Lamb, for the great day of his wrath is come; and who shall be able to stand?"

"When thou, my righteous Judge, shall come,
To fetch thy ransomed people home,
Shall I among them stand?
Shall such a worthless worm as I,
Who sometimes am afraid to die,
Be found at thy right hand?"

James Parsons.

THE CITY OF THE LIVING GOD.—The earthly Jerusalem was called the city of God because, among other reasons, it was appointed of God to be the metropolis of his chosen people, the royal residence of David his anointed, the grand scene of public worship, and the special place of exhibiting to human eyes the symbol of the divine presence, in the luminous cloud resting between the cherubim. The same name is here applied with greater emphasis to the church, being the company of God's faithful people, having been purchased by God's Son, the antitype of David, and honoured by the descent upon it of God's Spirit, the antitype of the luminous cloud. But we believe that by the city of the living God in this passage (Heb. xii. 22), is chiefly meant the home of the redeemed in the celestial regions. It is expressly called the *heavenly* Jerusalem, and that is the place most entitled to the name of the city of God; for there the divine presence is manifested in all its glory, more beautiful than the firmament, more radiant than the stars, more brilliant than the sun; and all the bright objects which glitter in mortal eyes, and all the resplendent things which flit across the most exalted vision, have no glory by reason of that heavenly glory which excelleth. That city has attractions with which those of no other can bear comparison. It far exceeds the beauties of Eden, whose trees, and fruits, and flowers, and verdant fields, and refreshing breezes, and crystal fountains, and living streams, have filled the poet's heart with rapture, and transported his imagination with delight. It is constructed of costlier materials, and ornamented with more exquisite embellishments; its foundations being of precious stones, its walls of jasper, its gates of rarest pearls, and its palaces of choicest gold. In the midst of it is the throne of the Eternal, and out of that throne proceeds the river of eternal life, and on the banks of that river flourishes the tree which yields the fruit of a blissful immortality. No evil will ever enter its borders. No sin ever interfere with its holiness. No trouble ever disturb its harmony. No sorrow ever dim its brightness. No darkness ever cloud its sky. No moon is required to light it by night,—no sun to light it by day; for God himself illuminates it with an everlasting light, and the Lamb of God fills it with unfading glory. Oh, blessed and much to be desired city! Who that contrasts it with this region of sin, and doubt, and suffering, does not long to pass from the one to the other, and is not constrained to exclaim, like one of old, "Oh, that I had wings like a dove! then I would flee away and be at rest in that glorious abode for ever."—*Dr. Hughes.*

GOD'S UNSPEAKABLE GIFT.—He spared not *his own Son*. How many things could you resign before you spared a child? Nothing is so strong as parental affection. A man's wife is himself divided; a man's child is himself multiplied. How unwilling was Jacob to spare Benjamin, though he had many children, and it was only for a season, and to save him alive. How unwilling was David to give up even rebellious Absalom. "Deal gently with the young man for my sake," said he, in his orders to Joab; and when he heard of his well deserved death, the father vanquished the man and the king, if not the saint. "He went up into the chamber over the gate, and wept; and as he went thus, he said, O my son Absalom, my son, my son Absalom! Would God I had died for thee! O Absalom, my son, my son!" In the famine of Samaria, the woman, by promising to make a similar sacrifice, persuaded her neighbour *to boil her son; but* when her own turn came, *lo, she had hid her son!* History mentions a poor family in Germany, who were ready to perish in a time of famine.

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The husband proposed to the wife, to sell one of their children for bread. At length she consents. But here, here, here is the difficulty—which of them shall it be? The eldest was named, but refused. This was their first-born, and the beginning of their strength. The second was named, but refused. He was the living image of the father. The third was named, but refused. In him the features of the mother breathed. The last was named, but refused. He was their youngest, the child of their old age. And so they consented to starve together, rather than sacrifice one. What was the severest trial of Abraham's regard for God? "Now I know that thou fearest me, seeing thou hast not withheld thy son, thine only son from me." How dignified was God's Son! "For to which of the angels said he at any time, Thou art my son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son! And again, when he bringeth in the First-begotten into the world, he saith, And let all the angels of God worship him." How dear was God's Son! The Son of his love, who always did the things that pleased him; in him his soul delighted! Yet he withholds not him! "HE SPARED NOT HIS OWN SON."—*Jay.*

CHRISTIANITY AND THE STATE OF THE WORLD.—With a suddenness, which has baffled all the laws of human sagacity, events, unparalleled in the flight of time, have burst upon our slumbers; startling kings and statesmen from their dreams of power, to see their proudest hopes scattered, in a moment, to the winds. No longer to be kept down by the weight of human tyranny, though mountain after mountain has been piled above it, a great earthquake —distinctly foretold in scripture—*such as was not since men were upon the face of the earth, so mighty an earthquake and so great* —has begun its convulsive heavings under all the states of Europe; as if the earth, weary of its monstrous incumbrances, would shake them to the dust. Huge chasms are every where yawning—throne after throne is falling—the mightiest monarchy in the world, torn from the very bosom of its armies and fortresses, has gone down quick into the bowels of the earth—others are tottering on the brink or tumbling piecemeal down, the mightiest with the feeblest—and still those chasms yawn, vast, deep, and insatiable, as the maw of death. From the Mediterranean to the Baltic, from the Shannon to the Volga, what stronghold of despotism is there, which feels not that the very rocks underneath are rending; or that a volcano may burst in a moment at its foot? Etna, in its throes, has groaned aloud to Vesuvius, and Vesuvius replied to Etna; covering the sky with sulphurous clouds, and the land with streams of fire: nor is there an island or mountain top, however remote, but what trembles at the sound and reddens in the blaze.—Amidst those shocks, which have convulsed and are still convulsing the continental nations, the British empire yet remains unshaken: but the thunderbolt only sleeps in the cloud, which every hour grows darker, and God only knows how soon, and with what vengeance, it may fall. One thing, however, is certain, that portentous sounds, for this country, are already on the wind; and that the very times are big with stupendous issues. Here, as well as everywhere, apocalyptic storms are brooding and blackening through the firmament, and the angel of the last plagues is pouring out his vial into the air, with *thunders, and lightnings, and voices.*— What barriers kingcraft or priestcraft may rear to stem the torrent, or through what intermediate channels it may roll on to its final issue, we do not pretend to say. But, at a time like this—when the earth is shaking, and the diadems that have fallen from crowned heads are kicked about like footballs in the mire—can it be hoped that the world will be any longer imposed upon by *religious shams?* Can christians hope to be safe in crazy systems; or under domes, however mighty, built upon hollow ground? No! the time is surely at hand when Great Babylon—the habitation of devils, the hold of every foul spirit, and the cage of every unclean and hateful bird—shall come into remembrance before God; when the waters, into which, like a great mill-stone, she is hurled, shall close over her for ever: and in her fall all other systems, which can be shaken, shall not only be shaken but removed, *that the things which cannot be shaken may remain.—Eclectic Review.*

DEPRESSION ON A DEATH-BED.—A pious parent had three sons, who, notwithstanding all his admonitions and instructions, mingled with many prayers and tears, grew up to manhood, in scepticism and profligacy. When the father lay on his death-bed, the friends of the family, conceiving it might perhaps produce a good impression upon the minds of his children to let them see how a christian dies, introduced them to the bedside of their expiring parent; but, to their unspeakable grief, the good man died under a cloud, and was destitute of those strong consolations which believers frequently experience in their dying hours. It was feared that this melancholy circumstance would confirm the young men in their prejudice against religion, and in their opinion of its being a fable. However, it was not so. A few days after the funeral, the younger brother entered the room in which were the two elder, who, observing that he had been weeping, asked the cause. "I have been thinking," replied he, "of the death of our father." "Ah!" said they, "what reality can there be in religion, when such a man as he died in such a state of mind?" "It has affected me differently," replied the younger brother. "If our father, after living such an exemplary life, died such a gloomy death, how dreadful will be our deaths after living such wicked lives?" This was like an arrow to their consciences. It led them to read the word of God, and constantly to attend upon the means of grace; and they ultimately became as eminent for piety as their father had been.

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GRACE.—Grace does not stand upon the distant mountain-top and call on the sinner to climb up the steep heights, that he may obtain its treasures; it comes down into the valley in quest of him,—nay, it stretches down its hand into the very lowest depths of the horrible pit, to pluck him thence out of the miry clay. It does not offer to pay the ninety and nine talents if he will pay the remaining one; it provides payment for the whole, whatever the sum may be. It does not offer to complete the work if he will only begin it by doing what he can. It takes the whole work in hand, from first to last, pre-supposing his total helplessness. It does not bargain with the sinner, that if he will throw off a few sins, and put forth some efforts after better things, it will step in and relieve him of the rest, by forgiving and cleansing him. It comes up to him at once, with nothing short of complete forgiveness as the starting-point of all his efforts to be holy. It does not say, "Go, and sin on more, and I will not condemn thee;" it says at once, "Neither do I condemn thee; go and sin no more."—*The Story of Grace, by the Rev. H. Bonar.*

Intelligence.

BAPTIST FOREIGN MISSIONS.

ANNOTTO BAY, JAMAICA.

Early on Sabbath morning, the 16th of April, 1848, a large concourse of people assembled together by the sea-side at Annotto Bay, to witness the administration of the ordinance of baptism. After an appropriate address on the subject of believers' baptism was delivered by the Rev. David Day, of Port Maria, forty-four persons, males and females, were baptized in the name of the triune God, by the pastor of the church, the Rev. S. Jones. The candidates, after a long trial as enquirers, had given pleasing evidence of repentance towards God, and faith in our Lord Jesus Christ. Our hearts rejoiced to see them thus publicly following their blessed Lord; and our joy is increased from the consideration that they did this at the present time, when religion generally is at a low ebb, and many fall back and walk no more with Christ. Our prayer is that they may continue steadfast to the end.

At eleven o'clock, the same day, an excellent sermon, being plain, practical, and pungent, was preached by Brother Day, on backsliding, from John vi. 66. Many who heard it said, "It is good for us to be here." On the following Sabbath, the baptized were received into the church, and, for the first time, partook of the Lord's-supper.

BELIZE.

It will be seen from the *Missionary Herald* that the Baptist Missionary Society has taken a decided step in its promised course of reducing its expenditure to its income. This will we trust encourage its friends in their special efforts for the removal of its remaining debt. It has determined to withdraw entirely from Belize, a small town lying at the mouth of a river of the same name which flows into the Bay of Honduras. The premises belonging to the society have been disposed of advantageously, the governor having purchased them for a hospital, and the bargain having been concluded before events had taken place in the adjoining province which have materially reduced the value of all property in the settlement. Mr. Buttfield has returned to this country, and is about to proceed, we believe, to Australia. Mr. Kingdon is at Belize, waiting for further directions, his future location not being at present determined.—*Baptist Magazine.*

MADAGASCAR.

We had great pleasure some time ago, in quoting a statement that the son and heir of the persecuting queen of Madagascar had professedly received the gospel, and had employed her influence to screen some of the other converts. The committee of the London Missionary Society learn that he adheres to his profession.

"The only son of the queen, and her successor to the throne, who has just attained to manhood, has continued to afford to the persecuted followers of Christ the most conclusive evidence that he is a faithful brother in the Lord. In defiance of the laws, which pronounce slavery and death upon the christian, the youthful convert assembles with them for worship in their places of retreat; and when their lives and liberties are threatened, he employs all means in his power to warn them of impending danger, and effect their rescue. He has been more than once reported to the queen by her chief officer, as a christian; but the love of a mother has prevailed over the spirit of a pagan persecutor, and the life of the prince has been spared. The characteristic attachment of the Malagash to their offspring and near kindred has been strikingly overruled for the preservation of this hopeful youth. 'Madam,' said the prime minister, when recently addressing the queen, 'your son is a christian; he prays with the christians, and encourages them in this new doctrine. We are lost, if your majesty does not stop the prince in this strange way.' 'But he is my son,' replied the queen, 'my only—my beloved son! Let him do what he pleases: if he wish to become a christian, let him!—he is my beloved son.' But, in a manner still more striking, the heart of the very man who was

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thus the accuser of the prince, was subsequently overcome by the power of affection. Being informed of a meeting of christians in the capital, he sent his nephew (of whose conversion to christianity he was ignorant) to take down the names of those who were thus, contrary to law, met together for religious worship. The nephew, without making any objection, went to the christian brethren, and told them the object of his visit, begging them instantly to break up, and go home, least his uncle should do them harm. When the young man came back, the uncle enquired, 'And where is the list?' 'There is none.' 'Why have you disobeyed my orders? Young man, your head must fall, for you show that you also are a christian.' 'Yes,' he replied, 'I am a christian; and if you will, you may put me to death, for I must pray.' At these words, the feelings of the severe and cruel enemy gave way to those of kindness and compassion, and he exclaimed, 'Oh, no, you shall not die!' and thus the affair dropped, and the christians were delivered."—*Baptist Mag.*

FRANCE AND THE CONTINENT.

Since we last went to press, another revolutionary conflict has taken place in France. It has been marked by the most horrid atrocities and immense loss of life. It is even said that more Frenchmen perished in it than on the field of Waterloo! It is of little use in a monthly magazine to notice the events which every reader has seen in daily or weekly papers, except when, as in the present case, they are so full of instruction. The *cause* is well worthy of attention; it was the battle of the unemployed, who were well provided with arms and ammunition (since every householder in Paris can be a member of the National Guard, and have a belt, musket, bayonet, and cartridges)—the battle of the unemployed against the employed and middle class.

Government had foolishly undertaken to find them work and wages,—this soon resulted in wages without work. The taxes fell off, the government idlers could not be paid, and they resolved to fight to desperation, to establish a government on the *Socialist* plan. The middle classes and the industrious operatives were equally determined to maintain order; and 20,000! killed and wounded is the awful result. Such was Socialism in Paris.

A second fact was thoroughly established, namely, that though the government found capital, and tried the Socialist plan of workshops *under every advantage*, and the men forsook regular masters to enter these workshops, yet they could not furnish the articles so cheap, nor obtain *so good wages*, as they themselves earned with their former masters.

A third remark we would make is the confirmation it furnishes of our representations in our June article to non-electors, on the folly and wickedness of attempting to procure political rights by physical violence. The late Mr. O'Connell, whatever his faults, had one great merit, he relied wholly on persuasion, and hated bloodshed. His maxim was, that "no political advantage was worth a drop of human blood."

At present the supreme power in France is in the hands of the lovers of order. In Germany, Italy, and Denmark, nothing is yet settled. No one can prophecy the final result of this universal overturning of despotism. The people are putting no confidence in princes; but they have yet to learn the lesson of making "God their trust."

BAPTIST TRACT SOCIETY.

We have just received the report of this society. Its object is "to disseminate the truths of the gospel by means of small treatises or tracts, in accordance with our views as Calvinistic Strict Communion Baptists." The subscription is 10s. per annum and upwards. The number of tracts printed in the past year is 112,000; bills, 48,500; childrens' books, 20,000; its expenditure, £232 9s. 11¼d., including a balance due to the treasurer of £83 5s. 10¼d.

LADY HEWLEY'S CHARITY.

The Vice-Chancellor has decided that Baptists, Independents, and *English* Presbyterians (who have hardly an existence, if any), are the legal objects of this noble North of England charity. Its annual income will be altogether between £3,000 and £4,000; to be spent in relieving, 1st. godly preachers of Christ's holy gospel; 2ndly. the widows of such; 3rdly. in the support of some almshouses for widows at York; 4thly. in exhibitions for the support of young men educating for the ministry; 5thly. in aid of preaching in poor places; 6thly. any surplus, in relieving decayed godly persons. The Independents are willing that the Baptists should have four trustees on the two trusts, retaining ten trustees for themselves.

HOXTON.

June 22, Mr. J. Rothery, pastor of the church in Ruttesland-street, Hoxton, baptized *seventeen* individuals. One of these is his eldest son, aged 25; three are scholars in the Sunday school; ten are members (including their pastor), of a small church hitherto denominated Independent, who have recently been convinced that believers' immersion is according to the will of Christ and to the principles and practice of the first disciples.

SAFFRON WALDEN.

The Rev. Thos. Burditt, of Zion Chapel, Cambridge, and late editor of the *Baptist Record*, has accepted an invitation to the pastorate of the church here, late under the care of the Rev. N. Haycroft, M.A., who has recently removed to Broadmead, Bristol. Mr. Burditt entered on his stated labours on the last Lord's day in June.

TESTIMONIAL.

At a fraternal meeting, held on Whit-Monday, the Baptist church, at Chipperfield, with the congregation and school, presented to Mr. Cowdy, their pastor, as a token of *unity of affection*, a purse containing a number of sovereigns.

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THE CHURCH.

"Built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone."—Eph. ii. 20.

SEPTEMBER, 1848.

COUNSEL AND COMFORT.

"Hope thou in God."—*Ps.* xlii. 5.

Fellow-christian, we live in trying times. Nations are convulsed, thrones totter, crowns fall, confusion reigns, and men's hearts are failing them for fear. We cannot but *feel;* but we ought not to *fear*. There is enough to make us watch and pray, but not enough to deject or cast us down. The Lord reigneth. Our Saviour has all power in heaven and in earth. He directs every event, and will overrule every occurrence for the fulfilment of his word, and the good of his beloved people. "He worketh all things after the counsel of his own will." Men may rage, infidels may blaspheme, professors may murmur, and real christians may be filled with alarm; but He says, "My counsel shall stand, and *I will do all my pleasure.*" The Lord sitteth above the water-floods, he remaineth king for ever. Therefore, let no man's heart fail him. Let us look to the divine word. Let us look out for the Lord's hand. There is the bow of mercy in every cloud; but only the eye of faith can discern it.

Beloved, are you passing through storms, tempests, and trials? Hope in God, whatever your trial may be. Are you sick? He will make your bed, and sanctify your pain. Are you poor? He will answer your prayers, and supply your need. Are you sorrowful? He will comfort you, and give you joy for your sorrow. Are you tempted? He will not suffer you to be tempted above that you are able to bear. Are you bereaved? He will be better to you than ten children. He will be a father to the fatherless, and a husband to the widow. He is a friend that loveth at all times, and ever lives to manifest his friendship. Are you in perplexity? He will bring the blind by a way which they knew not, and make your way plain before you. Do you fancy your trials are singular? He assures you that no temptation hath taken you but such as is common to men, and he bids you not to think it strange concerning the fiery trial that is to try you. Do you doubt your interest in Jesus, and your title to the promises? Read his sweet invitations, cast yourself afresh into his arms, and still hope in his mercy. Whatever may be your trial, whether inward or outward, personal or relative, spiritual or temporal, still "*hope in God.*"

Hope, and do not *fret*, though the wicked prosper, and every thing seems to be against you. Hope, and do not *murmur;* for you have a thousand mercies more than you deserve, and more than some of your fellow-

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pilgrims. Hope, and do not *despond;* for all things shall work together for your good; your God hath his way in the whirlwind and in the storm. Hope, and do not *forebode;* for light is sown for the righteous, and joy for the upright in heart. Hope, and do not *complain;* for your Lord forewarned you of all that has happened. He told you that in the world you should have tribulation, but in him you should have peace. Hope, and do not *dread;* no, not even death; for he that hath delivered doth deliver, and he will yet deliver you. He hath delivered you in six troubles, and in seven he will not forsake you.

Hope in God; for *he is* gracious, merciful, long-suffering, and abundant in goodness and truth. He is faithful to his word. He is full of love to his children. He is pledged by his word to be a father to you. He will not fail you, nor forsake you. He will surely do you good, and do you good even by your present trials and troubles. Hope in God; for *he has* an infinite variety of blessings to bestow. He has all you need, and has it for you. He has all you ever will want, and he will supply all your need. He has all you can consistently desire, and he will fulfil the desire of them that fear him; he also will hear their cry, and will save them. Hope in God; *for he has said* to the coming sinner, "I will in no wise cast out." To the tried saint, "Cast thy burden on the Lord, and he shall sustain thee." To every believer, "My grace is sufficient for thee." To the weary, way-worn pilgrim to the celestial country, "Thy shoes shall be iron and brass, and as thy days so shall thy strength be." To each christian, "I will never leave thee, I will never, no never, forsake thee." Hope thou in God; for *he will do* as he has said; yea, he will do exceeding abundantly above all we can ask or think. He will make all his goodness pass before us, and shew us great and mighty things which we know not.

Hope in God; for you *may;* his invitations warrant you. You *ought;* for his commands lay you under obligation. You *should;* for his promises are exceedingly great and very precious. Hope, then, in God;—not in circumstances, however favourable; not in creatures, however kind; not in events, however propitious; not in connexions, however encouraging; not in evidences, however bright; not in prospects, however blooming. Hope in God, when you read his word, when you attend his ordinances, when you face his foes, when you circulate his truth, when he hides his face, when your comforts wither, when your gourds die, when friends forsake you, when foes slander you, when health declines, when poverty approaches, when storms gather, when Satan assaults, and when death stares you in the face. Hope, and be not dismayed. Let hope be the helmet that guards your head; the anchor that steadies your vessel; and the friend that holds up your head when the water-floods overflow you. In a word, at all times, in all places, under all circumstances, hope thou in God, for thou shalt yet praise him, who is the health of thy countenance and thy God.

"Why, when storms around you gather,
Should your trembling spirit sink?
Look to God your heavenly Father,
And of his sweet promise think.

"Fancy will be often painting
Scenes in dark and fearful shade;
Yet why should thy soul be fainting,
Of prospective woes afraid?

"Cease that dark anticipation!
Still let love and faith abound;
For the day of tribulation,
Strength sufficient will be found.

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" God is *love*, and will not leave you,
When you most his kindness need;
God is *true*, nor can deceive you,
Though your faith be weak indeed."

New-Park-Street, London. JAMES SMITH.

BUILDING THE WALLS OF JERUSALEM.

No. 5.

WORK AND FIGHT.

As soon as it was made known that a man had come to seek the welfare of the children of Israel, Sanballat was grieved exceedingly, and the people of the land weakened the hands of the people of Judah, and troubled them in building (Neh. ii. 10; Ezra iv. 4). The wall was built in troublous times. Difficulties increased as the work advanced,—dangers came from many quarters,—and foes were numerous enough to awaken the deepest solicitude. No means were left untried to shake the confidence, and to quench the zeal, of the "people who had a mind to work." *Derision* was one of the weapons which the enemies of Judah wielded against Nehemiah and his fellow-workers on the walls of Jerusalem. "What do these feeble Jews? will they fortify themselves? will they sacrifice? will they make an end in a day? will they remove the stones out of the heaps of the rubbish which are burned? Even that which they build, if a fox go up, he shall even break down their stone wall" (Neh. ii. 19; iv. 2, 3). When ridicule failed in its object, they sought to accomplish it by professing agreement in religion with those who built and manned the walls of the city. "Let us build with you," said they, "for we seek your God as ye do." This also having no effect, they had recourse to calumny and misrepresentation, accusing the Jews of disloyalty and treason. "It is reported among the heathen, and Gashmu saith it, that thou and the Jews think to rebel; for which cause thou buildest the wall, that thou mayest be their king" (Neh. vi. 6, 7; Ezra iv. 12, 13). Nehemiah's answer was that of an upright and loyal man,—"There are no such things as thou sayest; but thou feignest them out of thine heart." Traps were next laid for the illustrious patriot who headed this national undertaking. "Sanballat and Geshem sent unto me, saying, Come, let us meet together in the villages in the plain of Ono. But they thought to do me mischief. And I sent messengers unto them, saying, I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you? Yet they sent unto me four times after this sort; and I answered them after the same manner" (Neh. vi. 2—4). Foiled at at every point by the patriotism and stedfastness of the people, as a last resort, the enemy had recourse to *violence;* hence when they heard that the walls of Jerusalem were made up, and that the breaches began to be stopped, then they were very wroth, and conspired all of them together to come and fight against Jerusalem, and to hinder it (Neh. iv. 7, 8).

Under these circumstances, Nehemiah *armed* his brethren in readiness for any attacks which might have been made upon them by their subtle and unrelenting adversaries. Some were provided with swords, spears, and bows; and they were exhorted to fight for their brethren, sons, daughters, wives, and houses. One half of the men wrought in the work, and the other half of them held both the spears, the shields, and the bows. Every man was a soldier and a builder; now using the trowel, and then wielding the sword; here building the wall of his beloved Jerusalem, and there driving back the assailants amid prodigies of valour. Moreover,

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both the time and point of attack being uncertain, watches were set on different parts of the wall, to observe the movements of the enemy; and as the people were separated one from another, this proclamation was made, "In what place ye hear the sound of the trumpet, resort ye thither unto us: our God shall fight for us" (Neh. iv. 19, 20). So great was the danger on the one hand, and so resolute were the sons of Judah on the other, that one half of the men on the wall held the spears from the rising of the morning till the stars appeared; and none of the heroic band put off their clothes night or day, except for the sake of washing (Neh. iv. 21—23).

Amid all these taunts and hindrances, the people continued "steadfast, unmoveable, always abounding in the work of the Lord." No danger without, no treachery within, abated their zeal, or slackened their efforts, in the patriotic cause. Threats, flatteries, falsehoods, assaults, were in vain; post after post was defended with the valour of men who fought for the welfare of their families, the safety of their metropolis, the religion of their fathers, and the honour of God. Animated by a spirit of patriotism and piety, they stood like a wall of adamant against their foes, and at length overcame all opposition. They fought and builded at one time.

Brethren in the ministry! members of churches! in building the walls of our Jerusalem, *you* must both work and fight. If you are compared to labourers in the fields, now white unto harvest, you are also to endure hardness as good soldiers of Jesus Christ. But your building and your fighting are not of this world, and therefore they are mighty through God in pulling down strongholds. Your works of faith, your labours of love, and your conflicts with spiritual wickedness in high places, involve the welfare of your country, the peace of the world, the interests of eternity, and the glory of God. You must count the cost, fight the good fight, and keep the faith, or you will never obtain the crown of life. You are engaged in a work which requires much self-denial, patience, and confidence in God,—a work that will test your love to Christ, your faith in the promises of the bible, and your dependence upon the sufficiency of divine grace,—a work that will secure glory to God in the highest, on earth peace, and good will among men. Large demands will be made upon your time, talents, property, and influence; dangers and discouragements will cross your path, and weaken your hands; hollow friends will desert your ranks, and open foes will hinder your progress: hence you will need strength of religious principle, stability of character, the riches of divine grace, the constant presence of God, an earnest apprehension of eternal things, and a firm belief in the recompense of the reward. It is not enough that you have faith, love, and zeal; but your faith must be *strong*, your love *fervent*, and your zeal *unquenchable*. You must rise above considerations of self-interest and worldly policy in your efforts to make Jerusalem a praise in the earth,—you must live near to the cross, as the best means of keeping your love to Christ constantly on fire; estimate the worth of immortal souls, at whose salvation you aim; dwell upon the grandeur and results of your labour, and anticipate its consummation as a period of millenial triumph and bliss. Do not forget that you are engaged in a work that will go on when you are dead and perhaps forgotten, and that your sacrifices, your examples, and your prayers, will have a bearing upon the everlasting interests of mankind. The seeds of truth and holiness which you sow on earth, will bear fruit in heaven; and though you may go forth weeping, bearing precious seed, you will doubtless come again with rejoicing, bringing your sheaves with you. Make up your minds to meet with trials and sorrows in your attempts to do good. Your hopes may be often blighted,—many of your plans may seem to fail,—and

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you may weep in secret over the small amount of fruit resulting from your patient continuance in well-doing; but you will not shed a tear, nor offer a prayer, nor give a mite, in vain; for in due season you shall reap if you faint not. Long after you are gone to a better world, your own children, or your brethren in Christ, may see the moral wastes, where you toiled and wept, blossoming as the rose, and looking like a field which the Lord hath blessed. Though working for God, for souls, and for eternity, the men of this world will never appreciate your motives or your prayers. Your deeds may find no place in the page of history, nor your busts in the temple of fame; there may be no poets to write your eulogy, no orators to celebrate your virtues, no monuments to perpetuate your names; but they will be written on a tablet that will remain when the everlasting hills are removed, and the fashion of this world has passed away,—written upon the heart of Him you loved and served even unto death,—and written in characters which eternity itself will not blot out. And in that solemn hour which will witness the severance of all the ties which now bind you to circles of friendship, and to the church of Christ, as you are looking *back* upon the scenes of your spiritual conflicts and triumphs, and *forward* to an exceeding and an eternal weight of glory, it will be no small consolation to remember, that God made you instrumental in doing a work which has promoted his own glory, and will be the best monument of your own piety.

Go on, brethren, working for God in the full assurance of hope; go on contending for the faith once delivered to the saints; and overcome by the word of His testimony, and by the blood of the Lamb. The Captain of salvation will lead you to victory, and then crown you with immortal honours, in the presence of angels, and amid the congratulations of just men made perfect. Do not forget that you are associated with the illustrious dead who maintained the same conflict, until the Lord summoned them from the battle-field to receive the reward of the faithful. Prophets, apostles, martyrs, and confessors trod the same path, and may be *spectators* of your conduct. Baxter, Bunyan, and Howe had for their motto, "Work and fight." Ministers at home, missionaries abroad, saints in prison, and believers at the stake, have done likewise. And if you would obtain the plaudit of the final Judge, you must be good soldiers of Jesus Christ, and continue at the post of duty until you are called to the scene of recompense. "Work and fight." A PASTOR.

THE REFUGE; OR, THE YOUNG MAN SAFE.

BY THE REV. J. J. DAVIES.

We have dwelt, in some former papers,* on the dangers to which young men are exposed: on the perils in the very midst of which many of them live. But a refuge is provided for them; the ark of safety is made known to them in the gospel; the way of life is revealed so clearly, that he who runneth may read; it is "plain to him that understandeth, and right to them that find knowledge;" and our heart's desire and prayer to God for our young men is, that they may be saved. The danger to which they are exposed having been pointed out, it remains now to endeavour to shew how their safety may be secured.

I. THE FIRST STEP TO SAFETY IS A DEEP AND IMPRESSIVE SENSE OF YOUR DANGER. Whether you have begun to entertain

* "Absalom; or, the Young Man in Danger," see our Numbers for May and July.

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criminal designs, or whether you are as yet only in the way of temptation; whether you have adopted the principles of infidelity, or have only begun to wish that you could adopt them; whether you are ignorant of the great verities of religion, or, though you know them, refuse to yield to their influence; whether you are unacquainted with the character and claims of the Saviour, or, though you know them, yet deliberately choose the world as your portion—the first step towards recovery and safety is a deep sense of your real position. You are in danger, and you should know it, and feel it. You are the subject of moral government; you are a responsible being, accountable to God for the state of your mind, as well as for your thoughts, words, and actions. You possess an immortal nature; your soul, that is, in reality, YOU, will never cease to be. Soon all earthly things will be as nothing to you. You will go hence into eternity, and you will carry nothing with you but your accountability, your character, your consciousness, your full recollection of all the past, your complete realization of the present, and your vivid anticipation of the endless future. And you are GUILTY. You have violated God's law, you have trampled under foot his benign authority, and you are exposed to the "wrath to come." Oh! what a cloud of vengeance hangs over you; and there is no hope of your safety until you see it; until you realize your danger, you will never fly for refuge to lay hold of the hope set before you in the gospel. It was "when he came to himself," when he became fully sensible of his melancholy situation, that the prodigal said, "How many hired servants of my father's have bread enough and to spare, and I perish with hunger; I will arise and go to my father."

Insensibility is one of the saddest symptoms of our moral malady,—so true is the affecting representation of scripture, that, as sinners, we have "hearts of stone," which, on subjects of a spiritual nature, cannot feel. Hence it is that many who enjoy various religious privileges and advantages, never arouse themselves to serious consideration; they never lay to heart their actual condition in the sight of God; they never give an hour to solemn, earnest enquiry as to what their real character is, as to what their eternal destiny is likely to be. On questions of such overwhelming interest they have, at best, but vague and indistinct impressions. But if you have caught a glimpse of your real character and condition,—if you see clearly that you are in danger, that you are not in the way that leads to happiness and to heaven, but rather in the broad road which leadeth to destruction, let not this conviction die away; be not one of the forgetful hearers, who is like unto a man who beholdeth his natural face in a glass and goeth his way, and straightway forgetteth what manner of man he was. But realize your danger. Lay to heart your melancholy situation. Consider the guilt and misery involved in it. The *misery*. You have no interest in the blessings of redemption through Jesus Christ. Whatever the gospel proclaims, whatever the true believer enjoys—the full and free remission of his sins, acceptance with God through Jesus Christ, a state of reconciliation and friendship with the Most High, adoption into his family, the immunities and privileges of sonship, the renovation of their moral nature, continued supplies of the grace of the Holy Spirit, and the prospect of the kingdom which God hath prepared for them that love him—you have no part or lot in the matter. You are yet in your sins; you are under the dominion of evil; you are led captive by Satan at his will; you are in a state of condemnation; you are under the curse of the divine law; you are exposed to the wrath of God; there is but a step between you and death; and death must be followed by judgment, by condemnation, by everlasting destruction from the presence of the Lord. Oh, the misery of your position! Realize it. Pity your own soul. Dwell

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upon your situation until your heart melts, until it breaks in contrition, and your eyes are filled with the tears of godly sorrow. Realize not only the misery of your position, but also its *guilt*. Melancholy as is your situation, it is not your misfortune, but your fault; it is your crime, and not your calamity. Like the prodigal, you left your father's house; of your own accord you departed from God, the fountain of all good; you surrendered yourself to the dominion of evil, and took pleasure in the service of sin, of the world, and of the devil. But God sent his only-begotten Son into the world to save you; he gave him a ransom for you. He gave his holy word to instruct you, to make you wise unto salvation. He gave his Holy Spirit to renew and sanctify you; for years he has been striving with you, knocking at the door of your heart, seeking your good with greater earnestness and importunity than you have ever sought your own. And all this you have resisted. His affecting language is, "How often would I have gathered you as a hen doth gather her brood under her wings, and ye would not." And you are to-day in danger, in imminent danger, because you have not fled for refuge to lay hold upon the hope set before you. Oh! think of this. Think of the guilt involved in it. What injustice to God! What cruelty to your own soul!

II. But it is not enough that you are sensible of your danger; YOUR SAFETY REQUIRES THAT YOU SHOULD CORDIALLY EMBRACE JESUS AS YOUR SAVIOUR AND YOUR LORD. There is no true faith where there is not a deep conviction of sin. "The whole need not a physician, but they that are sick." And no one comes to Christ, throws himself unreservedly on his mercy, cordially embraces his righteousness, and cheerfully submits to his authority, who does not feel himself a guilty, self-condemned, self-destroyed sinner. But there is often a deep and distressing sense of danger which is not followed by a cordial subjection to the righteousness and authority of the Lord Jesus Christ. Many tremble like Felix, and yet say with him, "Go thy way for this time." These are not safe. A sense of danger is not deliverance; conviction of sin is not salvation, neither does it always lead to it. As the man-slayer was safe only when he had entered the city of refuge, so there is safety for us only when we are "found in Christ,"—relying on his merits, confiding in his mediation, and bowing to his sceptre.

The salvation which it is the glory of the gospel so distinctly to reveal, is distinguished by its suitableness and its sufficiency,—by the abundance of its provisions, and their exquisite adaptation to our deep and varied necessities. It finds us in the darkness of ignorance, and it gives us the light of knowledge. It finds us in a state of spiritual insensibility, and it takes away from us the heart of stone, and gives us a heart of flesh, tender and susceptible of divine impressions. It finds us guilty, condemned already, condemned by our own conscience, and by the righteous law of God, and it brings us the offer of pardon,—it reveals to us God's method of justifying the ungodly. "By the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin." The more intimate our acquaintance with the divine law, the more deep and entire our conviction that there is no hope for us from it. "But now," in the gospel, "the righteousness of God without the law"—God's method of justifying sinners, not by obedience to any law whatever, whether moral or ceremonial, but by faith in the Lord Jesus Christ—"is manifested, being witnessed by the law and the prophets"—the scriptures of the Old Testament not obscurely testifying to that method of justification by grace, that faith which the gospel so clearly reveals—"even the righteousness of God, which is by faith of Jesus Christ, unto all and upon all them that believe." The gospel finds us dead in trespasses and sins,—

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alienated from the life of God by the wickedness that is in us. It finds us the subjects of a moral leprosy, which has infected all our powers, so that there is no health or soundness in us. And it exhibits a remedy, the virtues of which have never failed. Salvation includes the regeneration of our souls, the renovation of our moral nature. "We are saved by the washing of regeneration, and the renewing of the Holy Ghost." Salvation includes deliverance from the practice and the love of sin. It breaks asunder the bonds of iniquity,—it emancipates from the thraldom of evil,—and confers the liberty of the sons of God. The gospel finds us miserable, destitute of real good; and it exhibits to us the fountain of life and bliss. "Great peace have they that love thy law." They have peace of *mind*—in the knowledge of God, of his will, and of his gracious purposes. They have peace of *conscience*—in the cordial reception of the righteousness of God by faith in Jesus Christ. They have peace of *heart*, or rest for their affections, in cheerful submission to the divine authority, in delightful obedience to the divine will, and in holy friendship with God through Christ Jesus. What peace, what happiness, have those who are redeemed and sanctified, *even here!* What enjoyment, in the study and knowledge of the divine word,—in the contemplation of the divine character and perfections,—in communion with the Father of spirits,—in the cultivation of the purest feelings of benevolence, of the humblest and sublimest sentiments of devotion, of all the principles and habits of evangelical holiness. And what enjoyments await them *hereafter!* "It doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him, for we shall see him as he is." We shall be *like him*—him in whom our soul delighteth. What a blissful prospect! *Like him*, in unsullied purity; *like him*, in ardent, holy love; *like him*, in the enjoyment of unbroken, spiritual peace,—of unmingled, unending felicity and glory.

Such is the salvation which the gospel proclaims to us; but how may it be secured? how may its blessings become ours? Simply by faith in the Lord Jesus Christ. When the Philippian jailer, overwhelmed with a sense of guilt, proposed this all-important enquiry to Paul and Silas, "Sirs, what must I do to be saved?" their simple and unhesitating reply was, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." This was the method of salvation which they had been taught by revelation from God, and which they had tried for themselves, and had found all-sufficient. With the utmost confidence, therefore, they recommended it to all mankind. Whether the enquiry was proposed by rich or poor, by young or old, by the moral and self-righteous, or by the profane and profligate, the answer was still the same. The apostles knew but one method of salvation for our lost world. There is one way of life made known in the gospel; it is open to all; all may avail themselves of it, and live for ever. There is but one, and all who neglect it must perish. "I am the way, the truth, and the life." "Whosoever cometh unto me, I will in no wise cast out." "No man cometh unto the Father but by me."

Have you, then, believed on the Son of God? Have you committed the keeping of your soul to him? Have you given yourself up unreservedly to his service? If not, you are still in danger, in imminent danger. But will you not be his disciple? Do you not hear him say to you, "Come unto me, and I will give you rest." "He that cometh to me shall never hunger; he that believeth on me shall never thirst."

(To be concluded in our next.)

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DISSUASIVES AGAINST SIN.

BY THE REV. JOHN ALCORN.

"These things write I unto you, that ye sin not."—1 *John* ii. 1.

The design of this communication was to fortify christians against sin. The way in which the apostles confirmed believers in the faith, and taught them to shun the very appearance of evil, was by increasing their stock of knowledge. The more knowledge of the divine will the christian obtains, the more likely is he to be "steadfast and immoveable, always abounding in the work of the Lord." Hence, when the apostle Peter is exhorting disciples to beware of being led away with the error of the wicked, and of falling from their steadfastness, he writes, "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." By growing in grace, and increasing in acquaintance with the divine character, as manifested in the person and work of Jesus Christ, they would be preserved from error and apostacy; and if we would be preserved from sin, and grow in conformity to the will of God, we must let his "word dwell in us richly in all wisdom." Hence the apostle wrote the things contained in this epistle, that christians, by increasing in knowledge, might be more strongly fortified against sin. "These things write I unto you, that ye sin not."

The "things" to which he here more particularly alludes, are stated, I apprehend, in the preceding chapter. He there informs us, that "if we say we have fellowship with God, and walk in darkness, we lie, and do not the truth; but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." If we are walking in darkness, or living in sin, the conscience is burdened with a sense of guilt; and in this state we cannot be enjoying communion with God. God can have no fellowship with sin; and if we are indulging in its commission, there is a gulf between us and the light of Jehovah's countenance. If sin is on the conscience, before we can realise a sense of God's pardoning love, we must confess it over the head of the gospel scape-goat, and obtain renewed remission. Now, the very knowledge of this is calculated to fortify us against sin. Is it desirable to be burdened with a sense of guilt, to be walking in darkness, having no communion with God? Is it not more blessed to have the testimony of a conscience void of offence,—to be living in holy fellowship with the Father, and with his Son Jesus Christ,—to be rejoicing in his rich, and free, and great salvation,—to have his love shed abroad in our hearts,—to be filled with that peace which passeth all understanding? If, then, my christian reader, you delight in fellowship with God, and if you dread to walk in darkness, it behoves you to refrain from sin. Potent are the reasons why believers should not sin. They should not sin,—

1. *Because Christ died to deliver them from sin.* We are too apt to confine the salvation which is in Christ to deliverance from hell merely; whereas an important part of it consists in deliverance from the love, power, and practice of sin while dwelling in the flesh. "Christ gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father." "He gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." "Thou shalt call his name JESUS; for he shall save his people from their sins." The way in which Christ saves us from our sins, is by bringing us to a knowledge of him-

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self,—by shedding his love abroad in our hearts,—by introducing us into the favour of God,—and thus giving us a relish for his service. Accordingly, every christian is a "new creature," and while he "puts off the old man," he "puts on the new." Experiencing the pardoning love of God,—being delivered from the fear of death, the wrath to come,—and being begotten to an imperishable inheritance in the heavens, he is supplied with motives calculated to constrain him to depart from all iniquity, to cleanse himself from all filthiness of the flesh and spirit, and to walk in perfect holiness in the fear of God. By the consideration of what Christ's death has delivered him from, and begotten him to, the christian ought not to sin.

2. *He should not sin, because he is delivered from the law which engenders sin.* Although the law is "holy, just, and good;" yet, by showing the danger to which the sinner is exposed, and by cutting off his hope of life by his own works, it fills him with a dread of the divine displeasure, works wrath in his conscience, and thus increases his enmity to God. "For I was alive without the law once; but when the commandment came, sin revived, and I died. And the commandment which was ordained to life, I found to be unto death; for sin taking occasion by the commandment deceived me, and by it slew me. Wherefore, the law is holy, and the commandment holy, just, and good. Was, then, that which is holy made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful." Thus it appears that the law, though holy, irritates the conscience of the sinner, and increases his enmity to God; so that, while under the law, he cannot cease to sin. But the christian is delivered from the law, and from the bondage it engenders, and therefore we ought not to sin. When married by faith to Christ, we lose our connection with the law; its holiness can no longer stir up our enmity; its denunciations can no longer terrify us; we are delivered from its curse and power, and are introduced into "the liberty wherewith Christ makes his people free." "Wherefore, my brethren, ye also are become dead to the law by the body of Christ, that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. For when we were in the flesh, the motions of sin, which were by the law, did work in our members to bring forth fruit unto death. But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter." Thus you perceive, christian reader, your deliverance from the law is employed by the apostle as an argument to dissuade you from the commission of evil. "These things write I unto you that ye sin not."

3. *Christians ought not to sin, because they are delivered from the love of sin.* Every one that is born of God loves God: and the love of God and the love of sin cannot grow together in the same heart. When the love of God is diffused thoughout the soul, the love of sin is expelled; we are ashamed of the sins in which we formerly delighted to indulge. Seeing, then, the faith of the gospel has purified our hearts,—has excited within us an aversion to all sin, we are furnished with a powerful reason why we should deny ungodliness, and keep ourselves unspotted from the world. If we sin, we act in opposition to the will and dispositions of the "new man."

4. *Christians ought not to sin, because they are begotten to the hope of heaven; and "every man that hath this hope in him, purifieth himself even as Christ is pure."* Heaven is a holy place, and those who hope to enter within its sacred precincts are enjoined to "follow holiness, without

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which no man shall see the Lord." But where there is love of sin, there can be no relish for the holy society and employments of the heavenly world. Seeing, then, we are looking for a city which hath foundations, whose builder and maker is God, it behoves us to mortify our members which are upon the earth,—to keep our body under, and bring it into subjection,—to set our affections on things above, if by any means we may attain to that state of holiness which will comport with our resurrection unto newness of life, and with that living, sanctifying hope which enters within the veil.

Oh, how potent the reasons furnished by the gospel why the christian should not sin! All the motives which the cross affords, unite in beseeching him not to sin. The startling fact, that while he walks in darkness he can have no fellowship with the author of his spirit, loudly calls upon him not to sin. The consideration that he is delivered from the wrath to come, the just wages of iniquity, is a powerful entreaty not to sin. Christ's death, to accomplish his salvation from sin, ought to be a prevailing plea, constraining him to depart from all iniquity. His deliverance from the law is a powerful motive, and ought to induce compliance with the command, "Sin not." His deliverance from the love of sin should be a constant memento that he is bound to forsake the "very appearance of evil." The hope of heaven to which he is begotten, should urge him onward in the highway of holiness. By all the sacred and commanding motives which the gospel affords, are we to be impelled not to let sin reign in our mortal body. Sin is inimical to God, hostile to all his attributes, subversive of moral government, and to eternity will it bear the stigma of his abhorrence. "These things write I unto you, that ye sin not." By complying, christian reader, with this exhortation, you will keep yourself in the love of God,—you will "make your calling and election sure,—and so an entrance shall be administered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

DEGREES IN BACKSLIDING.

BY THE REV. CORNELIUS ELVEN.

Reader! he who now addresses you, remembering the adage, that "prevention is better than cure," has prepared the following scale of Religious declension; not affirming that backsliding proceeds precisely in this order, but all these being *marks* of departure from God, any one of them should awaken alarm, and, ere you arrive at the climax, induce the cry of the Psalmist, "I have gone astray like a lost sheep; seek thy servant, for I do not forget thy commandments."

1. Neglect of secret prayer. (Job xv. 4;—Isaiah xliii. 10.)
2. Disregard of the bible. (Jer. vi. 19;—Hosea iv. 6.)
3. Forsaking the means of grace. (Neh. x. 39;—Heb. x. 25.)
4. Worldly-mindedness. (2 Tim. iv. 10;—1 John ii. 15.)
5. Levity in conversation. (Eph. v. 4;—2 Pet. iii. 11.)
6. A quarrelsome spirit. (Isaiah xxix. 21;—1 Cor. iii. 3.)
7. Dwelling on the faith of others. (Matt. vii. 3—5.)
8. Readiness to take offence. (Prov. xiv. 17; xviii. 19.)
9. A murmuring, repining spirit. (1 Cor. x. 10;—Philip. ii. 14.)
10. A critical hearing of the word. (1 Cor. iii. 4;—2 Tim. iv. 3.)
11. Covetousness. (Luke xii. 15;—Coloss. iii. 5.)
12. Light thoughts of sin. (1 Kings xvi. 31;—Matt. xxii. 5.)

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13. Intemperance. (Prov. xxiii. 29—32.)
14. Love of Preeminence. (Prov. xvi. 18;—3 John 9, 10.)
15. Indulgence in secret sin. (Numb. xxxii. 23;—Eccles. xii. 14.)
16. Falling into outward sin. (Prov. xiv. 4;—Hosea iv. 17.)

Thus far a *true believer* may fall, and severe corrections will be the consequence. See Ps. lxxxix. 30—33;—Micah vii. 9;—Matt. xxvi. 75. But the *false professor* may descend lower still.

17. Into scoffing and infidelity. (2 Pet. iii. 3.)
18. Persecuting the righteous. (Acts vii. 52.)
19. An awful death. (Prov. xiv. 32.)
20. FINAL PERDITION. (Matt. xxv. 41.)

Now, be entreated carefully to study this graduated scale; turn to the scriptures attached to every step of this ladder, ponder them, and pray over them. And "now unto him that is able to keep you from falling, be glory and majesty, dominion and power, both now and for ever."—Amen.

AN EVENING HYMN.

"I will both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety."—*Ps.* iv. 8.

God's watchful eye shall on me rest,
God's mighty hand my soul shall keep;
And, safe from all that can molest,
I will lie down in peace and sleep.

In peace: although this coward heart
Quails in the presence of its foes,
Since from my Guard I cannot part,
What power shall ruffle my repose?

In peace: though slumber close my eyes,
Forgetfulness lock every sense,
What danger can the soul surprise
Whose guardian is Omniscience?

For sure if, in the waking hour,
My guardianship must be my own,
Better to sleep,—and let His Power
Resume the guardianship alone.

O God, be near, each moment near,
In busy life thy servant keep;
Then in thine arms, unknown to fear,
I will lie down in peace, and sleep. B. F.

ON CHRISTIAN SUBMISSION.

"FATHER—thy will, not mine, be done!"
So prayed on earth thy suffering Son,
So in his name I pray;
My spirit fails, the flesh is weak,
Thy help in agony I seek—
O take thy cup away!

If such be not thy sovereign will,
The wiser purpose then fulfil;
My wishes I resign,
Into thine hands my soul commend,
On Thee for life or death depend—
Thy will be done, not mine. MONTGOMERY.

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Biblical.

DEMONIACS.

An anonymous correspondent, who signs herself "a woman," complains of Mr. Atherton's representing Mary Magdalene* as having been a woman of bad character, and observes that he has "adopted the common error," and probably it is an error, "of confounding her with the woman, Luke vii." and also remarks that her case would now appear as one of simple *madness*.

We take this opportunity to express our entire dissent from the theory which regards the Demoniacs as merely insane persons. We will give, as briefly as possible, the views of the devout and learned Olshausen on the subject, since they, more than any other, commend themselves to our judgment.

"It is the universal doctrine of Holy Writ, that the foundation of Holiness and Unholiness in human nature is laid in a higher region of existence. That the influences of the Good and the Evil One may be resisted or yielded to by men. That while this doctrine may be abused, it is of great advantage to the spiritually tried to recognise the difference between the horrible suggestions of the Tempter, and the willing thoughts of their renewed mind. That to regard the Jewish views of Satan and evil spirits as doctrines learned in the Babylonish captivity, is a mere fiction, and contrary to all we *know* of Chaldæan theology. That the doctrine in question developed itself in proportion as the opposite doctrine of The Deliverer became clearer, and that it should be taught by us only in connexion with the announcement of the Destroyer of the Deeds of the Devil. That our not perceiving cases of demoniacal possession now, may be accounted for two ways,—first, that the prevalence of christian *opinions* even, and much more of christian feeling, has actually lessened their frequency in Christendom; (Brainerd and many other missionaries could not refuse to believe in Satanic operation on the Heathen sorcerers and their victims); and, secondly, that such cases may exist occasionally still (and would be recognised as such by Apostles), in our asylums. That the word *Redemption* has special reference to the subjection of our race to the power of Evil without us. That a nature containing a germ of good in bondage to an Evil power, is the proper subject of redemption. While that evil power itself, and the men who have entirely 'seared their conscience and mind' by surrendering themselves wholly to its malign influence, are irredeemable.

"In reference now to Demoniacs;—the *nervous* system is that which is nearest our mental part, and by far the greater part of the forms of demoniacal action on men seem to have been through the nervous system. We cannot doubt that the Jews distinguished between *dumbness* owing to the mind acting on the nervous system, and such as was obviously owing to material causes. That a large number of the demoniacs were conscious of being mastered by a power they wished to resist, and that at times the natural human consciousness returned, in which they mournfully cried and longed for deliverance; at other times of course the demoniac uttered only the suggestions of the Evil spirit itself. That generally possession by evil spirits supposed more or less originally sinful surrender to their temptations—as *unclean* spirits it is natural to suppose the unclean most accessible to their influence (the children of disobedience are those in whom Satan's reign is unrestricted); hence in Mary Magdalene's case the probable, though not absolutely necessary presumption is, that she had been an abandoned sinner."

The above is of course only a summary adapted to *our* pages, of the views which are ably supported by the pious and learned author. They occur in his commentary on Matt. viii. 28, and are well worth translating fully in a larger periodical.†

We conclude by asking whether the religious thought, teaching, and prayers of the present day do not overlook, to an unscriptural and undesirable extent, the prevalence and power of supernatural evil agency? Are not the actual state of the unconverted world and the frequent falls of believers, most *naturally* accounted for by an amazing energy of unseen evil spirits?

* See "The Three Marys," by the Rev. W. Atherton, in our No. for June.

† Olshausen's work on the Gospels is in process of translation for the admirable *Foreign Theological Library*, in course of publication by Mr. Clarke of Edinburgh.

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Beings endowed with reason—with acute, with powerful reasoning faculties—yet spell-bound; embracing idolatry, popery; priest-craft, infidelity, Mahometanism, besides submitting to a marvellous domination of lusts and passions over the understanding, and yet "unable to deliver their soul and say, Is there not a lie in my right hand?"—is not Micaiah's vision the most *natural* representation of the cause of this unaccountable blindness? (2 Chron. xviii. 18—22.)

We can but think it a stain on physical and mental science if, after the most acute analysis in each department, they forget that they have not reached the grand and final causes, or even if they discard those *intuitive impressions* from a *broad* survey of things before us, which are as true and as much designed to instruct and guide us as the most strenuous efforts of reason.

Tales and Sketches.

A KISS FOR A BLOW.

BY THE REV. O. T. DOBBIN, D.D. OF HULL.

"A soft answer turneth away wrath."

The cotton turban of the Eastern soldier will turn the edge of a sword, while the steel helmet will often prove ineffectual for defence. An incident that occurred within the writer's observation, in a town in the north-west of England, in the autumn of 183–, supplies an interesting illustration of the power of kind words.

The summer of that year had been long and alarmingly wet; the crops were shooting into unprofitable straw, under the forcing process of incessant rain, instead of consolidating and ripening into golden grain under the genial influence of the sun. Alarmed at the melancholy prospect, the pious inhabitants of the town resolved on holding prayer-meetings at an early hour every morning to invoke the mercy and forbearance of the Most High, that the weather might improve and their fears be dispelled.

In order that the prejudices of no party might prevent his attendance, it was thought desirable to secure if possible the use of the Town-Hall, a kind of common ground, for the devotional services. But their application for it was met by a refusal, through the interference of a certain influential functionary in the town, whose prudence, if not his jealousy, took the alarm at the intended amalgamation of all parties in the work of prayer.

The good people were therefore obliged to meet in the vestry of the Independent chapel, as the next most convenient place; and they did not meet in vain. They enjoyed together the communion of saints. The prayers of Churchmen and Dissenters were found essentially the same; and they prevailed with God. The bright sun began to shine in the first week of their assembling, and the corn ultimately ripened, and was gathered into the garner, with thanksgivings to the God of Heaven.

The meeting was found so pleasant and profitable, that though its immediate end had been answered, it was continued by general consent.

About six weeks or two months after its commencement, the leading person in this devotional movement met in the streets the gentleman who had debarred them the use of the Town-Hall. There was no possibility of escape had his opponent wished it. Our friend, who had no reason to be ashamed of the part he had taken in the transaction, went up to the other, tendered his hand with affectionate warmth, and accosted him as usual. The other seized it eagerly, and, confused with the recollection of his unkindness, said, "I did not expect this. I was afraid I had forfeited your esteem. I fear you must dislike me." "No, my dear Sir," said our friend, "christians never *dislike* one another. Believe me, we are very sincerely your friends every one of us; we have never failed to ask God's blessing on you; nor has there been the remotest allusion to the past." The subdued man's eyes filled with tears at these proofs of forgiving love, and unable to say more, he rushed away with a grateful and choking "God bless you! God bless you!"

The object was gained—the heart of the persecutor in a little way was broken, and he was taught a lesson he would never forget, in the school of christian kindness. Were our practice in the matter of forgiveness of offences, as in this case, more con-

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sonant with the principles we profess, would not the christian world at large present a more peaceful, loving aspect than it does?

THE RAGGED BOY—THE RICH MERCHANT.

"Be not weary in well-doing, for in due time ye shall reap."

Business of importance called me at one time to the great city, the London of America. I had spent the morning in viewing the great buildings, the city hall, the great custom-house, Trinity church, with its tall spire, then nearly completed, and many other public places, so interesting to the stranger: and, being much wearied with my morning's excursion, I sought my friend's house as a place of rest. While sitting at the dining table, a servant handed me a note that moment left at the door by some unknown person, which read as follows:—

"Dear Sir,—Having seen your name announced as one of the speakers at the Sunday school meeting, it would give me great pleasure to see you at No. —, Pearl-street, this afternoon, at three o'clock. Do not disappoint me.

Your friend, George S."

I hastened to comply with the invitation at the appointed hour. Crowding my way along through the multitude of people thronging the busy streets, I arrived, at last, at the number mentioned in the note. I enquired of the clerk for the name; and, to my surprise, he introduced me to the proprietor of a large wholesale dry goods store, one of the first establishments in the city.

"Sir," said the merchant, "I believe I am not mistaken: this is Mr. M——, the poor student of Mr. W——, once my teacher in the Sabbath school of W——."

"I was a poor student, and a teacher in the school you mentioned. But this cannot be George S——, the white-haired boy, owned as my scholar!"

"The same," answered the merchant, grasping my hand with the greatest joy; and a tear trickled down his cheeks. "The same, only grown to manhood. You will pardon my hasty note, and this abrupt meeting; but, Sir, I thought that we should never, never meet again, and, learning that you were in the city, I was anxious to offer you the hospitalities of my home during your stay, if it is agreeable, and consistent with other engagements: please order your trunk to be taken to my house; my house is yours while you remain. I cannot be denied."

Indeed I could not deny him. With joy I complied with his generous offer: and at his house I found a home indeed. Here it may be proper to give you a history of our first acquaintance.

While preparing for the ministry, it was the custom to seek out poor children for the Sabbath school. In one of my rambles I found a little boy in the street, poorly clad, with his little bare feet in the cold snow; no hat, and in the most wretched condition. I called him to me, and proposed the following questions:—

"What is your name, my little fellow?"

"My name is George S——."

"Where do you live?"

"In the woods, by the old mill."

"What is your father's name?"

"I have no father," and he burst into tears; "my father was brought home dead, about a year ago. He was found frozen to death on the road to our house."

"And your mother, is she living?"

"Yes; but she is poor, and goes out to work."

"Have you any brothers and sisters?"

"Yes, one brother and one sister."

"Are they at home?"

"Yes, Sir; they are little ones, and cannot go out now."

"Well, my little fellow, you want a pair of shoes, and some clothes."

"Yes, Sir, I do; but I want to get something for mother to eat first."

This told the story. I asked no more questions, but immediately set about the work to be done. George was soon in my waggon with me, and food enough for his mother's present necessities.

On reaching their house, I found a lonely woman with two dear little ones, and nothing to eat. George jumped out of the waggon, and ran into the house, saying, "O mother! mother! you will not cry any more; the gentleman has got us enough to eat for a whole month." I found, by enquiry, that the father had been a drunkard, and died in a drunken fit, and the poor widow had to struggle on alone. George, who was then about ten years of age, was the only child large enough to be of any help to his mother, and a good boy he was to that poor mother.

I left the house, and the next day sent a good woman to clothe them, and get George to attend the Sunday school the

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next Sabbath. George was at the school, with new shoes, and hat, and clothes, a happy, cheerful boy.

For one year he was my scholar; then I left the place, and never saw him again till I met him, as I have told you, a merchant in a great city. God had prospered him, giving him friends and influence; and, from an errand boy in the store, had raised him to be the owner. He was then twenty-four years old; with a wife, and one little boy a year old.

Now go back with me to New York, and you may think that you see me seated at the fireside, while he is relating the dealings of God with him, since I left him a little boy in the Sabbath school at W——.

Soon after I left the place, he was fortunate enough to meet a man from New York who loved Sabbath schools. While he was on a visit to some friends in the country, he saw George, and, being pleased with him, offered to take him home. The mother consented, and George left home, with many tears, for a place in the gentleman's store.

By good conduct he gained the affections of all who knew him. At the age of eighteen years he was advanced to the station of clerk, and from a clerk to a partner with his employer. When he was twenty-one years of age his partner died, having no children or relations, not even a wife; and he gave to poor George all the interest in the concern, and at once made him the owner of some thousands of pounds. And here I found myself, seated with my old scholar, in a fine house, and a happy family.

He is superintendent of a large school of poor boys, picked up from the streets and lanes of the city, a member of the church, and much beloved by all the brethren; a man known, too, by the poor and afflicted. Every Sabbath morning he has a school among the poor sailors on the dock, in a room he hired for the purpose.

As I sat there, so happily rejoicing in the goodness of God, as manifested in this instance, I could not but ask George, "Where is your mother?"

"Oh, Sir! she went home to heaven from my arms, in this very room, a few months since; and just before she died, she gave me a strict charge to seek you out, and, if I found you, to tell you that her dying breath went up to God for a blessing on your head."

"Your sister, what has become of her, and your baby brother?"

"Oh, Sir, my brother has grown up to be a young man, and is now a clerk and first book-keeper in my store; and he, too, has a large class in the Sabbath school. And my dear sister is far away, the companion of a devoted missionary in the west. She was married but a few months previous to my mother's death."

Here I must leave the history of this interesting family, and, in a few words, hint at the lessons it teaches.

1. See how God always confers his blessings on those little children who love their parents. Little George cared not for the shoes for his cold feet, and a warm cap for his head, until his poor mother could have food.

And, through that little boy, God came in mercy to the family. George early became a christian, and was the humble instrument of the conversion of his mother and sister. The mother is permitted the privilege of dying in the glorious prospect of heaven, and sinking down to the grave sustained by the arms of her noble boy. The sister goes out to be the companion of the missionary, to aid in spreading the news of salvation to the poor and perishing.

2. What encouragement there is in this history of facts! It teaches us to labour for the poor and destitute sons of affliction and poverty, that they may shine as stars of the first magnitude in the Saviour's crown.

Dear teachers, remember the poor. Do not pass them by. Care for them, and God will reward you a hundredfold.

3. The benefits of Sabbath school instruction are not confined merely to the things of time; they reach into eternity, and roll a wave of glory up to the very throne of the great God.

Oh, let us be faithful, industrious, persevering, prayerful, and devoted to our work a little longer, and soon we shall go home to our reward and our crown.—*From an American Periodical.*

THE HOUR OF PRAYER.

"I love to steal awhile away
From every cumb'ring care,
And spend the hours of setting day
In humble, grateful prayer."

How quietly the still hour of twilight steals on. The sun's last golden ray which

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lingered so long upon the eastern mountains, as "if parting were secret sorrow," has disappeared. The last rosy tint is fading from the evening cloud. A deeper shade settles over the valley. One by one "night's unwearied watchers" shine out in their "far off depth." The bird folds its weary wings within its little nest. The murmur of the bee is still. "The busy hum of man" is hushed. For a brief space the restless world reposes. It is the hour of prayer and meditation—the Sabbath of the day.

"All is so still, so soft is earth and air,
You scarce would start to meet a spirit there;
Secure, that nought of evil could delight,
To walk in such a scene on such a night."

It breathes its own blessed quiet over the christian's spirit, and disposes him to deep and earnest communings with himself and with his Father. The world loses its hold upon his heart; wealth, pleasures, honours, earth's vain array, seem now but what they are—illusions, fleeting shadows. Cares and vexations, which perhaps too much occupied his mind, and ruffled his temper during the day, now sink into their real insignificance. He lifts his eyes to the magnificent firmament above, and feels he is but a speck, an atom in the vast creation; he thinks of his immortal spirit, and the priceless ransom paid for it, and knows it outweighs the worth of worlds.

Then, serious, but pleasant, thoughts possess his mind; the rapid flight of time—how soon its last hours shall have struck for him; and his ransomed spirit, breathing its last prayer, and dropping its frail tabernacle, shall rise to its blissful home in heaven. Oh, what light breaks upon the tomb, what an effulgence of glory beams beyond it! His is, indeed, the common lot, "ashes to ashes, dust to dust," and the clods of the valley are piled upon his once living, breathing form. But what then! It is only the clay which moulders there; death cannot touch the immortal spirit; *that* is not shrouded in the grave.

But the twilight fades, darkness gathers, a deeper silence pervades all nature. It is to him the "still small voice" of his Father, and he "wraps his face in his mantle," and bows down in prayer.

There is a power in the voiceless eloquence of the hour even for the worldling. Its gentle influence, like a messenger from heaven, breathes on his unquiet spirit, and the warring elements within are hushed. Unwonted thoughts press upon his mind. The bubbles which he has just been so eagerly pursuing, seem now *but bubbles*. He throws back a hasty glance to wasted weeks, months, years, that are gone, like a vision of the night never to be recalled. "Life, life, oh what a very vapour 'tis; a quickly passing dream; toil and care, jealousy and strife, hopes and fears, a weary struggle for some unsubstantial good, have made up almost its sum. Ah, how seldom are its early promises fulfilled; and even if they were, even if the world spread all its gifts before men, yet they are transient as the summer cloud, and melt away like the morning dew. Yes, the christian has chosen 'the better part;' his hopes shall not fade away. Well, well, when I have reached that envied elevation,—when I have gathered a little more wealth,—when I have brought a few more worldly schemes to a successful termination, then my affections shall lose their hold upon the world; I will think of serious things; I will be a christian."

Ah, how many have such promises, and such reasonings, beguiled of heaven!—*Lady's Book*.

Correspondence.

A SECOND LETTER TO THE EVANGELICAL CLERGY OF THE ENGLISH STATE-CHURCH, BY A FORMER MEMBER OF THEIR BODY.

Dear Christian Brethren,

In my last letter I endeavoured to shew that no prayers, however fervent, scriptural, or apparently sanctioned by Divine promises (such, for instance, as we find in Matthew xxi. 22—John xv. 13, 14—and 1 John iii. 22), can warrant the ascription of praise to God, for blessings of whose bestowment there is no evidence. If we are to receive these promises in the unqualified and sweeping way in which they must be received, to justify your thanksgiving for the spiritual regeneration of all, or any of the infants you baptise, we should

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be involved in endless difficulties and absurdities. We might then propound, and defend, the extravagant doctrine that human folly and weakness may prescribe to Divine Sovereignty, the where and when of all its operations.

Having noticed, then, the unscriptural, and therefore indefensible character of the thanksgiving offered up by you at the baptism of infants, I proceed to make a few remarks on another, as we think, great inconsistency involved in the fact of your pronouncing repentance and faith prerequisites to baptism, and yet baptising infants.

I ask not here who are the proper subjects of baptism, nor what its proper mode of administration. I merely aim to point out the unscriptural character of the expedient to which you are driven, in order to avoid the glaring discrepancy which would otherwise exist between your avowed creed and your continual practice. You may perhaps anticipate that I refer to your use of Baptismal Sponsors.

This practice you defend, as do the Roman Catholics, from whom you borrowed it, on the strength of the early practice of the Church. Now, this is the ground on which they (the Roman Catholics) contend for other unscriptural things (which you very properly reject) connected with the ordinance in question,—as, for instance, the use of salt, and oil, to which, formerly, it is said, was added, human saliva. It may not be very easy to shew why, if these are to be rejected, the use of sponsors is to be retained. The latter may, indeed, have been in use longer than the former, but neither of them can be traced to any other source than *tradition*.

But what are the *benefits* supposed to result from this practice? The object contemplated obviously is to invest the infant about to be baptized, with the character of a *prospective* believer. The simple question, then, to be asked is this, Does the New Testament warrant the administration of baptism on the strength of *promised* faith? Does it, in a word, either directly or indirectly, sanction the use of sponsors? Does it not rather tell us, that if faith is to be a ground of the administration of baptism, it must be faith *possessed*, "if thou believest with all thine heart, thou mayest." Is there a passage in the New Testament which says, or can fairly be supposed to say, there is a class of human beings to whom the ministers of Christ may consider themselves at liberty to administer a religious rite, because, although they (the recipients of that rite) have neither repentance nor faith, it is taken for granted that they will sometime have both?

I ask, then, would you venture on a similar course of conduct in any other case to which long established custom had not strangely reconciled you? Would you grant baptism to an unconverted *adult* on the strength of repentance and faith, his *future* possession of which kindly disposed friends, interested in his favour, should solemnly promise and vow for him? And if not, *why?* Is it not more reasonable to anticipate and thank God for the assumed future faith of a being capable of receiving instruction, and accessible to the influence of motives, than for that of one whose reason not only is not unfolded, but possibly never may unfold?

Suppose that the Church had never till the present moment so added to the things contained in the sacred volume (Rev. xxii. 18.) as to introduce the use of Baptismal Sponsors, and that this practice were now first proposed. I know not why, if it be right in itself, it should be less lawful to introduce it now, than 1700 years ago. Innovations are as justifiable at any one time, as at any other. No term of years can make error either more or less admissible.

I say, suppose then, that Baptismal Sponsors were now first proposed to be adopted into the Christian Church, and that it were further suggested, that by virtue of such sponsorship, all baptized infants, having the advantage of it, should be treated as believers, and regarded as members of that Church whose ministers had baptized them. With your own definition of a Christian Church, as "a congregation of faithful men," full in your minds (to say nothing of the testimony of God's word), what would be the description of feeling excited there by such a proposal? Would you not at once pronounce it monstrous, unscriptural, and pernicious in the extreme?

But I am in danger of exceeding the limits which I should prescribe to myself, and I must therefore draw to a conclusion. I do so by adverting to the following fact, to which I think myself justified in calling your calm, unprejudiced attention, namely, that, supposing what I have now represented as serious evils in your Church, to

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be really such, and *you to see and admit this*, you are prevented, by your union with the State, from being able to correct them. It is obvious to say that your Church being "a Church by law established," all its defects must be perpetuated, till the law which at present enslaves, shall see fit to release you, and leave you at liberty to follow out your conscientious convictions. In the mean time, the State is continually exercising in your disfavour, a prohibitory legislation, and authoritatively saying, "hitherto shall ye go, but no farther."

Your pious and talented brother, Dr. M'Neile, feels this. He pleads, in his recent learned work, "The Church and the Churches," that the officiating minister should be invested with a discretionary power of using, or omitting, as he sees fit, certain portions of your occasional services. This, he says, would prevent the necessity for "laborious explanations, which to many wear the appearance of evasion." Certainly, in our estimation, they do wear that appearance, and I conclude that all persons exercising a judgment perfectly unprejudiced, must form the same opinion. Is it not, then, strange that, whilst the Dissenters, and, from a different motive, even the Puseyites, are seeking for a separation between those two incongruous bodies, a professing Christian Church (containing, to say the least, many deeply devoted souls), and a Government Christian *only in name*, the evangelical party in that Church are strenuously bent on perpetuating this union?

Can it be that they *generally* contend, as a very influential minister of your body is reported to have done, that the Church *requires* State control, to prevent its ministers from seeking to become lords over God's heritage, spiritual despots, puffed up with a sense of their own power and fancied importance? We answer, possibly the Church of England, constituted as it is, *may* require such control, but if it do, what a proof is this of its unchristian character! Did *apostolic* churches need State interference,—the prescriptions or prohibitions of a civil "law established" to keep *them* in due order?—to prevent *their* ministers from becoming too proud, self-sufficient and overbearing? Ah, no; they sought their humility from a very different source.

Proposing, in my next letter, to say a few words on the subject of Episcopacy, as it exists in the English State Church, I beg to subscribe myself,

Dear Christian Brethren,
Yours affectionately,
SENEX.*

INFANT REGENERATION—ITS POSSIBILITY.

To the Editors of "The Church."

I have just been reading in "The Church," the letter of SENEX to the Evangelical Clergy of our Ecclesiastical Establishment, and have been much pleased with the admirable spirit which it breathes, and with the correctness of the sentiments it expresses. It occurs to me, however, that there is one subject of great importance which that excellent paper does not bring out, and respecting which I have observed a great deal of vagueness in the views of many christians, and even of many christian ministers. I refer to the *possibility of the regeneration of infants*.

Many tell us that God by his Spirit *can* regenerate an infant; some good people in the Establishment tell us they hope he *does* regenerate some, on occasion of their baptism; and they express their belief, that if parents and sponsors were faithful, that unspeakable blessing would be often realized. Whenever I hear or read such observations as these, I cannot help saying, "I wonder what you mean by *regeneration!* You do not mean by it what I understand by the term, or you would never speak thus,—you would at once see that the thing was *impossible*.

I recollect having a conversation with an earnest, evangelical Churchman on this subject, the bare outline of which I will give you, as I fear the same indistinctness which marked his views, may characterize the views of many others. He was speaking of the baptismal service of his church, in a way somewhat similar to that in which the clerical friend of SENEX addressed him on the subject. He thought that if parents and sponsors were faithful, the great blessing would be often realized in connexion with infant baptism.

I took the liberty to observe, "We need

* To prevent mistake, we just mention explicitly, what indeed the heading of these letters implies, that the highly respected writer, though now connected with a Baptist church, was *himself* an evangelical clergyman.

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not say any thing of the fact, that the church service gives the impression, and is intended to give the impression, that the blessing of regeneration *is* realized in *every* case in which a child is baptized according to the forms of the church; that if the words which the priest uses mean any thing, they mean *just this*, that *every* infant whom he baptizes is regenerated. *Before* he administers the rite, he prays in every case, that it would please God to regenerate the child,—and after he has administered it, he *thanks God in every case*, that it has pleased him to regenerate that child; and he who has not a full conviction in his own mind, when he uses this language, that such is indeed the fact, appears to me to be in a most miserable position. He is not acting honestly. Whatever means he may adopt to conceal the mournful truth from his own mind, he is guilty of mocking God, of belying and defiling his own conscience, and of deceiving his fellow-creatures, on a subject of the greatest importance,—and this under circumstances of peculiar solemnity, when all utterances ought to be eminently truthful. But to pass by all this, I suppose it has never occurred to enquire *whether the thing itself be possible?*"

"Oh, I have no doubt of its possibility," replied my friend; "I think it is often done, and would be more frequently done if parents were faithful. Indeed, I do not understand what you mean when you question the possibility of the regeneration of a child in baptism. Is any thing too hard for God?"

"Nothing is too hard for God," I answered; "but there are some things in their very nature impossible. It is impossible that the whole should not be equal to all its parts; it is equally impossible that the unconscious should think, or that the irrational should be responsible; and it appears to me equally impossible, that an unconscious babe should be the subject of regeneration. I see you have not thought of the subject; to me it appears very plain; and it is certainly worth looking into. *Will you have the kindness to tell me what you understand by regeneration?*"

"I understand by regeneration," he replied, "the new birth—being born again."

"Very good; but what do you understand by the *new birth?*"

"I understand by the new birth a new heart; to be born again is to have a change of heart."

"That, too, is true: but you perceive we are making no progress,—we have as yet no plain and satisfactory answer to the question, What is regeneration? "A new heart" is a very beautiful and a very emphatic mode of expression; but the language is figurative; and I want you to tell me in *plain terms* what you mean by it. You do not mean by it, at least the scriptures do not, any organic change—a change in our physical constitution."

"Oh, no; I do not mean any physical change; I mean the work of the Holy Spirit."

"It is very true," I replied, "that our renovation is the work of the Holy Spirit—it is by his agency that it is produced; but I want to know *what the work itself is,—what is it that the Holy Spirit produces in the heart of man?*"

"Why, it is regeneration," was the answer.

"We are no nearer the truth," I remarked; "you say regeneration is a new birth, the new birth is a new heart, the new heart is the work of the Holy Spirit, and the work of the Holy Spirit is regeneration. We are moving round a circle, not taking a step towards the centre; we shall never get at *the heart* of any subject in this way."

He admitted candidly that it was even so; but stated that he had no further answer to give to the question, What is regeneration?

"Then," I said, "shall I tell you what I think regeneration is? I understand by regeneration, a change in what I may call the inmost state of the heart and mind; or, in simpler terms, it is an entire change in a man's views and feelings respecting the most important of all subjects;—respecting the nature and requirements of the divine law,—respecting the inherent evil, and tremendous consequences, of sin,—respecting our own real character, and our relation to the divine government,—respecting God and his glorious gospel,—respecting Christ and the great salvation. Regeneration is an entire change in our *views* of these momentous subjects, and in our *feelings* in relation to them."

My friend, for some time, questioned the accuracy of this statement. He thought regeneration was not quite a change in our views and feelings; it was somewhat more; it was something else. This led to an interchange of remark. I enquired, "Is regeneration any thing *less* than I have stated—an entire change in our views and feelings

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respecting the most important of all subjects ?"

"No, certainly, it is not any thing less."

"Then, at all events, without such a change as I have described—a change in our *views* and *feelings*—there can be no regeneration. Think of how much is involved in this admission. But is regeneration any thing *more* than this change ? is it any thing *else?* Look within; consult your own consciousness; think of the experience of decided christians; examine the statements of scripture; and decide for yourself."

After some further conversation, he admitted that he thought my definition correct —regeneration is an entire change in our views and feelings respecting the most important of all subjects; God—Christ—the soul—sin—salvation.

"Then," I said, "you must perceive at once that the regeneration of an infant is *impossible*. How can there be a change in the *views* of one in whom reason is wholly undeveloped? and how can there be a change in the *feelings* of one who has no moral consciousness ? It is impossible; it even involves a contradiction in terms."

I am sorry that this note has run on to so great a length; but if you think it may be useful to any of your readers, it is much at your service.

Respectfully yours,

A FRIEND OF "THE CHURCH."

Original Letter.

BAXTER AS A PASTOR.

My dear Sir,

If you concur with me in thinking the enclosed letter of Williams of Kidderminster (one of the best laymen we have had), interesting, it is at your service. The letter is carefully copied, and has never been published.

Ever yours,

J. ANGUS.

Kidderminster, 15th March, 1748.

Very dear Sir,

Yours of the 9th past, afforded me a good deal of pleasure. The sketches you favoured me with, of your elegy on the dear departed saint, pleased me. And, by the way, I thankfully accept your kind offer, and have desired a friend, Mr. John Hill, to receive your kind present at your hands. I am pleased, and so are a great many more, with the *Dream*, which I promise you has since traversed an arm of the sea in its way to the Isle of Wight, from whence I have received repeated particular thanks for it. But nothing you wrote pleased me better than your approbation of what I wrote you respecting the ministerial charge. What that was I know no more than the man in the moon, for I kept no copy; but this in general I know, that scarce any thing surprises or grieves me more than the indolence of ministers, and especially those among them who are good men; for I must tell you I esteem many among them good men whom I do not esteem good ministers. You are to know, though we must call no man father upon earth, I cannot but account holy Mr. Baxter my spiritual father. His treatise of "Conversion" (not his "Call to the Unconverted," which I had not then seen) was the means, though I then sat under a rousing, evangelical ministry, of my first awakening. This led me to read many other of his books, and to converse with many old disciples, who were then his living epistles, known and read of all men. From them, who were the seals of his ministry here, I learned what was his manner, both in and out of the pulpit; and many a pleasant evening (pleasant even now to reflect upon), when in the bloom of youth, I spent in the chimney-corner with an old disciple, then living in an alms-house, who, though poor in this world, was rich in faith, and strong in the grace that is in Christ Jesus; from whom I never failed to come away imbued with a sweet savour of divine things, and laden with pious instruction and advice. From him, and others of his standing, *i.e.* from the account they gave me of Mr. Baxter's unwearied labours, both in and out of the pulpit, I then formed my notion, which cleaves to me still, what a minister of Christ should be and do, in order to fulfil his ministry.

Upon these principles, it was matter of admiration and grief to me, that good old

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Mr. Spilsbury (not indeed old at that time) had done so little at visiting his people in a solemn ministerial way. I wondered he could let me go on till I was 18 or 19 years of age, and scarce ever say a word in private to me about the concerns of my soul, except once a year, when he catechized me with others. Once, indeed, when I was about 16, being at my father's, while I was at breakfast, he dropped a word which was directed to me in particular, which was more to me than all the sermons he had preached in seven years. The more I was filled with a sense of the mutability and emptiness of every thing below the skies, and of the vast importance of my immortal interests, the more I wondered at my pastor's unconcern about me, and that he never sent for me, and talked with me closely about these things. He told me, indeed, when I first applied to him, that he had of a long time had a mind to have some talk with me, and encouraged me then often to come to him. He had, indeed, many seals to his ministry; but I think, humanely speaking, he might have had many more: at least, he might have cultivated the divine life to a much greater degree of ripeness, where the seeds whereof were sown, had he laid out more of his labours in private.

But it was matter of greater grief to me, that his successor fell far short of him as to private applications. Though all his ministrations breathed an excellent spirit, yet you could not, though you set yourself from time to time purposely about it, engage him to converse with you freely about experimental religion; and yet on common topics nobody talked with you more fluently, or with greater propriety, than he. He entirely dropped catechizing. And although, after many years, he was with much importunity prevailed on now and then to meet with some young men, who met once a week at the meeting-house, to repeat sermons and pray together, yet you could not get him, through the excess of his modesty, to visit any of his people in a pastoral way, or so much as countenance our private meetings among ourselves; for want of which, though his public ministrations were indeed excellent, religion languished among us, and the power of godliness was dying away.

Now, it hath pleased our Chief Shepherd and best Friend, to give us a pastor who is sensible of the importance of visiting from house to house, and who has just resolution enough to enable him to go through with it once a year, and to put close, awakening questions to the secure and thoughtless, and otherwise to diversify his conversation with them, according to the different appearance of circumstances, which he closes with prayer. He has told me more than once, that there is no part of his work on which he enters with greater reluctance, nor any part in which he finds more sensible accessions of auxiliary strength, or from which he gathers more promising fruits. And certainly the Lord gives him to see, in many remarkable instances, his pleasure prospering in his hand; and many souls, within these five years, hath he begotten in Christ Jesus by the gospel, among whom I have good cause to reckon no less than seven in our own family. Nobody can tell what joy and strength it gives him to see such success attending his labours.

I remember in the year 1713, my father took me with him to London, and when there, took me with him into company with one Mr. John Goodlad, a topping man, a draper in Fenchurch-street, and an old acquaintance of my father's, with whom he had often took sweet counsel, went to the house of God in company, and spent the residue of the day together in religious conversation. My father presently begun to ask how the interest of religion stood at London, and whether the cause of Christ advanced. To which Mr. Goodlad replied in these words, or to this purport:—"Mr. Williams, our ministers here in town are grown good for nothing. They preach, indeed, sound doctrine, and many of them pray well, and bring us excellent discourses; but they don't care for our souls as those who must give account. If they call to see you, they content themselves with talking about news, or any common topic. I declare I know but one man* among them all in this great city, who seems to me to act up to the character of a minister of Christ, and that man can't I engage, no, not for half an hour. Yet if I ask him to pray with my family, he'll do it readily; or if I have any thing of a religious kind to say to him, he'll hear me; but to ask him to sit down to take a glass, and as it were unbend his mind,—no, not he. He tells me he has other work to do, and is presently gone."

* The Rev. Mr. Pomfret.

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And I remember he added, that that man was continually filling up his time, except what was needful for studying, in going about preaching the gospel from house to house.

But I have said more than enough to a wise man. Easter Monday (D.V.) I set out on a long journey of six weeks. Bear me on your mind, and if you can, send me a line again before that, which will increase the obligations of,

Dear Sir,

Yours for Jesus' sake,

Jos. WILLIAMS.

To the Rev. Mr. Thos. Gibbons,
London.

Notices of Books.

THE ATMOSPHERE. Tract Society.

SCHOOLS OF ANCIENT PHILOSOPHY. Tract Society.

HISTORY OF ROME. Tract Society.

The first of these volumes will be acceptable to our intelligent young people. The second should be so, and will be, to the more thoughtful. The third is an excellent history for domestic and school instruction, when the children are of age to appreciate the political, moral, and religious remarks.

The writers of the last two have overcome somewhat better than usual the *great* difficulty of *so* introducing religious observation as to secure for them a *natural* place and a *willing* reading. In many instances the writer of the history has done this very happily by a "touch and away;" in all the volumes the *theological* phrases and reflections occasionally appear somewhat forced.

In the Philosophical volume we are much pleased, on the whole, with the account of Socrates, yet we can but think that on *his own* principles he suffered justly. He was an avowed State-Churchman; he openly, in great part, conformed, yet as openly taught men a theology subversive of the Idolatrous State Creed! The *evasiveness* of his own defence, and of Xenophon's too, shew this. We cannot quite concur in the drift of the argumentation, pages 86, 87, and onwards. As those who "have no law will be judged without law,"—as in other words "the measure of privilege will be the rule of judgment,"—the question of heathen salvability does not turn upon Scott's remark, that "no heathen could be found who acted not contrary to the light of his own dispensation," but upon this question,—"Have any Heathen (amongst whom Socrates may stand as a favourable example) acted as nearly up to the light of *their* dispensation, as many Christians, who we expect will be saved, have acted up to the light of theirs?" If they have so far morally surpassed their fellows, may we not, bad as human nature is, most properly attribute their superiority to *Divine* aid?

SOMERVILLE'S NATIONAL WEALTH TRACTS. By "One who has Whistled at the Plough." London: C. Gilpin.

Though the subject of these tracts is not directly nor even indirectly religious, yet we think it well worth the study of all citizens, and commend it specially to our young men. The author is the noble-minded soldier who was so cruelly flogged in the Scotch Greys, for shouting "reform" when the Reform Bill was under discussion, and who was bought out by his indignant countrymen. He has since shewn himself a vigorous and able writer—one who thinks for himself at least. We are pleased to see him superior even to Adam Smith, in his estimate of *National Wealth*. The latter reckons not only *menial* servants, but all orders of magistracy, from the sovereign downwards,—physicians,—schoolmasters,—ministers of religion, &c.—as *non-producers* of wealth. "The Whistler" pertinently remarks that *health* is one of the things most *valuable* to all; in like manner the knowledge imparted by the schoolmaster and the minister are possessions of incalculable value, and that these producers must take high rank therefore in this point of view. We strongly recommend his tracts, both to masters and to men. The study of them, by shewing to all the essential conditions of national wealth and individual prosperity, would do more to ensure right legislation, and to prevent that great enemy to national wealth, *rioting and turbulence*, than all merely political devices, and all the soldiers in the country. We have always held moreover that the science of Political

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Economy is but one continued exposition of the gospel precept, "do unto others as you would that others should do unto you."

THE WORSHIP OF GOD IN PUBLIC, OPPOSED TO THE VOICE OF SCRIPTURE, AND THE PRACTICE OF THE PRIMITIVE CHRISTIANS. London: Houlston & Stoneman.

The object of this tract is to prove from *Scripture*, and the early practice of the Christian church, that *public* worship, in the sense of its being open to the unconverted, is *unscriptural* and undesirable. The writer wishes preaching to the world to be largely increased, but kept separate from the worship of the church. We must think that he quite fails in his *main* object. He sees but one side of the case. Surely after the Pentecost, an unprejudiced reader would understand that though, after the death of Ananias and Saphira, the people dared not join themselves fraudulently to the body,—they yet beheld their worship when they "magnified" them,—and, notwithstanding all he says on 1 Cor. xiv. 23—25, we think nothing but love to a theory could have concealed from the writer that the church worship must have been public, if unbelievers and unlearned could "*come in*." We, nevertheless, freely allow that the monthly church meeting, and the Lord's-supper, are far too infrequent meetings of brethren and sisters in their church capacity. We have always thought that the want of one good meeting of the members weekly,—one too in which there should be full opportunity for christian conference and prayer,—is a great defect in our modern arrangements. Our churches do not meet often enough as a family of christians, to enable them to realize their mutual relationship to each other, and their common relationship to the Father, Son, and Spirit. "The Church" has already urged on its readers attention to this point.

A Portion for Children.

THE LITTLE MISSIONARY.

One Sabbath evening, some years ago, the superintendent of a Sabbath school observing a little girl sobbing and crying in a corner of the school-room, alone with her beloved teacher, was anxious to ascertain the cause. Upon enquiry, he found her weeping most bitterly because she was about to be separated from her teacher, from the school, and from the means of grace. Her father and mother were about to remove to an outlandish part of America, where there was very little population, no Sabbath school, no professors of religion, no place of worship. The Lord of his infinite mercy having touched her little heart, given her to see the evil of sin, and the beauties of the Saviour, she was weeping at the thought of being cut off from all those sweet enjoyments the society of the godly is calculated to impart, more especially to those who are earnestly enquiring after the things of eternal life. Her beloved teacher was trying to console her with the thought that she might even there become a little missionary, and she appeared to gather some comfort and consolation from the idea. She soon, however, had to bid all her christian friends adieu, and had to start with her parents for the wilds of America, neither of her parents having any knowledge of sin, or love to the Saviour of sinners. When she had arrived at her destined place of abode, the desire still haunted her to become a little missionary. When the Sabbath morn came, she felt her loss of the advice and counsel of her pious and devoted teacher; but after she had made known her desolate and disconsolate state to her heavenly Father, she gathered up into her bag her two favourite books, her bible and hymn-book, and set out in a strange land and alone, but in the name and strength of the Lord her God. On her tour as a little missionary, she had not proceeded very far before she saw two women talking together by the way side; now, she thought to herself, is the time for me to muster up all my courage and begin my work; but when she came up to them, they fixed their eyes so intently upon the little stranger, that her confidence fled, and she could not speak a word, but walked forwards. After awhile she came up to another woman, who appeared to wonder to see such a child alone, that she was completely overcome by her looks, and could

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not muster courage to speak to her of the love of Christ. She walked on, and after awhile beheld a group of children, apparently at play; now, thought she, is the time; she came up to them, and found in the midst of them a grey-headed old man; and his age and grey hairs so frightened her, that she could not make known to them her wishes; she therefore passed on, and began to think the Divine Being would not employ her as a little missionary. When she had gone as far as she thought prudent, she returned, and as she was returning she again came up to the group of children. The old man had gone into the house, and they were amusing themselves in play; she gladly availed herself of the opportunity, and joined their ranks. She asked them if she might read a nice verse to them, they all gladly assembled around her to hear her read; then she asked them if she might read a nice hymn, to which they at once agreed; she then asked if she might read a few verses out of her bible, and talk to them about the love of the Saviour to guilty sinners; they gladly listened to her reading and to the remarks she made. When the time drew near that she must go, they were exceeding sorry to part with her, and very much pressed her to come again and read to them, to which she very gladly acceded. The next Sabbath came, she again went to her little flock, and found she was welcomed by them. In addition to the group of children, she had the grey-headed old man for a hearer; and in a short time his hard heart became touched by the finger of God, and he became a true convert to christianity. The return of her visits became hailed by him as well as by the children, and she began to love her employ; the children soon increased, and she had a goodly school. In process of time there was a regular Sabbath school, then a house of God, and as the population of the village increased, the chapel became too small; there was a second erected; and now, at the present time, in that village (which is now a town) there are three large churches in a flourishing state, and the little girl stands an honourable member of one of those churches. Thus we see what individual effort can do, if made in a right spirit, from right motives, and with a single eye to the glory of God.

Now, it is not necessary that all who desire to be useful to others in the world, should leave their native land, their neighbourhood, or their homes. Some, it is true, may be wanted abroad, "for the fields are white and the labourers are few; but there is a large scope at home, in the town, village, or hamlet where we live, among our neighbours, and even in our own house. How many of our near relatives are strangers to God and to the word of his grace. Let it be the earnest desire of every reader of this narrative to imitate this little girl; and either abroad or at home, amongst neighbours or amongst dear relatives, to become a MISSIONARY.

Miscellaneous.

SUBLIMITY OF PRAYER.—There is no sublimity like moral sublimity, and this is only to be found in any of God's creatures when they are brought into communion with himself. What are all the displays of brute courage, the thunder of human eloquence, or the sparklings of richest genius, compared with an immortal spirit realizing fellowship with God! Here we see the soul of man truly elevated and properly employed. The most sublime passages of scripture are those which reveal man in communion with his Maker. When we read how Abraham "fell upon his face and God talked with him," and that the Almighty said to his friend, "shall I hide from Abraham the thing which I do;"—when we behold Jacob wrestling at Peniel, and hear him saying, "I will not let thee go except thou bless me;"—when we contemplate Moses pressing up to the thick darkness and hear him say, "I beseech thee shew me thy glory;"—or when we view Elijah interceding on Carmel till the fire consumes the sacrifice, and the showers water the parched ground, who can help exclaiming, *how sublime!* And what more shall we say, for the time would fail to tell of Manoah, of David, of Samuel, of Hezekiah, of Asa, of Jehoshaphat, of Peter, of Paul, and of Stephen, with many others who, through prayer, conquered enemies, mortified sinful desires, overcame death, brought down blessings, and honoured God. Above all, in Jesus himself we trace the sublimity of prayer. On the cold mountain-top,—on Taber's height,—by the grave of Lazarus,—in Gethsemane,—upon the cross,—and on his Father's throne,—we trace the sublimity of prayer. We do

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well to recollect that real prayer is always full of sublimity. The subject matter of prayer,—*truth*—*souls*—the merit of Jesus—the name of God—how sublime! How grand too the thought, that the *author* of prayer is the Holy Spirit,—and then the *results* how truly great! Here is the path of honour and true greatness; let me ever walk in it, till prayer gives place to everlasting praise.—*J. Cox.*

CONVERSION OF A FEMALE INFIDEL.—The Rev. Dr. Mason, of New York, was requested to visit a lady in dying circumstances in that city, who, together with her husband, openly avowed infidel principles, though they attended his ministry. On approaching her bed-side, he asked if she felt herself a sinner, and her need of a Saviour. She frankly told him she did not, and that she believed the doctrine of a Mediator to be all a farce. "Then," said the Doctor, "I have no consolation for you, not one word of comfort. There is not a single passage in the Bible, that warrants me to speak peace to one who rejects the Mediator provided; you must take the consequences of your infidelity." He was on the point of leaving the room, when one said, "Well, if you cannot speak consolation to her, you can pray for her." To this he assented, and kneeling down by the bed-side, prayed for her as a guilty sinner just sinking into hell, and then, arising from his knees, he left the house. To his great surprise, a day or two after, he received a message from the lady herself, earnestly desiring that he would come down and see her, and that without delay. He immediately obeyed the summons. But what was his amazement, when, on entering the room, she held out her hand to him, and said with a benignant smile, "It is all true,—all that you said on the Sabbath is true. I have seen myself the wretched sinner you described me to be in prayer. I have seen Christ to be that all-sufficient Saviour you said he was, and God has mercifully snatched me from that abyss of infidelity in which I was sunk, and placed me on that rock of ages. There I am secure; there I shall remain: *I know whom I have believed.*" The Doctor's prayer, through the divine blessing, fastened on her mind, she was convinced of her guilty state, and enabled to rest wholly on the Saviour; and, after solemnly charging her husband to educate their daughter in the fear of God, she expired in the exercise of joy and peace in believing.

THE IMPORTANCE OF FAITH.—My brethren, observe, and carefully recognise, and remember, the connection between faith and justification; between faith and sanctification; and between faith and salvation. Do you wonder that we, in the exercise of the christian ministry among you, should insist so frequently upon the necessity of faith? Do you wonder that we should so frequently reiterate and endeavour personally to apply to each one—Hast thou faith? Dost thou believe on the Son of God? Do you wonder that we should so frequently exhibit the destinies of futurity, as suspended upon the presence or absence of this one principle; heaven, with its glories on the one hand—or hell, with its torments and agonies on the other? Should we be faithful in the performance of our duty to your immortal spirit, were we obscure, or indefinite, or fitful, or uncertain? Rather, should we not be exposing ourselves as marks for the thunderbolt? Rather, should we not court upon ourselves the spell of that tremendous aspiration, whose high and awful ambition aspires even to scathe a seraph's pinion, and to strike the thunder-scar upon an angel's brow: "If we, or an angel from heaven, preach any other gospel unto you, than that which we have preached, let him be accursed." And a "curse, causeless, shall not come."—*James Parsons.*

THE LIGHT OF NATURE.—There lived many years ago, in Philadelphia, a celebrated Indian chief by the name of Tedyuscung. He was sitting one evening by the fireside of a friend, both of them looking silently at the fire, indulging their own reflections. At length the silence was interrupted by the friend, who said, "I will tell you what I have been thinking of; I was thinking of a rule delivered by the Author of the Christian religion, which, from its excellence, we call the *Golden Rule.*" "Stop," said Tedyuscung, "don't praise it to me, but rather tell me what it is, and let me think for myself. I do not wish you to tell me of its *excellence*—tell me what it *is.*" "*It is, for one man to do to another as he would the other should do to him.*" "That's *impossible!* it *cannot be done*," Tedyuscung immediately replied; and taking his pipe, lighted it, and commenced walking about the room. In about a quarter of an hour he came up to his friend with a smiling countenance, and (taking the pipe from his mouth) said, "Brother, I have been thoughtful on what you told me. If the Great Spirit that made man would give him a *new heart*, he could do as you say, but not else." "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh." (Ezek. xxxvi. 26.)

THE DIFFERENCE BETWEEN US AND ANGELS.—We are defiled, they are perfect; we are selfish, they melt with charity; we are haughty, they are gentle; we are vain and proud in bodies which the worms will consume, they are humble in their glory and immortality. We sometimes desire to worship them: "see thou do it not;" they say unto us, "I am thy fellow-servant." We are disturbed by passions, they are fervent in spirit; neither marry nor are given in marriage; neither can they die. We are unfeeling, they are compassionate; we allow the poor Lazarus to lie hungry at our gate, and our dogs lick his sores; but they, when he dies, bear him to Abraham's bosom. They joy in the conversion of a sinner; and more, Jesus himself has said, "The angel of one of these little ones always beholds the face of my Father, who is in heaven."—*Gaussen.*

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Intelligence.

BAPTIST FOREIGN MISSIONS.

AFRICA.

The following letter, just received from Mr. Merrick, has been kindly forwarded to us by Mr. Neal of Liverpool. Our readers will learn with pleasure that permission has been given to Mr. Merrick by S. M. Peto, Esq. M.P. to draw upon him for the amount required to free the little servant girl alluded to:—

Dear Brother,—Some months ago I received from you an invoice containing particulars of four casks, six cases, and two tin cases, which were sent to your care and to my address from the Mission House; they have doubtless long since been shipped, but I have not to the present time heard any thing of them. Will you, at your earliest opportunity, drop me a line furnishing particulars of shipment, &c.? I am concerned about the non-arrival of the goods in question, principally because our printing paper will be exhausted in a few weeks, and our important work of printing the scriptures, &c. will be arrested.

With this letter I send you a copy of the Book of Genesis in Isubu. I am now printing a Book of Selections from the Scriptures. In preaching to the Isubi's and conversing with them, I feel more and more, every day, the importance and necessity of having the scriptures in their own tongue. Indeed, I am persuaded from experience, that religious instruction can only be vigorously carried on when the scriptures are translated into the language through which instruction is communicated. I have, for several weeks past, been expounding in Isubu, on Lord's-day morning, the History of Joseph; much interest has been excited; and, as a general thing, the attention of my hearers is riveted from beginning to end. O that the Divine Spirit would carry the word to the hearts of all who hear it. For my own part, I have no fears, no misgiving about the success of our great and good work. The vision may appear to us to tarry; but at the appointed time it will burst forth in all its grandeur and majesty. It may be that in our Mission, as in many others, our patience and faith are to undergo heavy and protracted trials; but these things ought neither to discourage us who are enduring the heat and burthen of the day, nor those who are sustaining us; let each party perform faithfully and perseveringly their allotted portion of the work, and at the end we shall find that not one thing has failed of all that our good God has promised.

I hope I can say that we have at least one sincere enquirer after truth among the natives. She is a poor slave, her name is "Moindu," by interpretation "Black," a name highly expressive of the black night of darkness which only a few months ago enveloped her spirit. She attends the means of grace regularly; comes for private instruction during the week; and is learning to read. She was married a few weeks ago; she has prevailed on her husband to come to chapel, and he generally accompanies her when she attends for private instruction. My hopes respecting them both are strong; and earnestly do I wish that I may soon have to rejoice over them as new born babes in Christ. Only a few months ago I thought "Moindu" the most ignorant person I ever conversed with about the things of God; but since she has been attending the means of grace, the very expression of her countenance has been changed; and her answers to the questions which I propound in private instruction, are generally sensible and satisfactory. Unlike the other natives, she never begs for anything; and what is to us more surprising, she is constantly bringing little presents of sugar cane, corn, &c. for our little daughter. O that she may be guided into all truth.

We have a little servant girl from the Bo country far up the Cameroon's river, who I hope really loves and fears the Lord. She reads and writes very well, and is about fourteen years of age. The man from whom I got her is a Cameroon chief, and has lately sent for her. He purposes, I hear, adding her to his harem, which already consists of about fifteen or twenty women. The girl is exceedingly distressed at the thought of returning, and I am completely embarrassed, not knowing how to act. We have commended the case to our heavenly Father, and have no doubt that he will order all things for the glory of his great and good name. I do not, however, expect that we shall be able to rescue this interesting girl from the grasp of her friends without paying £20 or £25 of goods. I have requested both brother Clarke and brother Newbegin to exert themselves in her behalf.

But I must draw my hasty letter to a close. Our brother Saker has been very ill of diarrhœa, but is recovering. Brother Prince is ailing. I am, through mercy, quite well. Commending myself to your supplications at the mercy-seat,

I remain,

Affectionately yours in Jesus,

JOSEPH MERRICK.

HORTON COLLEGE, BRADFORD.

The Annual Meeting of the Baptist College, Horton, near Bradford, was held, as usual, at Bradford, on the 1st Wednesday in August. No small disappointment was occasioned by the preacher, Mr. Birrell of Liverpool, not arriving (having, as it afterwards appeared, mistaken the day). Mr. Stalker of Blockley, in consequence, kindly preached in the evening.

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The Session commenced with *twenty-five* students, of whom *ten* have left,—two to complete their education in Scotland, three at Christmas, and five since, to occupy various stations of usefulness. The Treasurer's account was not closed; but, unless an effort which has been made prove successful, there will be a balance against the Society of more than one hundred pounds. The applications for admission were unusually few, and only one of them accepted; reducing the present number of students to sixteen, the smallest which has been in the College for many years. The friends of the Institution will, however, be much encouraged by the Examiners' reports, which are of course too long for us to transfer. We may add, that all our Colleges print reports in a form suitable *for transmission by post*, and will gladly send them to any friends interested in their welfare, on application, by letter, to the Secretaries or Tutors.

BRISTOL COLLEGE.

The annual meeting of the college was held as usual at Broadmead chapel, on the 28th June. The address to the students was delivered by the Rev. C. Daniell of Melksham. The number of students during the year was *thirteen*; the next year will commence with *seventeen*. The Treasurer's account shews an expenditure of £1288 (including £188 due to the treasurer), and the receipts amounted to £1184, leaving, of course, a balance still against the society of about £104. The Examiners' reports are very encouraging, and fully sustain the claims of the institution to the energetic support of the denomination.

THE WIDOWS' FUND.

"A Society for the relief of the necessitous widows and children of Protestant Dissenting ministers." First established in 1733. "The number of widows relieved during the past year has been 232, at the rates of £11 to each of the English, and £8 to each of the Welsh widows, with £1 additional to those who had attained the age of 70 years. The amount distributed was £2399."

We are in danger, amidst the multiplicity of new societies, of overlooking valuable old ones. The Widows' Fund is an entirely catholic society, and, so far as our denomination is concerned, its widows share largely in its funds. Its funded property is large, but its income is distributed by managers *annually* elected at the meeting of subscribers, and we have had opportunity personally to know that great care is taken to ascertain the real wants of applicants for assistance. The amount of annual subscriptions is only £117. 3s. 6d.!!! We know of no society of the kind more deserving the support of congregations and wealthy individuals. The secretary, Mr. Smithers, 3, Brabant-Court, Philpot-Lane, London, will furnish any information to those who wish to aid this noble institution.

TESTIMONIAL OF ESTEEM.

On Thursday evening, July 20th, a tea-party, consisting of the Sunday-school teachers, and several of the congregation of George-street chapel, took place at the school-rooms in Lenton-street, connected with the above-named place of worship, for the purpose of presenting a testimonial of esteem to their respected friend and minister, the Rev. J. Edwards. The judiciously-selected token for this purpose, consisted of a handsomely-bound Bible, with silver clasps, containing on the covers the following inscriptions:—On one side: "The Rev. James Edwards, Pastor of the Baptist church, George-street, Nottingham, with affectionate regard, from the Teachers of the Sabbath-school in connection with that place of worship, July 20, 1848;" and on the other side: "Eternal light! bright candle of the Lord! thou art the only compass by which man can navigate the sea of life, and gain the coast of bliss;" and on the clasp the following: "Rev. James Edwards, 1848." After tea, John Heard, Esq. Mayor, with his usual urbanity, consented to occupy the chair, and in a kind and appropriate speech presented, amidst the sincere congratulations of all assembled, the testimonial above described, to the Rev. Gentleman, who, in a feeling and judicious strain, acknowledged the gift. Several other interesting addresses were delivered before the party broke up. The ladies of the congregation also expressed their regard, by sending to the residence of their esteemed minister, a very handsome china tea-service, complete, with urn and papier tray, for the acceptance of Mrs. Edwards.

RECOGNITION SERVICE.

The Rev. Kerr Johnston, who has recently left the Presbyterian church, and was baptized last April at Beverley, was publicly recognized on Monday, August 7, as pastor of the Baptist church, Shipley, Yorkshire. The Rev. R. Johnston of Beverley, delivered the introductory discourse, from the Song of Solomon, i. c. 9. v. "I have compared thee, O my love, to a company of horses in Pharaoh's chariots." The Rev. J. Burton of Idle, asked the usual questions, and offered the ordination prayer. The Rev. Dr. Godwin then addressed the minister, and the Rev. H. Dowson delivered the sermon to the church.

HEPTONSTALL-SLACK.

The Rev. E. Bott, from Wimeswold, Leicestershire, having accepted a call from the large and important church at Heptonstall-Slack, commenced his ministerial labours on Lord's-day, July 16th, by preaching in the afternoon and evening, the anniversary sermons on behalf of the Broadstone Sunday School. Mr. Twelvetrees of Dunstable, preached in the morning, and in prayer affectionately commended the pastor and people to the Divine favour. Mr. Bott enters upon his new sphere, with great encouragement and prospects of usefulness.

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THE CHURCH.

"Built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone."—Eph. ii. 20.

OCTOBER, 1848.

THE CHURCHES' COMPLAINT.

"We see not our signs."—*Ps.* lxxiv. 9.

This was the complaint of the Lord's people of old, and it is the complaint of many now. We sow much, and reap little. We use many means, but we realize but little success. We are ready to ask, "Where is the Lord God of Elijah?" We see not our signs, or proofs, or tokens that our God is among us, that he is pleased with us, and that he is working by us. We want signs of—

1. *Life imparted to sinners dead in trespasses and sins.* To know that they discover their lost condition, feel the danger to which they are exposed, and sigh and groan for deliverance therefrom. To perceive that they are breathing the breath of life, or praying, like Saul of Tarsus, with the spirit and the understanding also. To discover that they are feeding upon the bread of heaven, and desiring the sincere milk of the word, that they may grow thereby. To learn that they are active for God, exercising faith in his word, love to his name, and zeal for his glory. We want signs of—

2. *Liveliness among the saints.* To see them *zealous* for their God; not lukewarm, not worldly, not half-hearted, but throwing all their energies into his cause. Living *for* God, and living *to* God. To find them *wrestling* with God as Jacob of old, resolved to obtain the blessing, if earnest, fervent prayer can bring it down. Flocking to prayer-meetings, and embracing every opportunity of pleading with God for his spirit and grace. To observe that they are all *active* for God, every one in his own proper and appropriate sphere; so that none are loiterers in the heavenly road, or idlers in the Lord's vineyard. To know that, like Israel of old, they are mourning after the Lord, and cannot be happy, will not be comforted, until He return unto his Jerusalem with mercies, and cause the wilderness to rejoice and blossom as the rose. O that all the Lord's people were lively! That all were active, devoted, and bringing forth fruit unto God! We want signs of—

3. *A revival in the church.* Such as a deep and painful sense of the need of it. We do not half feel our need of a revival as we ought. We are too well satisfied with the present state of things. Some try to make the best of them, others talk about them, but are not grieved or pained at heart because the city is low in a low place. Few feel a glowing desire for what they admit is desirable. We are only half-hearted. We

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are not deeply affected. Our desires for a revival of religion, never keep us awake by night, stimulate us to rise early for prayer, or lead us to set apart special seasons for agonising with God until he pour us out the blessing. We are languid and comparatively lifeless. O that God would thoroughly rouse us up, and give us such a burning desire for a change, that we may get no rest until we obtain it! Before a revival can be expected, there must be a rallying together to pray for it. Pastors, deacons, and members, must set their hearts upon it, and meet together, thoroughly in earnest to obtain it. We want to be impressed with a deep sense of the need of an *immediate revival* of religion in our souls, in our churches, in our congregations, in our families, and in the world at large. To feel a glowing desire to obtain it, and, as the result, to rally together by hundreds to seek for it. Mere talking is no use. Writing upon the subject is of little avail. Preaching is not enough. We must *feel*, and *feel deeply*. We must be *in earnest*, and manifest our earnestness by pleading with God in our closets, in our families, and in the meetings for prayer. Our prayer-meetings must undergo a change; they must be less formal, less common-place. Brethren must pray as if they meant every word they said. All present must unite. Every heart must be engaged. All must be energetic and aim at one object, even that God would pour out his quickening, converting, and sanctifying Spirit. We may complain, "We see not our signs;" and it is very likely that we shall complain, except we individually stir up ourselves to take hold upon God (Isaiah lxiv. 7). Our worldliness, our covetousness, our pride, our selfishness, our Laodicean self-satisfaction, and our boasting, have separated between us and our God; and such sins as these have hid his face from us, so that he will not hear. Oh, for deep conviction of sin! Oh, to see the church of Christ thoroughly broken down under a sense of sin! O that God would convert us all afresh, and fill us with the Holy Ghost and with power!

"We see not our signs;" for few are added to us, and those who are, are not the thorough-going, active, devoted, self-consecrating christians which the times call for. Few are deciding for God in our congregations; the work, in the best, is slight; there is a want of depth, and spirituality, and experimental certainty about them. Few are enquiring the way to Zion with their faces thitherward. Few appear properly affected with the present state of things. We have spoken of them, but where is the result? We have written of them, but to what effect? Some are tired of the subject, and want smoother things; they say, "Prophesy smooth things." But how can we do so? The only wonder is, that we can take any rest, or even enjoy our many mercies, while the church is in such a state. Beloved, what is to be done? Shall we hold our peace? Shall we take our rest? Preachers are complaining,—pastors are unsettled,—church members are dissatisfied,—congregations, in many places, are decaying,—and where things are at the best, but little is doing. Let us humble ourselves before the Lord. Let us seize a few minutes every day to plead with God for a revival. Let us be determined to give him no rest, until the Spirit be poured upon us from on high. "O God, arise, and let thine enemies be scattered," convert thy foes, fill thy friends with the Holy Ghost and with power, and revive thy ONE CHURCH universally! Popery is spreading, discontent is deepening among the people, the foundations of the earth seem to be out of course, and "we see not our signs." Surely perilous times are come. Every thing around us—in nature, in providence, and in grace—calls for deep seriousness. Famine is threatened,—pestilence is abroad,—labour is scarce,—trade is dull,—winter is coming,—the poor are suffering,—Satan is working,—religion is low,—and the Lord's servants are crying, "Who hath believed our report,

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and to whom is the arm of the Lord revealed!" Brethren, let us *arise as one man*, and let us *prove* the truth of our Saviour's words, "Whatsoever ye shall ask the Father in my name, he will give it you" (John xvi. 23, 24).

New-Park-Street, London. JAMES SMITH.

THE BAPTIZED HOUSEHOLDS.

THE HOUSEHOLD OF LYDIA.

At the time when the apostles went forth to preach the Gospel of the Lord Jesus, Jews were found in almost every city of the Roman empire. Though disliked on religious grounds, their commercial importance gained them State favour, and they were permitted to erect their "prayer-houses" in every place,—by river-sides and other quiet spots. To one of these houses near Philippi, situated by the still shore of the river, some devout women resorted to pray, and hither the Great Apostle of the Gentiles humbly directs his steps, to open his commission for the first time on this side the water, in our Quarter of the Globe.

What a pleasing spectacle of Christ-like humility and simplicity! The greatest *preacher of Christ* whom the world has yet seen, comes by divine orders to the then important city of Philippi. He stays there certain days, it appears, before he opens his commission. He surveys his work, in a large city devoted to Idolatry. The thronged streets, the forum, the gay amphitheatre, the governor's palace,—no, he cannot begin in any of *these* places; he cannot "strive nor cry in the streets;" he follows to the peaceful river-side a small, and no doubt despised, company of women, and *there* and to *them* he unfolds infinitely the most important, glorious, and happy tidings which Europe or the world ever heard! How like his Master in the cottage at Bethany, with Mary listening at his feet.

That Master was present now. He was *working* there; many heard, some were no doubt surprised, some might even smile, some mistrusted, some *almost* believed, but "the *Lord opened the heart* of Lydia and *she believed*." Do the preachers, do the churches, of the present day *adequately* believe that it is *not* the eloquence of the preacher, but the "*hand of the Lord*" which opens hearts? Does our preaching sound as if it relied on the power of Christ for its efficacy? Does the attendance and the *wrestling* with God at our prayer-meetings seem like it?

Lydia was a woman of Thyatira, a city whose chief trade was dyeing, on the Asiatic side of the Archipelago. A *stranger* at Philippi shall be the first born of Phillippi. When she left her home doubtless she had painfully felt, perhaps murmured at, the badness of the times, which compelled her to seek support in foreign lands. But she was led, or rather driven, to Philippi, to hear words "whereby she and all her house should be saved."

She knew Jehovah already, she only needed to know Christ; but those who love the Father, soon learn to love the Son. An *obedient* disposition quickly comprehends the Doctrine of Christ. "If any one *will do His will*, he shall know of the doctrine." She came, she heard, she believed, she was baptized the same day, it would seem at the same service.

Her household with her. What a lesson, and an encouragement, too, to pious mistresses. Her servants, probably her slaves, her factory people, all are affected like their mistress. She had so ordered her conduct that

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they loved as well as feared her, so persevered in her instructions that they as readily as herself understood and yielded to the Doctrine of the Cross. Let pious servants count a truly christian mistress a treasure indeed. Let pious mistresses not forget the spiritual power of love and instruction from a superior.

But to return to the *river-side*. Having preached to her faith in Christ, Paul had added, "that he who believeth and is *baptized* shall be saved." The stream, never before made use of to its Maker's glory, is flowing by. "See here is water," says the new convert, "what doth hinder me to be baptized?" the apostle gladly assents, the ceremony is happily concluded, and with it the interesting engagements of this delightful day.

They are returning home to the city. Lydia recollects that the apostle is a stranger in the place; she longs to invite him to her home. "How much pleasanter will our house be for him than the inn; how happy shall we be to wait on such a servant of Christ; how blessed shall I and my domestics be to enjoy his leisure instructions and his prayers." She must venture to speak. "You have baptized me, and shewn thereby that you deem me faithful to the Lord?" "Yes." "Well, then, allow me to acknowledge my obligations to the Lord by giving a cup of cold water in the name of a disciple; come into my house and *abide* there. Make it your *home* in Philippi." But Paul and his companion had not preached to her for this; they "sought not her's, but her." "No, we cannot be chargeable to you; we feel your kindness, it is well that it was in your heart, the Lord will accept your intentions; we have all things and abound, for we have learned in whatever state we are therewith to be content." But Lydia will take no denial. "I can well afford it. The Lord has prospered my industry in this city of my banishment; we shall be so thankful for your prayers and instructions in the family; you must not deny us;" in a word, "she *constrained* them."

Lydia now deemed it a Fatherly mercy which had taken her *against her will* to Philippi, to seek the bread which perisheth, and to find, contrary to all she had thought of, the bread of eternal life. How often have the Lord's people had to regret their anxieties, and murmurings, and unbelief. How often to say, with invigorated faith,—

"Judge not the Lord by feeble sense,
But trust him for his grace;
Behind a frowning providence
He hides a smiling face."

And Paul, too, eventually learned afresh at Philippi *to have no will of his own*, but to follow confidingly the leadings of the Divine Spirit. He *meant* to have gone elsewhere; he had assayed to go into Bithynia (an important province to human judgment); but the Spirit suffered him not. "They passed by Mysia," no work there; "they came to Troas," none there; at last a vision from the Lord guides them to Macedonia, but to what city? they land at Neapolis, nothing to do there; they go to the capital, even there they must tarry "certain days;" at last the spirit says, "Go and speak to those praying women," and the work begins in Greece! But, mark, God had guided him aright. The Philippian christians were genuine followers of Lydia and of the Lord. They delighted to support and encourage the evangelists of Christ. The Philippian church became a missionary church, and Lydia a mother in Christ. Remembering the scene of the *women* (not infants) by the *river-side*, let none be offended if we name it a *Baptist Missionary Society*, with the Heathens of Ancient Europe for its field. Yes, Paul found that God led him there to form a Christian Society, which ever after tenderly watched over his comfort in his journeys. "No other church communicated with him as concerning

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giving and receiving but they only." "They had sent when he was in Thessalonica once and again to his necessity." Sometimes they would have sent, "but lacked opportunity," there were no railways and post-offices then; and now "at the last," while he is in prison (though not sick) their care of him *flourishes* again and they send over a messenger, the excellent Epaphroditus, with a full supply to all his wants! There is not a more beautiful record of mutual christian love and interest than that contained in the last chapter to the Philippians. Well might Paul encourage them from his own experience in being guided to them, "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

We just mention in conclusion, how Lydia's request, and Paul's acceptance of it, suggest *the indispensable* ground of christian fellowship. If you have deemed me "*faithful to the Lord.*" Christ ordered his apostles to enquire who was worthy, and to *abide* with such. It was of material consequence that the associates selected by his servants should not dishonour their message. The *only basis* for church union, comfort, and usefulness, is mutual confidence that, notwithstanding our individual and common defects, such defects as Jesus patiently bore and kindly rebuked in his disciples, we are severally *faithful* to the Lord himself. To all such there is a safe and sure ground of appeal if offences do spring up,—if contributions are needed,—if work is to be done,—if trials are to be borne. Let us be such as our brethren can deem *faithful* to the Lord.

F. CLOWES.

THE REFUGE; OR, THE YOUNG MAN SAFE.

BY THE REV. J. J. DAVIES.

(Concluded from page 242.)

III. Religion is not a single act; it is the habit of the mind; it is an inward life—"the life of God in the soul of man." Hence Jesus said to those Jews who believed on him, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." And the striking language of the apostle Paul, "I through the law am dead unto the law"—by my knowledge of the law I have ceased to look to it as the ground of my confidence before God; not, however, that I might live a lawless life, but "that I might live unto God"—seeking his glory, and constrained by his love. "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." The exhortation of the great Captain of our salvation to every one of his followers, is, "Be thou faithful unto death, and I will give thee a crown of life;" for "to them who by patient continuance in well-doing seek for glory, honour, and immortality, he will give eternal life." I proceed, therefore, to remark further, that YOUR SAFETY REQUIRES THAT YOU SHOULD MAKE THE WORD OF GOD THE RULE OF YOUR CONDUCT IN ALL THINGS. Those who have received Christ Jesus the Lord, know that it is by grace they are saved through faith. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and the renewing of the Holy Spirit." But they give themselves up to Christ

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as their Sovereign as well as their Saviour. Thenceforth they are not their own, but his who redeemed them with his precious blood; they are not to seek their own things, but the things of Christ Jesus; they are not to follow the devices and desires of their own heart, but they are to do the will of their divine Lord in all things; and they are safe and happy just as they can say with the apostle, "The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead; and that he died for all, that those who live should not henceforth live unto themselves, but unto him who died for them and rose again."

"Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word." Such is the practical value of the word of God, that our moral purification can be effected by attention to it, and in no other way. There is a beautiful adaptation in it to accomplish this great object. It furnishes the only perfect picture of the evil of sin,—the only true image of ourselves,—the only perfect standard of excellence,—and the only means of deliverance from the bondage of corruption, and of the attainment of true holiness. It alone tells us intelligibly, truly, how we may be made every whit whole. "It is the will of God even our sanctification;" and the instrument by which he effects our sanctification, is his own truth, his own word. "Sanctify them by the truth, thy word is truth." The sun is fitted to give light and heat to the world, and was created for that purpose; the word of God was given to men for their instruction, sanctification, salvation,—and it is as perfectly adapted to enlighten, renew, and save, as the sun is to afford light and heat. Throughout all nature we discover the most beautiful adaptation of means to ends. God has given to every thing its own nature and tendencies; and has adapted one thing to effect another. He has given to seed its germinating power; hence there is a tendency in it, when planted in fit circumstances, to grow, and to bring forth fruit: and thus there is a tendency in divine truth, the seed of the kingdom, when received into the soil of "an honest and good heart," to bring forth the fruit of holiness and of peace. God has given to fire its heat; hence it is fitted to affect powerfully certain bodies,—it melts wax, it thaws ice, it burns stubble, it softens iron: so in the word of God there is a fitness to humble the pride of man,—to overcome his enmity,—to subdue his stubborn will,—and to melt his heart into tenderness and love. As it presents a perfect standard of excellence, and furnishes the strongest motives, and the greatest encouragements to obedience, it is wonderfully adapted to elevate the mind, to enlarge and purify the heart, of man. It is accordingly the great instrument which the Holy Spirit employs in our regeneration, and in our progressive sanctification. "Being born again of incorruptible seed, by the word of God which liveth and abideth for ever." "As new born babes, earnestly desire the sincere milk of the word, that ye may grow thereby."

If you would be safe, therefore, take heed to your ways according to God's word. Study it, become familiar with it, love it, meditate upon it, apply it, live by it. Do not attempt to unite the principles of God's word with the maxims of the world,—to act on the former in the church, and on the latter in the market. You will be safe and happy just as the spirit of the enquiry, "Lord, what wilt thou have me to do?" runs through the whole of your conduct.

IV. But your dangers are not all over when your souls are truly converted to God, and you are fully resolved to keep his statutes always, even unto the end. When the children of Israel had been delivered from their cruel bondage in Egypt, and had marched in triumph out of that unhappy land, they might well have exulted; but their dangers were not over,—their enemies were not subdued,—their difficulties were not all overcome.

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If any of them thought, on the night of their departure from Egypt, that there was before them but a short and easy march to the land of promise, it was not long before they were undeceived. Pharoah and his hosts were soon in pursuit of them; and they found themselves hemmed in on every side, and in danger of utter destruction. After their miraculous deliverance at the Red Sea, they might again have thought that their future course must be easy. God was with them, and to him difficulties were unknown; before him mountains must be levelled, and vallies exalted, and a plain path be made for their feet. They may have thought so; but the experience of forty years in the wilderness taught them a different lesson. It is even so with the christian; when the difficulties connected with his entrance on the divine life have been overcome, and his soul is filled with joy and peace in believing, he is but too apt to imagine that his dangers are now over, and that he has entered the haven of rest; he is prone to look for that peace and bliss on earth which can be found only in heaven. But alas! he soon finds that his work is not done; he has but entered on the conflict; and it is one thing to commence, and quite another thing to complete, an arduous work. He has but put on the armour; and he who puts it on must not boast like him who is putting it off.

YOUR SAFETY, THEREFORE, REQUIRES THAT YOU SHOULD CHERISH A DEEP SENSE OF THE DANGERS WHICH STILL BESET YOUR PATH, AND OF YOUR OWN INHERENT WEAKNESS; AND THAT UNDER THE INFLUENCE OF THIS CONVICTION, YOU SHOULD CONSTANTLY WATCH AND PRAY.

"Be vigilant, because your adversary the devil goeth about like a roaring lion, seeking whom he may devour." One of his constant designs is to get us off our watch-tower,—to lull us into a state of security; and the moment of security is often found to be that of assault, and not unfrequently of discomfiture. Be sensible, therefore, of your danger, and watch. Watch the state of your heart. Let not your vigilance regard outward things only, or even chiefly; but let it have for its special object the state of your heart. "Keep thy heart with all diligence, for out of it are the issues of life." Ascertain your weakness,—your besetting sins,—your real character. Oh, how many mistakes are made here, and how ruinous often are their consequences! Men think they are strong where in reality they are most weak. They see not where they are most exposed, and when the adversary is making his most successful assaults upon them. Wherefore, know yourself. Watch also the influence of different things on your mind. All men are not similarly affected by the same things. There is often imminent danger to one where there is none to another. Watch, therefore, the influence of all things on your mind—of the books you read, of the habits you indulge, of the companions with whom you associate. "Abhor that which is evil, and cleave to that which is good." And be especially watchful in those seasons which the great adversary chooses for his attacks, and against those agencies by which he carries on his most successful assaults. Those who are not ignorant of his devices, will be on their guard against temptation at the commencement of the christian course. Bunyan saw his Pilgrim not only derided by his old neighbours, when he left the city of destruction, but almost overwhelmed by the fiery darts of the great enemy, as he was entering the wicket-gate. While men are at ease in Zion, or dead in sin, he will not disturb their repose. But when they are truly awakened, and are in earnest respecting their salvation, they may expect various assaults. They are often tempted to doubt whether it is *possible* that they can be saved; or, if it be possible, whether Christ *will* save them. They are sometimes tempted seriously to question the truth of revelation; or attempts are made to *divert* them

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from the all-important subject of salvation,—to lead them astray by some unprofitable speculations,—or to poison their religious life with some false and fatal notion. The assaults of the enemy of souls may be expected in connexion with seasons of special activity in the service of the Redeemer. All christians are required to do something for the honour of their divine Master, and the extension of his kingdom in the world. They are called by his grace, and sent into his vineyard, not to be idle, but to work; and at times they are stirred up to unwonted activity,—their hearts are enlarged,—they devise liberal things: and then what hindrances and assaults of various kinds do they not experience! Every thing is done to divert, to discourage, to hinder them in their work, or to render their labours unsuccessful. If you enjoy seasons of prosperity, be on your guard; for the enemy is not inactive. It was when on the starry heights of prosperity, that David was assaulted, and fell. It was immediately after the distinguished honours conferred upon him at his baptism, that "Jesus was driven by the spirit into the wilderness, to be tempted of the devil." Nor should you be less vigilant in times of heavy affliction. The mind is then apt to be depressed, and to give way to gloomy and desponding thoughts; and he who adapts his assaults to our peculiar propensities and circumstances, will not then be inactive. It was when he was reduced to the last extremity, that Job's severest temptations came; and it was when our Lord was pressed with hunger, that Satan said unto him, "Command that these stones be made bread." Whenever, therefore, you are exercised with disappointments and losses,—whenever you are pressed with difficulties, and almost overcome with afflictions and sorrows, be vigilant. Such seasons are in themselves times of trial; and he who goeth about seeking whom he may devour, will avail himself of them to assault you with various temptations. Be on your guard also against the agencies which he often employs to accomplish his purposes. Satan is never to be more dreaded than when he appears as an angel of light; and the assaults which he makes upon us, upon our principles, our faith, our religious habits, are never more dangerous than when he employs the agency of those whom we would least suspect of such a service, and who, perhaps, would be the last to suspect themselves of it. Watch, therefore, the influence of place and power, of genius and talent, of association and friendship, of apparent sanctity, and even of real piety, on your mind. I said, even of real piety; for, alas, good men often do most successfully the devil's work. Wherefore, "prove all things; hold fast that which is good."

But if you would avoid the dangers to which we are all exposed, you must not only watch, but pray, that you enter not into temptation. In order to this, you should cherish a deep sense of your own weakness, and of your dependence on God. Our danger arises not only from the number and power of our spiritual enemies, but still more from our inherent weakness and depravity. We are not only surrounded by enemies, but we have traitors in our own camp. As tinder is fitted to receive the spark which lights on it, and to ignite; so there is an aptitude in our propensities and passions to be affected by the occasions of sin to which we are exposed. We dare not, therefore, "trust our native strength," nor lean on our own understanding. Hence the necessity of prayer—of humble, constant prayer. How impressively is this taught in scripture! Jesus not only exhorts us to watch and pray, that we enter not into temptation, but he teaches us to say in our daily addresses at the divine footstool, "Lead us not into temptation; but deliver us from evil." And to the complete armour in which he exhorts us to clothe ourselves, the apostle Paul adds this, "Praying always with all prayer and supplication in the

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Spirit, and watching thereunto with all perseverance." Even the whole armour of God will not avail without the Spirit of God; and his gracious influence is engaged, for the most part, in proportion to our prayerfulness. Pray, therefore, without ceasing.

"Long as they live should christians pray;
For only while they pray they live."

ENQUIRY INTO OUR STATE.

BY THE REV. W. GROWE.

"Is it well with thee?"—2 *Kings* iv. 26.

1. *Our spiritual state is at all times an important subject of enquiry.* There are many other matters which inevitably and constantly demand our attention. Health, business, personal and family interests of a secular character, all have demands upon our time and solicitude; our bodily welfare and the claims of society must be consulted, and attention to these is part of our duty. But our spiritual interests are of a far higher and more important character, and which we cannot disregard without being chargeable with fearful guilt. Health, business, property, and all worldly prospects and interests, dwindle into insignificance in comparison with the welfare of the soul. How important, then, to enquire into our state; to ascertain whether we are in a state of salvation, that we may not be deluded on this great point; and, if in a state of salvation, whether our souls prosper and be in health? It is more particularly to this latter question that attention is now solicited.

2. *The state of the christian greatly differs at different times.* Religion in the human heart, like the plants in our gardens, is exposed to the action of various unfriendly influences, and is very apt to be blighted and stunted in its growth. If it sometimes appears thriving and flourishing, at others it droops and languishes, and appears ready to die. If the christian has sometimes great liberty and power in prayer, comfort in the reading of the scriptures and in the means of grace, and spiritual joy in the Lord, at other times he is in darkness and distress, his comforts decline, his evidences are obscured, the flesh seems to gain the ascendancy of the spirit, and he exclaims, "O wretched man that I am! who shall deliver me from the body of this death?"

3. *There is great liability of a declining state.* Everything in this world is against us; there is nothing to help us forward in our spiritual course, but everything to draw us back. The temptations of Satan, the society and engagements of life, the cares of the world, and the power of remaining depravity, all tend continually to draw away the heart from God, and lower the tone of religion in the soul. Amidst these hostile forces and depraving elements, it is no easy thing to set the affections on things above, to keep the heart near to God, and to maintain a spiritual habit and heavenly temper of the mind. Every christian feels, to his grief, that it is no easy work to sustain spiritual prosperity. Seeing, then, that there is such a constant tendency to spiritual declension, how important is it that we frequently enquire into our religious state, in order to ascertain whether all be well, whether the springs of the spiritual life be in full and healthy play.

4. *Our state always exhibits something that needs improvement.* If we do not perceive this, it is only because we do not look at ourselves narrowly and impartially, because we neglect the work of self-examination,

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and do not understand ourselves as we ought. We are never so far advanced in knowledge and grace as to leave no room for further progression. If we look closely at ourselves, we shall always discover in our actions or our speech, our spirit or our temper, our conduct or our heart, something that admits of revision, something that calls for correction and improvement.

5. *It is our duty as christians to enquire into each other's state.* Paul sent Tychicus to enquire into the state of the Colossian believers and to *comfort* them. Christians are to comfort one another, by sympathy and suitable advice; but how can they do this, if they never enquire into one another's state, nor know each other's trials, burdens, and sorrows?

6. *We should above all things seek to be habitually in a good state in religion.* To be in a good state is to be humble, contented, thankful, watchful, and prayerful,—to live near to God,—to sit loose to the world,—to aspire after holiness,—to honour the gospel by a holy practice,—to seek the prosperity of the church of Christ,—and to be daily looking out for heaven as the land of our rest and happiness. Everything ought to be esteemed by us a trifle compared with the prosperity of our souls, and to this everything should be made subservient. Then will our evidences be clear and bright, the joy of the Lord will be our strength, duty will be pleasant, and trials light, we shall be willing to live or die, and be found ready for departure whenever our Lord shall come.

7. *But in order to this there must be great* ATTENTION *to our state and to the means of spiritual improvement.* We must frequently look into the heart and study our thoughts and feelings; we must practise the spiritual anatomy of self-dissection. We must be watchful over our words and actions. We must be as little as possible in the society of the world, and be prompt and firm in the resistance of its temptations. We must read our Bible constantly with devotional intention, and give ourselves to retired meditation. And above all, we must be much in our closets, and wrestle fervently with God for large supplies of the Holy Spirit, without which no soul-prosperity can be sustained or secured.

A FULL-LENGTH PORTRAIT OF A FULL-GROWN CHRISTIAN.

BY THE REV. A. JOHNSTON.

A venerable Baptist minister lately called on an elderly lady of much christian experience, and asked her if she could furnish him with a sketch of a full-length portrait of a full-grown christian, upon the smallest possible piece of canvass. After a little reflection, she referred him to the following passage of scripture, as containing the best sketch she knew:—"REJOICE EVERMORE—PRAY WITHOUT CEASING—IN EVERY THING GIVE THANKS: FOR THIS IS THE WILL OF GOD IN CHRIST JESUS CONCERNING YOU" (1 Thes. v. 16—18). A portraiture, indeed, of christian excellence!

The full-grown christian esteems it his great privilege to "*rejoice evermore.*" Religion is not to him sadness or melancholy; it is joy. He rejoices in Christ as his substitute, his deliverer from sin, his supporter in trials and bereavements, his comforter and guide in the prospect of the "dark valley." His happiness is found, not in pursuit of the world in any form, but in communion with Jesus, and in the hope of eternal life through him. The cheerful countenance, the benignant eye, the pleasant conversation, the readiness to every good work, evince the joy of his heart.

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Nor is this feeling of the full-grown christian transient in its nature. It is not merely at certain periods, and at distant intervals, but at all times he rejoices. He knows that if every thing else changes, yet with "the Father of lights there is no variableness, nor shadow of turning,"—that if the sources of all other joy are dried up, yet this is not. Hence there is not a moment of his life but he "joys in God through our Lord Jesus Christ, by whom he has now received the reconciliation."

He "*prays without ceasing.*" He never allows the duty to be interrupted or intermitted by any trifling cause, but finds pleasure in approaching the mercy-seat at all seasons. As prayer marked his first entrance on the divine life, and his progress in it, so it evidences the approaching consummation of that life in victory over death. He dies *praying*. It is

"His watch-word at the gates of death;
He enters heaven with prayer."

"*In every thing he gives thanks.*" Though he may be poor as to this world's goods, he feels that mercies have been heaped upon him by his Father in heaven, which demand from him in return gratitude and praise. While others may be murmuring and complaining on account of adverse circumstances, and may be talking of the *bad* harvest—the *bad* this, and the *bad* that—he sees every thing *good*, as it comes from the hand of God. In every dispensation he can discover something to be thankful for, even in those which may appear dark and unintelligible. More especially does he feel constrained to "give thanks" in view of those considerations presented in scripture respecting the Redeemer,—his dignity, purity, and love,—his sacrifice and his intercession; and from the conviction that it is the will of God he should thus persevere in offering praise. "By him, therefore, let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name." "Whoso offereth praise glorifieth me; and to him that ordereth his conversation aright, will I shew the salvation of God."

The reader will perceive the lady's clear discernment, at once of religious principle and christian experience, in her portraiture of a full-grown christian. How estimable the character! The law of kindness which dwells on his lips, goes far to neutralise the peevishness of murmuring professors around him; and the atmosphere of serenity and joy in which he moves, reminds us of that world where every labour is love, and every movement harmony. Happy, thrice happy man! He "rejoices evermore —prays without ceasing—and in every thing gives thanks."

WHERE ARE PLEASURES?

BY THE REV. J. E. GILES.

Where are pleasures, where are treasures,
Never subject to decay?
All we cherish here must perish,
All we value, flee away.
Oh! then, rest then, to be blest, then,
Not on earth's delusive things;
But, oh! rather strive to gather,
Lasting joys that have no wings.

Fortune's visit, oh! what is it?
Honour, wealth, or beauty's bloom,
Are but tapers, quench'd in vapours,
Vapours issuing from the tomb.
Oh! then, rest then, to be blest, then,
Not on earth's delusive things;
But, oh! rather strive to gather,
Lasting joys that have no wings.

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Biblical.

ANTIQUATED WORDS IN THE BIBLE.

Most teachers have informed their older children, that the Old Testament is a *translation* from the language of the Jews, and the New Testament from that of the Greeks, into our own tongue. They should also tell them that the translation was made more than two hundred years ago, and that, consequently, many words in it, such as "wist," "wot," &c. are now out of use. It is more important, because more likely to mislead, to be aware that several words were used by the translators in a different sense to that in which we commonly employ them. The following words will furnish examples, and may induce, in our younger readers especially, a more *intelligent* reading of the word of God.

PREVENT. This word anciently meant "to come before," or "to get before," or "to anticipate." The passage rendered most obscure by it is 1 Thess. iv. 15. The Thessalonians supposed that christians who were alive at Christ's coming, would enter his kingdom before those who had died. "No," says the apostle, "we shall not get before, or anticipate, those who sleep; on the contrary, they will be before us;" "the dead in Christ (v. 16, 17) shall rise first, then we which are alive," &c. Let the ancient meaning also be applied to Matt. xvii. 25;—Job xii. 11;—Isaiah xxi. 14;—Psalm lix. 10, lxxix. 8, lxxxviii. 13, cxix. 147, 148.

CONVERSATION. This word signified, not as now, discourse only, but "life, behaviour, or conduct,"—a man's acts as well as his words. Apply this meaning to Gal. i. 13;—Eph. iv. 22;—1 Tim. iv. 12;—Jas. iii. 23;—1 Peter i. 15, 18, and ii. 12, and iii. 1, 2, 16;—2 Peter ii. 7, iii. 31;—Heb. xiii. 7. In the last passage v. 7 should be quite separated from v. 8, and v. 8 joined to v. 9. "Jesus Christ is the *same*," &c. and hence (v. 9) "be not carried about," &c. The Greek allows no other pointing.

HELL. This word anciently meant, 1st. the abode of the dead, the good as well as the wicked; and 2ndly. the place of torment. In the former sense it translates a Greek word signifying unseen (place or state), the spirits of the dead being all equally invisible. The Jews, and Heathens too, supposed this place to be very deep down in the earth. Allusions to its supposed depth are Matt. xi. 23—Luke x. 15. In Matt. xvi. 18, Christ promises that it shall not prevail against his church. It had swallowed up all potentates and kingdoms before (see Isaiah xiv. 9—12); but Christ has its keys (Rev. i. 18), and it will gain no victory over believers (1 Cor. xv. 55, where it is translated "grave.") In all the passages quoted, hell means the world of departed spirits;—so also in Acts ii. 27, 31; Rev. vi. 8, xx. 13, 14; Luke xvi. 23. In all other places in the New Testament, Hell means the place of torment. In the Old Testament the Hebrew word translated "hell," and sometimes the "grave," always means the "world of spirits," and not the place of torment. The christian views of both Hell and Heaven were then but dimly revealed.

MASTER. This word was anciently much used for "teacher," as we now speak of a music-master, or a French-master. In the following passages it translates a Greek word signifying "teacher," John i. 39, iii. 2, 10, xiii. 13, 14, xx. 16; also the numerous passages in the gospels in which Christ is addressed as "master." In Matthew xxiii. 8, 10, "master" translates a word which signifies "guide" or "leader," of course in the sense of teacher. In the Acts and Epistles, this antiquated use of the word does not occur except in James iii. 1, where it quite misleads the reader. "Be not many of you teachers," &c.

WORSHIP. Once (Luke xiv. 10) this word occurs in the old sense of "honour, reverence;" in which, also, it is employed in the marriage service of the State-church.

DOCTRINE. This word is never used in the New Testament in the sense of doctrinal instruction as distinguished from practical; it means simply "teaching;" thus in 1 Tim. i. 10, it is clear even to an English reader, from the connexion, that "sound doctrine" means teaching, which forbids, as the gospel does, all the offences there spoken of.

The word is too frequently used to cite the passages; but most places will be clearer by remembering that it always means either

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the *act of teaching*, or the *things which were taught*, which might be either practical precepts, or doctrinal truths.

CHARITY. This word was used anciently for "love;" it must be altered to "love" wherever it occurs. Rom. xiv. 15, "according to love." 1 Cor. viii. 1, xiii. throughout, xiv. 1, xvi. 14;—Col. iii. 14;—1 Thess. iii. 6;—1 Tim. i. 5, "the end of the *charge* (which Paul "besought Timothy to give to some," verse 3) is love," &c. 1 Pet. iv. 8;—2 Pet. i. 7;—Jude 12, "lovefeasts;"—Rev. ii. 19, and several other places.

MYSTERY. This word never means, in the New Testament, something difficult to understand; but a "secret" which, when told, may be possibly quite easy of comprehension. Hence in Matt. xiii. 11;—Mark iv. 11;—Luke viii. 10, Christ speaks of his disciples as *knowing* the *secrets* of the kingdom of heaven, though they were hidden *to* those without.

Hence Paul so often speaks of the gospel as a "mystery," that is, a *secret*, because it had been so to all previous ages (Rom. xvi. 25); but he adds (v. 26), it is "now made manifest;" that is, it is a secret, a mystery, no longer. See 1 Cor. ii. 7, and notice verses 6 to 10;—Eph. iii. 3—6, where the apostle speaks of the Gentiles being received into the church of Christ, as a secret hitherto not divulged, but now made known. So also, Col. i. 26, 27. No passage in which the word occurs, is more misunderstood than 1 Tim. iii. 16. It is not an assertion that the "secret" of godliness is very difficult to comprehend, but that "it is confessedly *great*," in the sense of *magnificent*. So magnificent as to consist in the incarnation of a God, in his being justified by the mighty workings of the Holy Ghost attesting him to be the Son of God, in angels gazing on him, in his being proclaimed and believed in, far beyond the limits of Judaism, amongst all nations, and raised to glory at God's right hand.*

Tales and Sketches.

THE THREE MARTYRS.

(From a work entitled "Spiritual Heroes," by John Stoughton.)

It was in the year 1592, that certain grave looking personages might have been seen turning down Nicholas-Lane from Lombard-Street, of famous memory, and entering, in little groups, or one by one, the house of Mr. Fox, who kept an ordinary, in a court opening into the said lane. There was an air of suspicious caution about these persons as they approached the door, as of men who felt that spies were on the look out to detect their proceedings. A wary doorkeeper let in the visitors, carefully observing each individual, lest some one should enter who came to spy out "the liberty which they had in Christ Jesus, and bring them into bondage." When a goodly party had assembled in the somewhat gloomy-looking, wainscoted parlour, including Mr. Francis Johnson, Mr. Greenwood, Mr. Bowman, Mr. Lee, Mr. Studly, and Mr. Kinaston—names unknown to worldly fame, but celebrated, many now will think, in a more noble record than any earthly one,—the first of these worthies rose, and, in a strain of calm and earnest devotion, though in a manner, perhaps, rather tedious to modern ears, prayed for about half an hour, committing to the care of Heaven the little flock then gathered into the Saviour's fold, and also specially remembering their enemies, beseeching of God to turn their hearts. Opening the Genevan bible that lay on the long oaken table, at the end of which he stood, he discoursed to the attentive assembly, much to their edification, for the space of an hour, and then invited any of the brethren who chose, to make their comments on the subject he had discussed. . . . . Five white loaves were then set on the table, with a plain cup of wine; and Mr. Johnson, whom the church now recognized as their pastor, proceeded to bless the bread and wine by prayer, and then to administer them to Mr. Bowman and Mr. Lee, the deacons, who handed them to the rest of the company. They sang a hymn, made a

* The substance of the above Paper was printed in "The Church," when its circulation was very much smaller than now. As the information it contains is of importance, and of the same class as our Biblical articles this year, we deem no apology necessary for its reinsertion.

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collection for the poor, and were dismissed with a caution from their pastor, "to go home severally, lest the next meeting they should be interrupted by those which are of the opinion of the wicked." Besides Mr. Fox's ordinary, houses in Aldgate and Smithfield are mentioned; but above all other places of meeting, the mind lingers with interest over the quiet close, not far from the village of Islington, where they were wont to meet early in the morning on the summer Sabbaths—the identical spot where the congregation in Mary's time used to assemble. As the dew sparkled on the grass, and the birds twittered on the hedges, and the sun threw his brightness over the far spreading landscape, the scene would wear, in the eyes of those confessors, a robe of holier beauty, as they thought of their martyred fathers, who had knelt on the same green-sward, and studied their bible under the shadow of the same old trees. They viewed that congregation some thirty years before, as related to their own by certain common principles and usages; they often alluded to it in their examinations and writings; and, no doubt, treasured up many a holy legend of heroism and suffering, which they had heard from eye-witnesses in their younger days, and which they now loved to relate to their children, as they sat in the winter evenings round their spacious old English hearths. One Sunday morning they were tracked by their enemies to the close at Islington, where fifty-six were apprehended, and sent two by two to the gaols in London, which afterwards received inmates from other places where the congregation had been found worshipping. Many persons of the same principles had been committed to prison before, and a considerable multitude might have been numbered of those who in this way suffered for their Nonconformity. . . . . "Some of us," said they in their petition to the Council, "have now been more than five years in prison; yea, four of these five years in close prison, with miserable usage, as Henry Barrowe and John Greenwood at this present in the Fleet. Others they have cast into their limbo at Newgate, laden with as many irons as they could bear; others into the dangerous and loathsome gaol, among the most facinorous and vile persons; where it is lamentable to relate how many of these innocents have perished within these five years, and of these, some aged widows, aged men, and young maidens; where so many as the infliction hath spared, still lie in woful distress, like to follow their fellows, if speedy redress be not had. Others of us have been greviously beaten with cudgels in the prisons—as at Bridewell, and cast into a place called "Littlecase" there, for refusing to come to their chapel service, in which prison they, and others of us, not long after ended their lives. Their manner of pursuing and apprehending us, is with no less violence and outrage. Their pursuivants, with their assistants, break into our houses at all hours of the night. There they break up, ransack, rifle, and make havock at their pleasure, under pretence of searching for seditious and unlawful books. The husbands, in the deep of the night, they have plucked out of their beds from their wives, and haled them unjustly to prison."

"We profess," they add in another document, "the same faith and truth of the gospel, which her majesty and your honours, the whole land, and all the reformed churches under heaven, this day do hold and maintain; we go beyond them, being our only fault, even in the judgments of our tyrannical and most savage enemies, in the detestation of all popery—that most fearful anti-christian religion; and draw nearer, in some points, by our practice, unto Christ's holy order and institutions. We have as good warrant to reject the ordinances of antichrist, and labour of the recovery of Christ's holy ordinances, as our fathers in Queen Mary's days. Are we malefactors? Are we any more undutiful to our prince? Maintain we any errors? Let us, then, be judicially convicted thereof, and delivered to the civil authority. We crave for all of us but liberty to die openly, or to live openly, in the land of our nativity." The latter request was denied to all, the former granted to some.

"Their ashes flew—
No marble tells us whither; with their names
No bard embalms and sanctifies his song;
And history, so warm on other themes,
Is cold on this."

On the 21st March, 1593, Barrowe, Greenwood, and others, were indicted at the Old Bailey, upon the statute of 23 Elizabeth, for writing and publishing sundry seditious books and pamphlets, tending to the slander of the Queen's Government; whereas the book complained of in their trials, did not at all relate to the Queen or her Government, but treated of religious questions, and was

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entitled, "A Brief Dissection of the False Church." The courage with which conscious integrity filled their hearts, greatly annoyed their enemies, and they bitterly complain "that none of them showed any token of recognition of their offences, and prayer of mercy for the same." Barrowe and Greenwood were to suffer as examples, and the 24th March was fixed for their execution. Early in the morning they were brought out of their dungeon, their irons were smitten off; but just as they were about being bound to the cart which was to convey them to Tyburn, a reprieve arrived. The hope of life was re-awakened in minds fully prepared for death; but the reprieve had come only that the sufferings of the martyrs might be prolonged, by attempts to provoke a conference, and to persuade them to recant. They were firm to their principles, and therefore their doom was sealed. On the last day of March, 1593, very early in the morning, as spring was breathing its fresh breezes about the environs of London, the mournful procession of the death-cart, with the condemned and the attendant officers, passed under the archway of Newgate, and slowly ascended Oldbourne-Hill. It was not studded with buildings and crowded with bustle as it is at the present day; but from the windows in the picturesque gables which then stood beside the road, there were not a few who looked on the sad procession, and pitied the fate of men so unjustly treated. As the train moved along, persons came out and joined it, to witness the end, if not to sympathize in the sufferings, of the martyr pair. They enter St. George's-in-the-Fields, where the fresh grass springing up after the winter snows, and the budding leaves of the hedgerows, symbols of life and mementos of cheerful youth, bringing joy to the hearts of multitudes, are rather calculated to fill with melancholy feelings the breasts of the two condemned, were it not that christian hope tells them of a rich and everlasting springtime in the paradise of God, soon to open on their eyes. They reach the gallows tree at Tyburn, where the vilest malefactors had paid the penalty of their offences; and patiently do they undergo, at the hands of the common hangman, the horrid ceremony of adjusting the ropes to their necks. A large crowd has by this time gathered, notwithstanding the precautions to keep the tragedy as secret as possible. They are permitted, according to the common custom in such cases, to speak for a few moments, when they express their loyalty to the Queen, their submission to the civil Government, and their sorrow for any hasty irreverent expressions which in heat of controversy may have escaped their lips. They declare their continued faith in the doctrines for which they are about to suffer, and entreat the people around them to embrace those principles only as they appear to be the teaching of the word of God. They then offer a prayer for her majesty, the magistrates, and the people, not forgetting their bitterest enemies. A breathless silence pervades the crowd, as every eye is fixed on the men standing beneath the fearful beam, when a faint buzz is heard in the distance, a commotion follows on the outskirts of the dense mass, and a messenger, hurrying his way through the opening ranks, speedily approaches the place of death. The execution is stayed—he has brought a reprieve: the men, though ready to die, feel the life blood, which had begun already to curdle in their veins, throbbing afresh. They are grateful for the royal mercy, and bless the name of Elizabeth; the multitude partake in the sentiment, and rend the air with acclamations. They return through the green fields, and down Oldbourne-Hill, accompanied by the people, whose rejoicings on their behalf awaken a sympathetic response on the part of others who line the streets and lanes to witness this strange spectacle of men brought back from the gates of the grave. The sight harmonizes with the season, and the vernal sun seems to rejoice as he sheds his light on the returning procession. Barrowe, on re-entering his prison, sits down to write to a distinguished relative; describes the scene which has just taken place, and with earnestness implores her ladyship not to let any impediments hinder her from speaking to the queen on his behalf before she goes out of the city, lest he perish in her absence. Thus twice had these men passed through the bitterness of death without dying, and now rejoice, though with some clouds of apprehension, in the hope of brighter earthly scenes. But there is no hope for them on this side the grave. The reprieve of to-day, like the former one, is an utter delusion. It is a new method of ingenious torture. Innocent as they are, they must perish. The next morning they are dragged from their cells a third time, to gaze again on the apparatus of death with which they have

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become now so strangely familiar, to be led forth to Tyburn, but, on this occasion, to return no more. It would seem that Elizabeth lived to repent of this, as well as some other of her acts. "It is reported that she asked the learned Dr. Reynolds, what he then thought of those two men, Henry Barrowe and John Greenwood. He answered her majesty, that it could not avail anything to show his judgment concerning them, seeing they were put to death. And being loth to speak his mind further, her majesty charged him, upon his allegiance, to speak. Whereupon he answered, that he was persuaded, if they had lived, they would have been two as worthy instruments for the church of God, as have been raised up in this age. Her majesty sighed, and said no more; but after riding to a park near the place where they suffered death, called to mind their suffering of death, and demanded of the Earl of Cumberland, who was present when they suffered, what end they made. 'A very godly end, and prayed for your majesty and the State.'"

John Penny was another of the victims of intolerance. He came up from Wales, and studied both at Cambridge and Oxford, securing for himself the reputation of superior scholarship, and preaching with much popular applause in the pulpits of the University and among his native mountains. He cast in his lot among the Nonconformists, and his name occurs in connection with the London congregation already noticed. He was charged with being concerned in the authorship of certain satirical pamphlets against the bishops, and to escape apprehension, retired to Scotland, whence he returned to London, and was seized soon after the execution of Barrowe and Greenwood. Some papers found in his study, and never intended for publication, containing observations on his Scotch visit, and a report of certain objections made by the people in those parts against her majesty, but breathing, where his own sentiments were expressed, a spirit of loyalty, were produced against him, and he was doomed to follow his two brethren to an ignominious death. From his cell he wrote to "the distressed, faithful congregation of Christ in London, and all the members thereof, whether in bonds or at liberty." "Beloved," he says, "I thank my God I am not only ready to be bound and banished, but even to die in his cause by his strength. Yea, my brethren, I greatly long, in regard of myself, to be dissolved, and to live in the blessed kingdom of heaven with Jesus Christ and his angels,—with Adam, Enoch, Noah, Abraham, Moses, Job, David, Jeremy, Daniel, Paul, the great apostle of the Gentiles, and the rest of the holy saints, both men and women,—with the glorious kings, prophets, and martyrs, and witnesses of Jesus Christ, that have been from the beginning of the world,—with my two dear brethren, Mr. Henry Barrowe and Mr. John Greenwood, which have last of all yielded their blood, for this precious testimony; confessing unto you, my brethren and sisters, that if I might live on the earth the days of Methuselah twice told, and that in no less comfort than Peter, James, and John were in the Mount, and, after this life, might be sure of the kingdom of heaven, that yet to gain all this I must not go from the former testimony." This is but a fragment of an epistle abounding in the eloquence of nature, heightened by the spirit of christianity. The warrant for Penny's execution was issued on the 29th May. The prisoner was informed at noon, while at dinner, that he must die before night; and ere sunset on that memorable May evening, this learned, zealous, and amiable man, with haste and secrecy, was hung upon the gallows tree, at St. Thomas Watering, Southwark, after the manner of a felon.

There had now been enough of this kind of work, not indeed to crush Nonconformity, which the rulers hoped would be the case, but to arouse public sympathy in its favour; and, therefore, from this time the plan of gibbeting Dissenters ceased.

CHRIST AT JACOB'S WELL.

BY REV. J. ALDEN, D.D.

This well is still in existence, and furnishes water to the inhabitants of the ancient Sychar, now called Naplous. It was recently visited by an Englishman, who caused a man to descend to its bottom. It is dug out of solid rock, and is very deep. There is a tradition that this well was dug by Jacob. The bible is silent on the subject.

Jesus was on his way from Judea to Galilee. He was travelling on foot according to his custom. It was about twelve o'clock when he reached the well. He was weary, hungry, and thirsty. He sat down by the well to rest himself, while his disciples went to the village to buy food.

While they were gone, a woman came to

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procure water. Jesus asked her for some water. This led to a conversation between them. Jesus gave to the conversation a religious turn. He knew that the woman was a great sinner. Weary as he was, he was not too weary to attempt to save a soul. Jesus was careful to use every opportunity of doing good. He never excused himself, as we often do, because he was weary and faint.

"What sport shall I have to-day?" is very often a morning question with young persons. "What good can I do to-day?" should be the morning question of every young person. Then would they follow Christ's example; then would they be very happy. My young reader, just try the experiment. Begin the day by asking, "What good can I do to-day? What kind acts can I perform; what kind words can I speak which shall tend to make others happy?" Keep these questions in mind during the day, and act in accordance with the spirit of them, and you will have a happy day. There is no joy like the joy of doing good.

This woman was a very bad woman, but Jesus did not on that account neglect her. Sometimes we meet with persons so wicked, that we think it useless to attempt to do them any good, and we say nothing to them. Christ did not do so. None were too poor, none were too wicked, for him to attempt to save. A word fitly spoken, even to the most hardened, has often been the means of their conversion to God. Such, we may hope, was the result of the conversation of Christ with the woman of Samaria. At any rate, she was convinced that he was the Messiah, and she went to the village and invited the neighbours to come and see a man who told her all things that ever she did.

When a person is converted, he is immediately desirous of leading others to Christ, that they may receive the like blessing. When selfish persons secure some good thing, they wish to prevent others from securing the same. But christians wish to have all share with them. Hence, as I said, they try to lead others to the Saviour. Christ loves to have them do so. He loves to have sinners brought to him to receive pardon. He promises great rewards to such as shall thus "turn many to righteousness.' There is no service which is paid so well as that of enlisting soldiers for Christ. My young friend, can you not do something in this service? Can you not search out, and bring some neglected child to the Sabbath-school? Can you not induce your young companions to go with you to the solemn meeting? Can you not do something to lead them from the ways of sin?

Quite a number of the inhabitants of Sychar came to the well to see Jesus. A large number believed on him. Some believed in consequence of the testimony and conversion of the woman. Others were induced to go to hear him, and believed because of his own words. The whole place seems to have been moved. A revival of religion began. It arose from a very small beginning. A weary traveller sits down by a well to rest, and a wicked woman comes for water. The traveller begins a conversation with her, having for its object her salvation. He might have excused himself, as many in his circumstances would have done. He might have said he was very tired. He might have said that it was not proper to interrupt a stranger at her work. He might have said that she was an abandoned woman, and that there was no hope of her. But he did not. He entered on the work with a zeal which soon led him to forget his weariness and want of food. And what was the result? A powerful revival of religion. What an encouragement is thus furnished for us to labour at all times for the salvation of souls!

The people of Sychar entreated Jesus to remain with them, and preach to others. He remained with them only two days. Those who did not hear him on those two days, probably never had an opportunity of hearing him. Very likely there were some who felt anxious about their souls, who said, "I am very busy now; I cannot conveniently go to hear him; I will wait till he comes this way again." We do not know that he ever passed that way again.

It often happens in revivals that young persons are anxious about their souls; but they say to themselves, "We will not go to church now; we will wait until he comes again—until another revival; there will be time enough then."

Another revival may not come to that place, or it may come when they are lying in the graveyard. Reader, if you are anxious about your soul, secure an interest in Christ without delay.

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Correspondence.

A THIRD LETTER TO THE EVANGELICAL CLERGY OF THE ENGLISH STATE-CHURCH, BY A FORMER MEMBER OF THEIR BODY.

Dear Christian Brethren,

Of Episcopacy, as it exists in its most sober form, for instance, amongst the Moravians, and in the United States, I have nothing to say here, either in its favour or disfavour. I object, of course, to the restricted sense attached to the *term* Bishop in the cases just mentioned, believing, as I do, that in the primitive churches, *all* Elders—not only those who laboured "in the word and doctrine," but those who merely took oversight of the church—were called Bishops. (See Acts xx. 28,* and Titus i. 5, which compare with verse 7.)

Leaving that part of the question, however, I proceed to offer a few remarks on the Episcopacy of the English State-Church, proposing briefly to consider the mode in which your Bishops are appointed, and their status and (assumed) duties when they are appointed.

Events of recent ocurrence have made it so palpable to all the world, that, in the matter of the appointment of its Bishops, the Church of England lies completely at the mercy of a worldly Government, that I need not enlarge on this part of the subject. If the Prime Minister for the time being, be a man of honest purpose, and sufficiently humble to take the advice of others more conversant with divine things than himself, he may make judicious and creditable appointments, as in the case of some of the late Episcopal promotions. His own private views, however, on religious and political subjects will *probably* regulate his choice; and whether the Bishops he creates are to be Evangelical or Puseyite, or belonging to some other High Church party, can generally be known, or surmised, only by acquaintance with the Premier's own religious creed and political bias.

But be the precise nature of his appointments what it may, the same general principle is always acted on. In *every* case we see an instance of the *world legislating for the Church*, with no certain assurance that this principle may not at any time be carried out to the worst possible purposes; for the Church is, of course, always liable to the dictation of an ignorant (*i.e. spiritually* ignorant) or prejudiced Prime Minister—as the case may happen to be.

But I proceed to consider the mode in which the diocesan Bishops of the English State-Church are appointed.

In entering on this subject, may I introduce it by respectfully asking whether you can suppose that if an apostle were again resident on earth, he would consent to become one of your Bishops under the circumstances which I am about to describe? Consider impartially through what steps he must arrive at the office in question. Losing sight, for a moment, of every thing else connected with the subject, let me beg of you to keep full in view, in the first place, the form of installation through which he would have to pass.

As a guide here, let us take an account furnished by the papers of the day, of the consecration, as Bishop of London, of the late Dr. Howley.

The following, as quoted from an ably conducted magazine, and borrowed by that, I conclude, from a newspaper, is a description of the persons engaged in, and the ceremonies accompanying, the transaction under consideration:—

"Yesterday, October 13, 1813, Dr. Howley was consecrated Bishop of London, at Lambeth Palace, by the Archbishop of Canterbury (Dr. Sutton). Her Majesty (Queen Charlotte) having signified her intention of being present at the ceremony, &c. The procession moved from the Guard Chamber a little before one o'clock, to the chapel, in the following order:—

Porters, with Staves.
Livery Servants of Doctors and Bishops, two and two.
Archbishop's Livery Servants, two and two.
Gardener and Chapel Clerk.
Clerks of the Kitchen, and Butlers.
Proctor and Registrar.
Librarian and Receiver.
Preacher and Council.
Chaplains.

* The word here rendered "Overseers," is, on other occasions, translated Bishops.

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The Bishop Elect, and Sir Wm. Scott.
Vicar-general.
The Bishops of Gloucester, Salisbury, and Oxford.
Secretary, and Gentleman Usher.
The Apparitor.
The Archbishop.
His Grace's Train-Bearer!
Chaplains."

Now, fancy for a moment that instead of Dr. Howley, Paul or Peter, James or John, had been the individual about to be installed.

But *can* you fancy such a thing? Can you imagine any one of these holy men mixing himself up with a scene so thoroughly carnal,—so completely savouring of the world, and the things of the world,—so full, even to overflowing, of the "lust of the eyes, and the pride of life?" (1 John ii. 16.)

You are in the habit of calling your Church "truly apostolical." Can you persuade yourselves that an apostle would think it such,—that he would patronize and join it?"

Before asking, however, for your final opinion on this subject, allow me, in another letter (for I perceive that I must bring this to an end), to consider the status and (assumed) duties of an English diocesan Bishop.

In the meantime, picture to yourselves a christian convert from the South Seas, Africa, or Madagascar, witnessing the exhibition just described; and, unable himself to understand what was said, to be told by an interpreter, This is a religious ceremony —it is the appointment of a Christian Bishop. Conceive the young disciple to have drawn all his views of Christianity from the New Testament, and from what he had seen of its spirit, as exhibited in the character and deportment of the missionaries, and judge of the surprise and perplexity in which he would find himself involved.

Is it difficult to think of him as saying—when, in addition to the above-mentioned procession, he had seen all else connected with the act of investing a Church of England Bishop with his office, his *enthronisation*, &c.—I repeat, is it difficult, under these circumstances, to think of him as saying, Can this really be Christianity? Would it be fair to blame him if he did say so? Nay, could we reasonably find fault with him if he exclaimed, Surely my informant must either wilfully have deceived me, or else have been himself deceived;—these things can be nothing but heathen pageants?

Believe me,
Dear Christian Brethren,
Affectionately yours,
SENEX.

POSSIBILITY OF THE REGENERATION OF INFANTS, AND INFANT SALVATION.

To the Editors of "The Church."

Dear Brethren,

I have read attentively the letter of "A Friend to 'The Church,'" which denies the *possibility* of Infant Regeneration. As I have always held rather strongly the opposite view, and the arguments of your "Friend" have not altered my opinion, perhaps you will allow me just to state it. I may premise that I am as thoroughly opposed as your "Friend" to Infant Baptism, but hold with "Senex," in opposition to D'Aubigné, and many English Evangelicals, not only that *possible* regeneration is no ground for Baptism, but that even if Infant Regeneration were frequent, the New Testament knows of no Baptism in which the baptized party cannot "give the answer of a good conscience,"—that being defined by Peter to be the *essence* of the act, in distinction from a merely outward purification (1 Pet. iii. 21).

I am inclined to the opinion, that sanctification, and of course regeneration, *is* possible from the earliest commencement of human existence; that such instances as John the Baptist (Luke i. 15), are strictly cases in point; and that we see numerous children of pious parents (of others too sometimes), and probably, were we more prayerful, should see yet more, who have been renewed "in the spirit of their mind," before they could exercise its powers. I can recal to mind cases which I have always conceived to be actual exemplifications of this view.

I think your "Friend" errs in stating wherein Regeneration consists. He assumes that it consists in a change of "a *man's* views respecting the most important of all subjects," &c.; if this be correct, of course the question is settled. But he also previously says, it is "a change in the *inmost state of the heart and mind;*" had he not interpreted this expression by the one first mentioned, he could hardly have main-

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tained his position, at least if we understand by "*inmost state*" the *tendency* or *bias* of the mind. Believing, what appears to me most natural, that the spiritual nature of man with undeveloped faculties, begins to exist as soon as the material nature with its undeveloped faculties, I can conceive of no greater difficulty in the bias of those undeveloped faculties being altered in the spiritual part, than of the proportions of the material part being modified by circumstances even prior to our birth. The new views and feelings even of the *adult*, I conceive to be consequent on the new *tendency* given to the mind in regeneration. *That* new germ once given and cherished,—the *grain* of mustard seed—soon developes its branches,—the leaven soon leavens the whole mass. Why cannot the incipient faculties receive a bias which shall relish the *Divine* instead of the Carnal, from our very birth? I think, as I have stated, that facts favour this view.

But, again, I find the strongest support for it in my view of the *federal* character of Christ. Surely our blessed Lord became the *Representative*, for saving purposes, of every class whose *nature* or *condition* he took. Thus he became "under the law, that he might redeem those under the law." He took "flesh and blood," because he came to redeem those "who were partakers of flesh and blood." It is only stating more fully the principle here implied, to say with Irenæus, "He came to redeem all by himself; all, through him, are regenerated to God. Infants, little children, boys, young men and old. Hence he passed through every age,—he became an infant sanctifying the infants;—among the little children he became a little child, sanctifying those who belong to this age, and at the same time presenting to them an example of piety, of well-doing, and of obedience;—among the young men he became a young man, that he might set them an example, and sanctify them to the Lord." Had not our Lord stood like Adam in a federal relation to man, and had he not wished to make his representative interest in our race, at every age, conspicuous, he might have commenced life as Eve did in adult age, and yet been as truly bone of our bone and flesh of our flesh, as Eve was of Adam. The Fall assuredly perverted the very first commencement of our infant life. The Redemption therefore exhibited its first conquest over the grand enemy in causing the Saviour to be born of woman, and yet born "a Holy thing;" but why, unless to intimate to every parent that *all* the triumphs over evil wrought in Christ's humanity, may be wrought also in the human nature which he came to save? What a delightful warrant for the earliest parental prayers!

Moreover, the subject is intimately and pleasingly connected with that of the salvation of Infants dying in infancy. These beloved, but early destroyed buds of hope, have One who sympathises with their condition, who himself passed through it; who adopted *that stage* of humanity into connexion with Divinity; and who, we may well be allowed to hope, has forbidden their powers to develope themselves amidst the evil of this world, because he intended to keep them from it and to sanctify them *wholly* to himself, and, in the fullest sense of the prediction, "out of the mouths of babes and sucklings to perfect praise."

The whole topic is attractive to a parent to dwell upon; but I must not trespass too much upon your space.

I am, Sirs, yours respectfully,

ANOTHER FRIEND TO "THE CHURCH."

To the Baptist Denomination.

ENDOWMENT OF POPERY! NOW OR NEVER!!

Dear Brethren,

We are deeply grieved to have again to urge our churches to *Political* action. Political, in the very modified sense of employing our powers as citizens, with our Political rulers, to prevent as great a sin against God as our Nation, through its Government, can commit, and as great a crime as it could now perpetrate against its own civil liberties. We lament that any thing should absorb any portion of that energy which our churches need to give entire to the grand work of conversion;—we lament it, but we bow to the clear will of Providence. That will chooses that His church should frequently be employed in

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self-defence as well as in conquest. And to all who believe Popery to be antichrist, or only anti-christian, the proposal of men in power to make it a second Irish State Church, is a clear summons to awake to action. "The Church," from its commencement, warned its readers that our Governors aimed to purchase political power by bribing the Irish Catholic priests, and we used it as our argument for vigorous Anti-State-Church efforts, that before they could endow them, the State-Church principle itself might if possible be repudiated by the country. We have repeated the warning in connection with Government Education projects, Maynooth Endowments, the General Election, and every suitable occasion; but now the *crisis is at hand*. Money *due* from Ireland to our bankrupt treasury, instead of being appropriated to pay our debts, is proposed to be employed in purchasing land and houses for popish priests, while some millions are this year to be added to our national debt of *eight hundred millions!* Lord John Russell, whose family literally revels in immense lay-impropriations of Church property, has been to Ireland, we have every reason to think, with the express object of seeing whether fresh Church property cannot be created there, at the cost of this nation, at *whose* cost his family have already attained their wealth. *He* knows that if the Irish Establishment fall, the English Establishment will soon follow; *he* knows that if English Church property return to the nation, that Church property squandered upon laymen, by an abandoned prince, may soon be enquired after by an *over-taxed* people; *he* knows that the Irish Protestant Establishment must fall if Popery be not speedily endowed; hence, we conceive, he has personal reasons (and so have many others), as well as political reasons, for wishing to endow Popery.

What, then, are our national resources for opposition? A House of Commons ready, with a few noble exceptions, to do anything for the Aristocracy,—quite ready, therefore, to endow Popery or anything else, if it will but support the Aristocratic Church, Army, Navy, and Government. A State-Church clergy,—the Anti-Puseyite portion, indeed, with no love for Popery, but immense love to their *endowed* Establishment, and ready to do anything which would buttress up those endowments. The Evangelicals are such *Churchmen*, that they will make but feeble opposition, knowing that the alternative is to endow Popery, or to separate from the State. The Wesleyan Conference, *tainted* with the State-Church infection, in the shape of Government Education, and Missionary Grants. A large part of the Independents, their Anti-State-Church zeal quieted also by Education Grants. On the other hand, the Baptists and the Friends, almost universally and thoroughly sound,—the vast majority of the Independents with them,—a great many Wesleyans, and some Churchmen,—to which must be added a national antipathy to Popery, which will do much, and a still greater national antipathy to *increased taxation*, which will do more. The present proposal, however, is to avoid coming *directly* upon this country. Money already *lent* to Ireland out of *our* hard earnings, is not to be repaid to save us from *increased debt*, but to be employed in endowing Popery! Such is the Jesuitically audacious proposal. We have seen our human strength. It must be organized. *Baptists* must now do *their* duty. We shall have many seconders. But the times demand another help. The arm of God must be daily invoked. He can, and he will if his people ask it, "turn this counsel of Ahitophel into foolishness." At the prayer of Missionaries, the destructive rage of Jamaica Slaveholders burst the fetters of their slaves;—at the prayer of the poor and the needy, the very Parliament elected to make bread dear to the poor in order to make the rich wealthier, repealed the Corn Laws;—and in answer to the *prayers* of Christ's *real* church, we may well hope to see the Lord hold these counsels in derision, and take these politically "wise in their own craftiness," and to see State Establishments smitten with the stroke from which they are never to recover. It is strongly confirmatory of our views, that when the Bill for establishing Diplomatic relations with Rome was under consideration in this Parliament, and it was proposed to *limit the relations* to *civil* relations, this was stoutly and successfully resisted by our Government, on the ground that the Head of the English Church might want to treat with the Head of the Catholic Church on *religious matters!!!* Evangelical Churchmen, Protestant Churchmen, what say you to this?

We intend soon to offer some practical suggestions.

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Notices of Books.

THE BLOUDY TENENT OF PERSECUTION FOR CAUSE OF CONSCIENCE DISCUSSED, &c. BY ROGER WILLIAMS. EDITED BY E. B. UNDERHILL. Hanserd Knollys Society.

This is the fourth volume of the Republication of Early Baptist Writings, by the Hanserd Knollys Society. We have read it with great interest, and give it a most hearty welcome. We seriously press upon the Society, or upon some friends who can afford it, to send Lord John Russell, and every member of the Cabinet—we should like to include every member of both Houses of Legislature, and her Majesty too—a copy of this book. It is clear of the controversies and of the politics of the present day; and it will show our great men what sort of political and religious stuff our ecclesiastical forefathers were made of. It would at once raise Baptists in their eyes, and teach them some noble truths. The province of the Civil Ruler, in regard to religion, is nobly, piously, and even touchingly laid down. We instinctively lift up a prayer while reading it, that heaven would raise up a second founder and governor of Rhode Island, to take the place of our present Prime Minister. It is a disgraceful fact in English history, that 204 years after this noble book was written, a British Premier, and other legislators, should be found so illiterate on these matters, or else so unteachable, as to talk even of endowing an additional religion, or rather, anti-christian superstition. A book like this—a *literary* curiosity—would be read by hundreds of our great men, who would never read a tract published by the Anti-State-Church Association.

The volume before us is written in the form, and delightfully in the *spirit*, of a dialogue, between *Truth* and *Peace*. The origin of it was interesting. A Baptist prisoner in Newgate being denied writing materials, had paper sent him as the stoppers of his milk bottle; on this paper he wrote, with milk, an argument against persecution. On holding such writing to the fire, it becomes apparent. The argument was thus published. Mr. Cotton, the New England Minister (who procured Mr. Williams's banishment from New England, for denying the right of the civil magistrate to interfere in religion), replied to it; both these tracts are given in the first 30 pages. Truth and Peace thus discourse respecting them,—

Truth. Sweet Peace, what hast thou here?

Peace. Arguments against persecution for cause of conscience.

Truth. And what there?

Peace. An answer to such arguments, contrarily maintaining such persecution for cause of conscience.

Truth. These arguments against such persecution, and the answer pleading for it [are] written, as Love hopes, from godly intentions, hearts, and hands, yet in a marvellously different style and manner—the arguments against persecution in milk, the answer for it, as I may say, in blood.

The author of these arguments against persecution, as I have been informed, being committed by some then in power, close prisoner to Newgate, for the witness of some truths of Jesus, and having not the use of pen and ink, wrote these arguments in milk, on sheets of paper brought to him by the woman, his keeper, from a friend in London, as the stopples of his milk bottle.

In such paper, written with milk, nothing will appear; but the way of reading it by fire being known to this friend who received the papers, he transcribed and kept together the papers, although the author himself could not correct, nor view what himself had written.

It was in milk, tending to soul nourishment, even for babes and sucklings in Christ:—

It was in milk, spiritually white, pure and innocent, like those white horses of the word of truth and meekness, and the white linen or armour of righteousness, in the army of Jesus, Rev. vi. and xix:—

It was in milk, soft, meek, peaceable, and gentle, tending both to the peace of souls, and the peace of states and kingdoms.

Peace. The answer, though I hope out of milky pure intentions, is returned in blood—bloody and slaughterous conclusions—bloody to the souls of all men, forced to the religion of worship which every civil state or common-weal agrees on, and compels all subjects to, in a dissembled uniformity:—

Bloody to the bodies, first, of the holy witnesses of Christ Jesus, who testify against such invented worships:—

Secondly, of the nations and peoples slaughtering each other for their respective religions and consciences.

To Mr. Cotton's answer, Mr. Williams replied in 1644, in his "Bloudy Tenent of Persecution Discuss'd." Mr. Cotton rejoined, 1647, in "the Bloudy Tenent, washed and made white in the blood of the Lambe;".

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to which Mr. Williams replied in 1652, in "the Bloudy Tenent yet more bloudy, by Mr. Cotton's endeavour to wash it 'white in the blood of the Lambe.'" The book now reprinted, is a great *rarity;* only six copies are known to exist, three in America, and three in England. It was, therefore, high time that such a fine piece should be rescued from oblivion, and perhaps from loss. The readers of "The Church," and of the spirited poem by Judge Durfee, "What Cheer,"* are familiar with the outlines of R. Williams's history,—with the facts of his banishment by the "Pilgrim Fathers" for Anti-State-Church principles,—and his founding on those principles the State of Rhode Island (U.S.),—the first state in the world which laid down full liberty of conscience as its chief corner-stone! Of course, the arguments are chiefly directed against *persecution;* but on the *ground* of religion being wholly out of the magistrates' province. His views on compulsory maintenance of christian ministers, page 257—262, leave us nothing to add. Would that *every* modern Baptist minister wrote in the same tone! Many of his figures are very pleasing, and his answers very happy. After all, the noblest thing in R. Williams was his willingness rather to be banished, by his fellow-emigrants, for his principles, than to hide those principles under a bushel. Ours is an age, alas, in which it is more *religiously* fashionable to laugh and sneer at six-and-eightpenny martyrs, than to *be* martyrs.

THE ADEQUATE SUPPORT OF THE CHRISTIAN MINISTRY. THE CIRCULAR LETTER OF THE GENERAL BAPTIST NEW CONNEXION. Boston: J. Noble.

This plain statement of the support due from churches to their ministers, both in regard to their spiritual engagements, and their temporal support, is well worthy of a large circulation. We suppose, from its small size, it may be had cheap. Many ministers may feel a delicacy in giving it away, on account of the latter half; yet none need be ashamed of what is written, not only so truthfully, but in so excellent a spirit.

THE DUTY OF CHRISTIANS TO SEEK THE SALVATION OF THE UNCONVERTED AROUND THEM. BY THE REV. W. WALTERS, PRESTON. London: Simpkin and Marshall.

We earnestly recommend those who can afford it, to benefit our churches, and to aid in the erection of a new Baptist chapel at Preston, by circulating largely this interesting, and at the same time impressive, sermon.

A Portion for Children.

MARY'S VISIT TO THE WORK-HOUSE; OR, A REMARKABLE ANSWER TO PRAYER.

Mary, the little girl of whom we are about to tell you, loved Jesus Christ; and, loving him, it was her delight to sit down among publicans and sinners, to tell them that God had done great things for her soul, and that He was waiting to be as gracious to them. Among other places, Mary often sought out that abode of vice and wretchedness, the parish workhouse, where dwelt a man whose character was marked among his fellows as peculiarly hardened in crime. He had seen better days, and was possessed of more intelligence in some points than is usual with persons in his station. Being reader and writer in general to his more ignorant neighbours, he prided himself as being something above their level, little thinking that these advantages made him essentially inferior to any amongst them, since their only tendency seemed to be that of confirming the awful infidelity of his heart. He could read the word which said, "Look unto me, and be ye saved;" "Hear, and your soul shall live:" but he asked not, looked not, heard not, felt not. His tongue, his eye, his ear, his heart, were alike closed to the voice of Jesus' love; so truly may the depraved heart of man pervert the choicest gifts of God to condemnation, and render even that gospel which should be "a savour of life unto life, a savour of death unto death."

The violent irritability of his temper had

* We hope the purchaser of this book will not overlook this fine Poem. It is printed in a neat but cheap form by the publisher of this Magazine, and is prefaced by an admirable Introductory Essay, by the Rev. J. E. Giles.

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long made him the terror of both young and old, who all shared in turn the fearful expressions of blasphemy that fell from his lips. As may be supposed, the marked visitation of an offended God upon such a character as this, caused an unusual sensation among the inmates of the workhouse; and tidings soon reached Mary, that "Old Will" (the name by which he was generally known) was laid upon a bed from which the doctor did not expect he would ever rise again.

Influenced by the love of God, and encouraged by His unwearied forbearance and long-suffering, Mary expressed the strongest desire to make one effort more for his perishing soul; and although she had hitherto met with resolute opposition to all her remonstrances and entreaties, she felt there was ground for hope, at least ground for prayer, while life was prolonged.

The accounts she received of his state were surely most discouraging; they seemed to say that his unchained spirit raged with increased violence under the fetters which held his body down, and that his fearful execrations, in defiance of the Power that said, "Hitherto shalt thou go, and no further," were so awful, that few, if any, were found willing to carry him his necessary food or medicines, while all looked at one another with a sort of creeping horror at his anticipated end. But Mary was not intimidated, for the Lord delivered her from all fear. She knew in whom she trusted, and that He had all hearts in his hand. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." Thus, strong in the midst of weakness, this gentle female walked steadily through the dark and dreary line of rooms that led to the bed of the old man; her eye unto the Lord, her heart fixed on the promise, "Whatsoever ye shall ask in prayer, believing, ye shall receive."

The scene was appalling to nature; she was alone with the untamed spirit of a man more than usually inflamed by suffering. Alone, did I say? No, she was not alone; her Heavenly Father was very near to his child in that solemn hour, and she felt him so. Drawing near to the bed, she kindly extended her hand to the poor sufferer, and met him with an inviting smile, which, far from soothing, seemed to excite new irritation and dislike; for, turning on her a look of scorn, he eagerly asked what she wanted. "I am sent from my Master, with a message to deliver to you," she very mildly said. As though at once penetrating her whole meaning, and determined not to listen to her, he repeatedly vociferated, "I won't hear it,—I don't know,—I won't know your Master,—I want no message from him!" "Must I then go back and tell him, that even now you refuse his mercy? that you will not so much as hear what he has to offer?" asked Mary, with all the persuasion and affection she could throw into her words and manner. "Yes, yes," he replied, with repeated oaths. "No, I cannot," she said; "indeed I cannot; if you will not let me pray *with*, I must pray *for*, you." Infuriated at her importunity, he stretched his hands beyond the bed, to prevent her drawing near to it; but, not to be repelled, she withdrew beyond his reach, and kneeling down in a corner of the little room, began to pray in an earnest tone.

Confounded at such determined perseverance, the man vented his rage in fiercely execrating the name of that Saviour whose atoning blood was being pleaded so touchingly and tenderly for him, crying out, like the legion, "What have I to do with thee, Jesus, thou Son of God?" Still she prayed without ceasing. The tempest of his mind at length seemed to wear itself out, and its swellings gradually subsided into an indistinct murmur.

By-and-bye, this also ceased, and the fervent supplications of Mary alone broke the stillness of the room. It was a solemn stillness, and she scarcely knew how to interpret it. She continued praying, however, and that with redoubled earnestness; a holy energy filled her soul. "Surely God is in this place!" she thought; and her heart felt assured she could not let him go without a blessing. Under this wonderful exercise, her faith grew strong; she wrestled with the Angel; the promises of a covenant God were her plea, and she prevailed. A sound was heard filling up the pauses of her voice. She listened, and distinctly heard sobs proceeding from the bed; "He smote the rock, and waters gushed out:" the hardened sinner wept! It was a moment of intense feeling for Mary; and long did she remain kneeling in the place where God had met her. It was, indeed, a Bethel to her soul. At length she arose, and gently stole towards the bed; and oh, what a miracle of grace was there! Big tears rolled over the hard features of the poor prodigal; that face, which just before had expressed only the bitterest malignity, was

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now changed, and oh, how changed! A voice which even devils must obey had spoken; and "he that had the legion was now still, and in his right mind." Christ had arisen and rebuked the wind, and said unto the sea, "Peace, be still," and the wind ceased, and there was a great calm. The man held out his hand to Mary; she took it, and they wept together. "*Come again*," was all he said then. She did go, again and again. He lived about six weeks after, and then fell asleep in the arms of Jesus, a monument of divine grace and of redeeming love.

What an encouraging and striking instance is here before us, of the "effectual fervent prayer" which "availeth much," and of the loving-kindness of a prayer-hearing God! Mary has since entered her glorious rest; and if one star in her crown of rejoicing shines more brightly than another, we may suppose it to be the one which a prayer-answering God bestowed upon her, in the soul of this poor man—"Whatsoever ye shall ask in prayer, believing, ye shall receive," being a promise which was richly fulfilled to her.

Miscellaneous.

THE NEGRO BOY AND HIS MASTER.—A poor black boy, the property of a slave holder in Africa, having heard of the preaching of the missionaries, felt a strong desire to go and hear about Jesus Christ. For this purpose he crept secretly away one evening; but being obliged to pass under the window of the house, his master observed him, and called out, "Where are you going?" The poor fellow came back trembling, and said, "Me go to hear the missionaries, massa." "To hear the missionaries, indeed; if ever you go there, you shall have nine and thirty lashes, and be put in irons." With a disconsolate look, the poor black replied, "Me tell Massa; me tell the great Massa." "Tell the great Massa," replied the master, "what do you mean?" "Me tell the great Massa, the Lord in heaven, that my massa was angry with me because I wanted to go and hear his word." The master was struck with astonishment, his colour changed, and unable to conceal his feelings, he hastily turned away, saying, "Go along, and hear the missionaries." Being thus permitted, the poor boy gladly complied. In the mean time, the mind of the master became restless and uneasy. He had not been accustomed to think that he had a Master in heaven, who knew and observed all his actions; and he at length determined to follow his slave, and see if there could be any peace obtained for his troubled spirit; and creeping unobserved, he slunk into a secret corner, and eagerly listened to the words of the missionary. That day, Mr. Kichener addressed the natives from these words,—"Lovest thou me!" "Is there no poor sinner," said he, "who can answer this question? not one poor slave who loves Jesus Christ? no one who dares to confess him?" Here the poor slave boy, unable to restrain any longer, sprang up, and holding up both his hands, while the tears streamed down his cheeks, cried out with eagerness, "Yes, massa, me love the Lord Jesus Christ; me do love him, me love him with all my heart." The master was still more astonished, and he went home convinced of the blessings the gospel brings, and became a decided christian.

THE FAMILY OF GOD.—There is one thing that strikes us much concerning this family. It is the way in which Christ speaks of the special interest which he takes in each member. "Those thou gavest me I have kept, and none of them is lost." How like the family feeling! Each name, each face, is known; know so familiarly, that the least and the youngest would at once be missed. The place where each sits,—the room which each occupies,—the time of their going out and coming in,—their looks,—their habits,—their tones, are so thoroughly known, that the moment any one is absent he is missed. And then no other can supply his place. His absence makes a blank which none but himself can fill. An acquaintance or fellow-townsman may drop away and never be missed. Not so with a member of a family. A break is there, a dismal blank. And when death has carried off a brother, or sister, or parent, who, or what, can ever fill their room? When one flower fades, another springs up, fresher, perhaps, and more fragrant, and we forget the faded one. But the withered family flower can have no successor: it dies, and there is a blank for ever! Might it not be with some such feeling that Jesus looked round upon his vast household circle, and, while surveying each well-known face, gave thanks that not one was lost; as if he could not have spared so much as one of those whom the Father had given him. Oh, the deep interest which Jesus takes in *each!* Truly it is a personal and peculiar attachment to each member. Do we not lose much by forgetting this? Even in human things we are apt to overlook this. We call the feeling which the Father entertains to each of his children, love; and well we call it so; but this is not all. There is a difference in the love he bears to his eldest and his youngest

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born; a difference in the case of each, called forth by the peculiar character of each. It is this minute and special love which is so precious. Were it not for this, we should feel as if we had only part of our Father's heart, as if we had not all that of right belongs to us. But, realizing this, we feel as if we had his whole heart, and yet our having the whole did not rob our brothers and sisters of any. It is with a family as with the sun in the firmament. It is the property of all, and yet each has the whole of it. Even so with Jehovah, our heavenly Father; even so with Jesus, our elder Brother. His is a special, personal, peculiar love, just as if he loved no other, but had his whole heart to spare for us. His is a minute and watchful care, bending over *each* day and night, as if he had no other to care for. How sweet to think that each of us is the special object of such personal attachment, the peculiar object of such unwearied vigilance! What manner of love is this! Now we believe and are sure that we shall be fully cared for, and not one want or sorrow overlooked. Now we know that "all things shall work together for our good," and that the end of everything which befalls us here shall be light and glory for ever! "I know the thoughts that I think towards you, saith the Lord, thoughts of peace and not of evil, to give you an expected end." "As one whom his mother comforteth, so will I comfort you." "Like as a father pitieth his children, so the Lord pitieth them that fear him." It is sweet to realize the common love flowing out of the Father's bosom to the whole household of his saved ones; but it is no less sweet, especially in the day of trial, to dwell upon the personal love he bears so peculiarly to each. It is blessed to identify ourselves with such a family, who are all joying in the sunshine of paternal love; but it is as blessed at times to isolate one's self, and realize the individual love which is our own peculiar heritage. Thus felt the bride when she said, "Let him kiss me with the kisses of his mouth, for thy love is better than wine." "I am my beloved's, and my beloved is mine."—*Rev. H. Bonar.*

SATANIC AGENCY.—Gen. iii. 1—13. The serpent was actuated by Satan, as is evident from other scriptures. That is a very lax theology which disowns, and still more which derides, the doctrine of this evil spirit and his mischievous agency in the hearts of men. I feel as if it gave an additional security to my salvation, and inspired additional confidence in Him who is the author of it, when I view his work as a warfare, and the success of it as his victory over him whose works he came to destroy. It seems all the more to identify my safety with his honour; and never will he give power or reason for the great adversary to say—"There is a poor sinner, who, misled by the assurance of your gospel, trusted himself to you, and you have disappointed and deceived him." Let me not be afraid, then, but only believe; and let this view not only confirm my faith, but animate my practice. Let me enter into the spirit of the warfare; and in the name of Christ, my captain, let me resist the devil, and he will flee from me. The interposal of the devil at this point in the moral history of the world, is of itself a wondrous evolution, and affords a glimpse of the relationship which obtains between our earth and the distant powers or places of our universe.—*Dr. Chalmers.*

JOSEPH'S PRESERVATIVE.—May God visit me at all times with the reflection of Joseph, when assailed by temptation of any sort. Shall I do this great wickedness, and sin against God? Thou knowest all my weaknesses. O strengthen me. May I, in the humble sense of my own infirmity, ever look unto Jesus, that his power may rest upon me. And save me, O God, not from the misdeeds of the outer man only, but from the waywardness of the inner man, so miserably apt to wander in the mountains of vanity. Turn away my thoughts, as well as my sight and eyes, from that which is evil, and enable me to maintain a resolute and holy warfare against the wrong affections which war against the soul. Let the guardianship of an approving God ever encourage me to that which is right. A delight of the inner man in his law would leave all the less room for any root of bitterness within. May God create a clean heart and renew a right spirit within me.—*Dr. Chalmers.*

Intelligence.

WORKING MEN'S ESSAYS ON THE SABBATH.

Our readers have already, doubtless, heard that about twelve months ago, a christian gentleman, lamenting the fearful increase of Sabbath desecration, especially amongst the poor, determined to appeal to the working classes themselves, and obtain from them a verdict on this momentous subject.

With these views, towards the close of 1847, he offered three prizes of £25, £15, and £10, for the three best essays upon "The temporal advantages of the Sabbath to the labouring classes, and the consequent importance of preserving its rest from all the encroachments of unnecessary labour." The last day for receiving essays was March 31, 1848. In the short space of about two months, upwards of 950 essays were received. The talent exhibited in their composition was as remarkable as the number received, and it was felt that justice to

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British workmen, not less than to the competitors themselves, required that an effort should be made to extend the number of prizes, and obtain for this striking circumstance a development and patronage commensurate with its national importance.

One of the essays, written by a young woman, the daughter of a labourer, and therefore not admissible amongst prizes offered to men, is yet of so interesting a character, that it has just been published under the title of "The Pearl of Days," with a sketch of the writer's life, by herself, prefixed to it; and is dedicated, by Her Majesty's gracious permission, to the Queen.

It may be said of all the Essays, that they are remarkable—especially so, when the source whence they come is considered. This fact, and the number of them, makes the task of the adjudicators a laborious one, though a labour of love; and in some degree a painful one, for where the prizes are so few, and the competitors so many, the disappointments must be numerous unless relieved by additional prizes. To effect so desirable an object, many contributions have been received, and it is confidently trusted that the means will not be wanting to render the whole movement worthy of the nation, as well as of its holy purpose, by enabling the adjudicators to award, in addition to the three prizes first offered as above, FIFTY MORE PRIZES OF £5 EACH.

The adjudication cannot be concluded until about November; in the meantime it is desirable that the list of fifty additional prizes should be filled up as quickly as possible. If any of our more wealthy readers are disposed to contribute to so desirable an object, their donations may be forwarded to the Treasurer, John Henderson, Esq. Park, Glasgow; or, if they wish it, we shall be happy to become the medium for transmitting any amounts which they may send us for the purpose.

LOSS OF 150 FISHING BOATS AND OF 99 LIVES, IN SCOTLAND.

LOSS OF THE OCEAN MONARCH BY FIRE, AND OF 178 LIVES.

The former of these dreadful events took place on the 18th, and the latter on the 24th, of August. About 1000 fishing boats, each manned by five men, were overtaken by a sudden storm about two o'clock in the morning; they quickly made for the shore, about ten miles off, but ere they could reach it, full the number mentioned appear to have been drowned. Many perished in sight of their widows and families, who were utterly unable to help them; the next day the coast was strewed with bodies and wrecks. Our first anxious thought is, How many of these victims of the awful, ungovernable hurricane and waves, enjoyed, while tossed and overwhelmed by the fatal billows, that inward peace which He gives who once commanded the elements in like perturbation to "a great calm?"

> "If thou, my Jesus, still be nigh,
> *Peaceful* I live and *peaceful* die."

May the hand of Charity do its best to comfort and sustain survivors; but above all, may the "hand of the Lord open their hearts" to the holy consolations of sanctified affliction!

The second of these occurrences was, in its appearance at least, more terrific than the former. The "Ocean Monarch," a noble American vessel, 1300 tons burden, with 384 emigrants, and a crew 49 in number, had left Liverpool in the morning of the 24th; by midday she was on fire, soon all her stern part was enveloped in raging flames,—and blazing and falling masts and rigging,—all order lost,—hundreds of men and women in agony,—women leaping into the heavily rolling sea with their children, to find a watery grave,—men following them,—some getting off in boats,—others clinging to spars and floating substances thrown overboard,—presented a sight to overpower the stoutest heart. Providentially three vessels soon perceived it and came to help. The "Affonso," a new Brazilian steam-frigate, saved 156 (may she never sully this first exploit of her first voyage, by the *murderous* employment of her guns!); "The Queen of the Ocean" Yacht, saved 32; "The Prince of Wales" Steamer, 17; and a Smack, 16. The efforts made by all parties to relieve the sufferers were most strenuous and noble. The Prince de Joinville, the Duke and Duchess d'Aumale, and other noble foreigners on board the frigate, vied with the English in generosity; but a seaman of the name of Frederick Jerome or Jermin, an American, distinguished himself above all. He alone saved eleven lives; when the last were clinging to the bowsprit of the blazing vessel, and dare not drop down into the boats or the sea, he stripped entirely, swan through the floating wreck with a line, climbed the vessel, lowered them down one by one, being himself the last to quit! And now the grand result was decided,—218 spared to pass the rest of life in remembrance of this deliverance,—178 summoned to give an account of the deeds they had done in the body! gone to await the *final* award of that day when "the sea shall give up her dead." *Reader*, had you been in their place, what account could you have given? You, too, "know not what shall be on the morrow." *Sudden death*, which destroys its victims by crowds at sea, more commonly takes to eternity one by one on land.

THE WESLEYAN CONFERENCE.

"Easy is the *descent* to the shades; but to retrace our steps—this is the toil, this is the work!" so says the old proverb. We think the clerical aristocracy of the Wesleyans will find it true. The mass of the people wished to be free from Government gold on the Education question. *Conference* pronounced it neither right nor wrong, provided Papists were refused their share of the taxes they paid. So completely did lucre dazzle their eyes, that they *would* not see the thinness of the veil which Government placed before its intention to teach also purgatory, the worship of the virgin,

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transubstantiation, the infallibility of the Pope, &c. by State pay. Lord John "spread his net *not* in vain, in the very sight of the bird!" Well, this year the 101 Irresponsibles at Hull, pronounce their approval of Government-gold-taking, and, in addition, as their conferential act, vote to take as much as Government will give, to endow a *Methodist* Normal School! What follows? Why what they must have known would follow the first plucking from this tree of the knowledge of good and evil. They knew that the good of Methodist schools was to be counterbalanced, eventually, by the endowment, not only of popish schools, but of popish priests; yet they took the money. They now see all our politicians united to endow the Irish priests, nothing daunted, they sound no retreat. Oh, where are the old glories of Wesleyan liberality? What would *earnest* John have said to an offer of Government gold, as a bribe to nullify opposition to the endowment of Popery? "Avaunt," would have been his language, "thou seducer in the garb of an angel of light; our people, and the nation too, will soon say, *Methodist priests* are wanting also to live at ease on State pay,—are wanting to become as secure and drowsy as the clergy, whom the soporific effects of endowments compelled me to quit."

IRELAND.

One of the maddest attempts at rebellion ever heard of has just been easily put down in this unhappy country. Our readers will, however, have seen the particulars in the newspapers long before our present number can reach them. It grieves us sincerely to think our "powers that be" the most incompetent and the least disposed to do justice to Ireland, which we well could have. Instead of disendowing that most infamous of all shams, the Protestant Church of Ireland, gorged as it is with wealth, and lightening thereby the pressure of taxation for the benefit of all, they propose to give to Popish priests money *we* have *lent* Ireland, and to create *another* Establishment! Instead of a thorough upsetting of the vile *entail* of land, the curse of Ireland, they give an aristocratic *quarter* of a measure. Instead of *conciliation*, 30,000 soldiers at England's cost are maintained for *coercion*. Their whole policy, alas, may be summed up in two words, *coercion* and *bribery!* but God ruleth,—may it be that their attempts to bribe the *priests*, shall alienate the people from Popery. We were much pleased with a letter received from the Secretary of the Irish Society. He says, "The weather is beautiful here. The crops very fair, the bulk got in, the potatoes smitten, though a large quantity will be safe. I am not sorry they are blighted, as it will serve to shake the confidence of the poor in their value. All is quiet. The mass of the people sound; and those who have been led away, cursing the priests for inciting them, and then leaving them in the lurch."

THE CONTINENT.

We are pleased to notice, that Religious liberty continues to advance. The General Diet of Germany has settled three important articles of the new constitution, which give full liberty of belief, of worship both domestic and *public*, and equal *political* privileges, to all confessions.

At Vienna, before the revolutions the strong hold of Popery, where no Baptist, nor any other Protestant, could have preached publicly, our Brother Oncken has been addressing assemblies of Catholics, and distributing bibles freely, none daring to make him afraid! Not a greater change than this has taken place in all Europe. God has opened a free course for His word in those countries, where, till lately, no one could have carried a bible for sale, and where they would have been *narrowly* watched by police in using a private one! Bible Societies should now spend their strength on Europe, and our German Baptist Missions should be strengthened to the uttermost.

THE REGIUM DONUM.

This paltry *charity*, dispensed to a few Dissenting ministers, whose names, unlike other pensioners of the State, are concealed from the taxpayers, has been the subject of a vigorous attack in Parliament, from all the Dissenting members, and some others too. The debate was all one-sided, Lord John making out a most paltry case for the ministerial tools, and lovers of State endowments, who have fixed on Dissenting necks, for one year longer, this badge of slavery. This "oppressive benevolence," as Colonel Thompson aptly termed it, was originally a *regium*, that is royal, donum, or grant. It is defended on this ground by the distributors, amongst whom the *Unitarian* Dr. Rees figures as the *leader*, before the Parliamentary council. How can good men be imposed on by so transparent a fallacy? The monarch originally gave it for Dissenting services to monarchy; of course, as the nation's servant, for national services. It *was* State pay for political purposes; it is *continued* for the vilest of political purposes, namely, to silence, as far as possible, objectors to State support of our "National Churches," and to State intentions of endowing Popery. Every little buttress of State-churches is now pertinaciously retained. Hence, the High Churchmen joined the Minister's tail in again degrading Protestant Dissenters.

THE NEW BAPTIST CHAPEL IN BLOOMSBURY.

The Rev. William Brock, having been constrained, on account of his health, to relinquish his pastoral connexion with his church in Saint Mary's, Norwich, has consented to become the stated minister of the elegant and spacious chapel which has been built by S. M. Peto, Esq. M.P. in Bloomsbury. The new building will be opened in December.

LEEDS.

The Rev. A. M. Stalker, of Blockley, Worcestershire, has received, and accepted, an unanimous invitation to the pastorate of the Baptist Church, South-Parade, Leeds. He will commence his labours there (D. V.) on the last Lord's-day in October.

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THE CHURCH.

"Built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone."—Eph. ii. 20.

NOVEMBER, 1848.

PRAYER FOR THE INCREASE OF FAITH.

NOTES OF AN UNPUBLISHED SERMON BY JOHN FOSTER.

"Lord, I believe; help thou mine unbelief."—*Mark* ix. 24.

There is something very pleasing, and indeed quite affecting, in the manner and spirit in which this was said. (It is highly gratifying to see a man's earnest anxiety turned upon the state of his mind.) The simplicity,—the earnestness,—the distress,—the throwing himself wholly and unreservedly on mercy,—the full acknowledgment that he *should* have faith,—that our Lord had a right to make it a thing previously necessary to obtaining the thing desired,—that a man should not come just as if to make an idle experiment,—and that our Lord justly claimed it *toward Himself*. The man knew there *was* power in the Universe; but our Lord required he should believe there was the power in *Him*.

Observe, too, the justice he did to the benevolence and the power of the Sacred Person. He had come with only one request,—but he ventures to make it two. He finds *faith* to be indispensable to the obtaining of his object. "Then," he says, "give me the faith too." He did not act as if he would say, "It is in vain to ask that of Him; I will go away and strive with myself to create that,—and then come again,—and say, "Now I have done my part." He was quite willing that the whole merit of the good to be accomplished should belong to our Lord alone; both the right disposition in himself, and the desired favour. He proved he had *some* faith by earnestly asking more. There may be genuine faith with a great conscious deficiency ("*weak in faith*,"—"*little faith*,"—"*slow of heart to believe*.") But, where it *is* genuine faith, that deficiency will be a cause of sorrow. It will be so because it will be felt how very defectively it answers the great purposes of faith. And it will excite to an earnest seeking of more faith.

To revert to our Text.—We cannot think that the man feeling and petitioning as here described, had less than a general and saving faith in our Lord; though his faith and prayer had in that instance a reference to a special and temporal object. One would be most reluctant to believe that a man meeting our Lord on *such* terms could be at last found among his unbelieving enemies. However it was, we may be allowed to take the language of the Text in a general sense, as relating comprehensively to the religion of Christ. We may suppose the words repeated as avowing

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true faith, and yet acknowledging and lamenting a great deficiency of it; and supplicating Divine aid to remove, to supply, that deficiency. And how often (we may well believe) have the very words been used as the language of such prayer. "I believe; Lord, help my unbelief."

—"I do believe—but I am conscious of a wretchedly narrow comprehension of that in which I am called to believe. How much that is! How many great truths does it consist of! But, what is the number, greatness, brightness,—of these, as they are in my understanding? How narrow a space they seem to occupy, shrunk into littleness!

—"I do believe those great things, *when I think of them*. But, their *presence* to my thoughts,—the vision of them to my mind,—is far too unfrequent and transient. What long intervals! What brief appearances! What complete occupancy by other things! Like clouds thickly and long obscuring the sun. Send a *wind!*

—"I do believe—yet sometimes suggestions of doubt will come over my mind. 'Can we be sure of all this?' 'Is it certain the Lord has spoken it?' The golden letters seem to grow dim and fade. 'Let the evidence shine and rest upon me in sun-beams.'

—"I do believe—but I wonder and regret to feel how little thankful I am to Him who has revealed such things for me to believe. This blessed truth brings explanation, and life, and hope. What if a dark veil had shrouded it all!

—"I do believe—but I find it exceedingly difficult to get clear of prejudices and evil impressions. There are old, false notions that the world has taught. There is on 'the tables of the heart' the *first writing*, which was not by the finger of God. Like the old pagan imagery on the walls of Temples since made Christian places of worship—and these images covered over, but re-appearing.

—"I do believe—but I often feel a very imperfectly subdued opposition in my mind to that which I cannot *but* believe. There will arise, sometimes, a momentary suggestion, at least, of a wish that it were not so. Like the low mutter of an evil spirit. There is perhaps hardly any one truth in the divine revelation but there is in the mind a principle to rise against it. What, indeed, *are* all the mind's vices, *but* such principles? Observe them—rising—working. 'Why, *this* is exactly opposite to *such* a principle of my Faith,—and, again, *this*—Lord! cast these devils out!'

—"I do believe—but the acknowledged importance of the things in which I believe rests with far too little of habitual weight on my mind. Do I really believe in the Divine Justice? Yes, but *that* is a most solemn and awful thing.—In the divine mercy?—in a world to come?—in redemption by the death of Christ?

Thus, I do believe; but I am grieved and amazed to think how little that which I believe has its proper influence on my affections. Should not the state of my affections show what I believe? The clear, bright principles (but cold in themselves), having their correspondent living emotions. A stronger, warmer evidence than that of taking a particular account of his opinions. As a man would be sensible it is Spring or Summer,—not by recollecting what time it is of the year, but by the sweet, warm elements he feels around him.

—"I do believe—but it is most grievous to consider how little of the kind of *activity* which should be excited by that faith, is excited in me. If I believe *so*, how, in all reason, ought I to act? I do believe,—but when trials come, or temptations!—'Help my unbelief.'

—"I do believe—but I lament to feel how little my faith produces of that high state of the soul which should be its effect.—Devotedness to

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God—Communion with him—Resignation to his dispensations—Indifference to the world—Aspiration to heaven—Victory over the fear of Death—A consciousness of a real habitual readiness for it. In short, how much it is the case with me, that I believe as if I believed not. This coldness, this indolence, this frequent and long forgetfulness of my greatest good, and greatest Friend—is not this what would well agree to *un*belief?"

Such may be the sorrowful complaints of a person, who yet has a little measure of true and effectual faith. Here, how consolatory, that "*the bruised reed he will not break, nor quench the smoking flax.*" But, let us beware of a fatal mistake! It were one of the most suspicious signs of *no* faith to be content with *almost* none. We must repeat, that it is no genuine christian faith that he has, if such conscious sad deficiencies do not excite in him great grief and impatience. It will not suffice him to lay the blame on the weak and depraved condition of human nature, and so be satisfied. *That*, indeed, he will lay the blame on,—*that* he will feel most powerfully,—a mountain fact! But what is faith for, but to transform this bad and most wretched nature? And, again, will it be any consolation for an infinite loss, that the fault was in human nature? The more faith, the more will this grand cause of all the calamity be abolished.—

Then, "*Lord, help my unbelief!*"

"Take it away—for if this stays here, it stays to disable me—to frustrate all. Take it away, for it is like an evil spirit dragging me from my happiness."

Is there not—on a view of the whole case—*is* there not cause to cry mightily to God, in the terms of the Text?

What an object to be desired and sought, compared with innumerable others which excite the intensity of human wishes!

Think of the various desires which agitate human hearts. Suppose them to go forth in petitions to Heaven,—and that you could hear them. *There* is breathed forth the most fervent wish of one soul, and *there* of another! How far do they deserve, as the chief and most earnest wishes, to go toward the third Heaven? Oh! what trifles, comparatively,—what a countless number of inferior things. But here and there the emphatic cry, "Help my unbelief!" Is not *that* the voice of a significance that may justly reach to God? And if it might be supposed that all should reach Him, and all be granted, where is the *happy* man,—*who* is it that receives the very gold of Heaven?

But supposing even an important object, and of immediate urgency, to be implored and gained—for instance, a man in these times of worldly distress and hazard to get safely through;—a man driven by oppressive power and malice toward ruin, to be rescued;—a man struck with a grievous bodily injury or malady, to be healed—certainly a great good, each, in its kind;—but, in perfect soberness of judgment, what would any of these be, compared with obtaining an invigorated, effectual faith—mighty "*help*" against "*unbelief*?"

For, take deliberate account of the value, the essential importance, of those things (such as we noticed) which Faith has to obtain, and to accomplish for us, and which deficient faith,—that is, faith kept low by a great mixture of "*unbelief*,"—fails to obtain and accomplish. Those things are quite our primary Duty,—and they are the Sovereign Good of our existence. Then look at these Duties—how great their amount—how sacred and absolute their obligation—how criminal if there be a great failure,—but then is there not a sad failure? owing to what? unbelief—hateful unbelief! therefore, oh, to be rid of it!

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And then, again, the inestimable good—the high felicity, to be obtained through a vigorous, effectual Faith. Is it obtained and enjoyed, in the full christian measure? why not? Answer. Unbelief! Hateful Unbelief!

Now there should be an attentive, serious exercise of the mind on itself, to see and prove whether this be the state of things or not. Whether there be this sad failure in the great duties of religion, and this deficiency of its happiness. And if it be so,—then the earnest, importunate cry, "Help thou my unbelief." Will it not be earnest and importunate, if each one of its urgent motives be duly considered and felt? Have I far too little affection toward God and Christ, and shall I be content so,—and not implore the destruction of the cause, that is, Unbelief? Do I care far too little about my soul's best interests—about spiritual welfare, and eternal happiness? and unbelief the cause? and shall I not invoke the lightnings of the Spirit of God upon it? Do I maintain but a feeble contest with the world and its bad influences, and know that this unbelief is the world's and Satan's ally against me, and shall I not pray, "Help my unbelief?" Do I render a miserably defective obedience, in active service? "Help my unbelief." Help me to avail myself of all evidences, arguments, manifestations, motives, every thing on earth, to give strength and power to my feeble faith. And help me directly from Heaven, with influences that are purely sovereign and gratuitous on the part of God. Thus, bring me into a state in which I can rejoice in my existence, through the happiness created by faith. "Now I am substantially happy." And as a thing most necessary, first and last, "*help*" me against *unbelief in the success* of my application to Heaven against "*unbelief*."

AN UNWISE SON.

"He is an unwise son."—*Hosea* xiii. 13.

How many parents are tried in their families. This appears to have been the case from the beginning. Adam had a Cain,—Abraham, an Ishmael,—Isaac, an Esau,—David, an Absalom,—Solomon, a Rehoboam,—Ezekiel, a Manasseh,—and thousands besides, "*an unwise son.*" This is a source of grief, and a sore trial. But we write not now for parents, but for the young. Let us endeavour to

Describe a wise son. He is one who will listen to instruction. Especially if the instructor is wise, experienced, and affectionate. He will improve the opportunities that offer for increasing his knowledge, improving his character, and using his talents for a good purpose. He will avoid temptations, particularly temptations to infidelity, low amusements, and youthful lusts. He will select his companions, and choose such as are moral, industrious, and devoted to God. He will pursue knowledge in every legitimate way, especially the knowledge of himself, of his duty, and of God. He will set his heart upon a worthy object, an object worthy of an immortal being, of one capable of enjoying the presence and blessing of God for ever. Having set his heart upon a worthy object, he will steadily pursue it until he obtains it. In a word, he will live and act as an intelligent, accountable, and responsible creature, who views time as introductory to eternity, the present as preparatory to the future. Let us now

Glance at the criminal spoken of in the text, "*he is an unwise son.*" How is he known? What are his characteristics? He has closed his ear

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to the voice of wisdom, and he treats the book of God with contempt. He has neglected the most favourable opportunities of acquiring sound, spiritual, and useful knowledge. He has contracted evil habits, so that it is natural for him to sin, dishonour God, and debase his nature. He has chosen foolish companions, and has allowed them to lead him into folly, sin, and shame. He has squandered his time and talents, spending his money for that which is not bread, and his labour for that which satisfieth not. He has preferred trifles to matters of moment, the trifles of time to the momentous concerns of eternity. He has lost the great end of life, which is to secure deliverance from sin, and a meetness and title to everlasting life. He is now evidently unwise, but how will his folly appear by and bye, when seen in the light of a death-bed, or an awful eternity?

Look at him, torn with conflicting passions, he can have no peace. He is tortured with bitter reflections, which will never end. He is excluded from happiness and from heaven. He is the sport of devils, and the contempt of hell. No being in God's universe pities him, but all join to condemn his folly, and justify his doom. He must reap through eternity the fruits of what he sowed in time. He has no one to blame but himself. He has destroyed himself. His destruction has been his own act and deed. God is simply just in executing upon him the sentence of his law, and fulfilling in him the threatenings of his word. He was not far from the kingdom of heaven once, but he is eternally shut out from it now. All that remains for him is bitter reflection, unavailing sorrow, indescribable anguish, eternal despair. Awful condition! Tremendous destiny! Woful portion!

Reader! are you *a wise son?* Is your soul set upon obtaining salvation? On obtaining it in God's way? Are you seeking it now? Are you determined to enjoy no rest until you rest in Christ? Salvation is the one object we should pursue until we enjoy it; and then, being saved, we should endeavour to glorify God to the uttermost, for the salvation he has so freely bestowed. Are you *an unwise son?* You have had convictions, but have you stifled them? You have felt concern, but have you drowned it in worldly pleasures or cares? You have been urged to repent, but have you rejected the admonition? Have you delayed and lingered? Remember Lot's wife. She lingered on the plain and perished. Have you become hardened in sin? O fearful state! But think again. You are not yet beyond the reach of hope. You are not yet rejected by mercy. The gospel still calls to you, the strait gate may be passed by you, the way of salvation is open to you, Jesus is willing to save you. Let me beseech you in God's stead to be reconciled to him. His mercy is great unto the heavens, and his faithfulness reacheth unto the clouds. He will pardon all your iniquities, he will pass by all your transgressions, he will receive you into a father's arms, and press you to a father's heart. He glorifies his grace, exalts his mercy, and confirms his word in the experience of every coming sinner; and he will do so in you, if you come to Him with confession and supplication. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John i. 9). You have been once more warned, shall it be in vain? You are once more invited to Jesus, will you still refuse? God's testimony has been once more delivered to you, will you again reject it? Have you no fear of hell? Have you no pity for your own soul? Have you no desire for heaven? Have you made up your mind to perish in your sin? Do you say there is no hope? But there is hope. There is certainty, for he that believeth in Jesus shall be saved, be he who he may; and if you believe in Jesus you shall be saved without doubt. Trust in

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him, in him *alone*, and salvation is your's. Trust in any one, or in any thing else, and you are eternally undone.

"For priest or intercessor,
In heaven or earth, there's none
Can cleanse a foul transgressor,
Save Jesus Christ alone!
And whoso trusts another
To sue his pardon out,
Though it were Christ's own mother,
Is lost beyond a doubt."

New-Park-Street, London. JAMES SMITH.

YOUTH ENTREATED.

BY THE REV. A. M. STALKER.

"My son, give me thine heart."—*Prov.* xxiii. 26.

Listen, my young friends, to

A Divine entreaty.

"Give *me*." This is the language not only of Solomon to one who was dear to him, but it is the language of "wisdom" to *you*. It may even be viewed as the language of the wisdom that sits enthroned in the skies—of Him who is the most illustrious manifestation of the "manifold wisdom of God." Amidst the numerous and countless claimants that press forward on your attention, He presents himself; amidst the myriads of conflicting voices that fall on your ear, He raises His own; and by the grandeur of His claims, and the majesty of His appearance, He appeals for the preference. His word unfolds that grandeur, and brings near that majesty. It speaks of Him as the highest and best of beings; it invests Him with attributes that render Him glorious; it clothes Him with beauties that proclaim Him "lovely;" and presents Him in relations to you the most solemn, and intimate, and endearing—relations that stretch themselves into eternity. Coming forward as your Creator, as your Preserver, as your Redeemer, as your Judge, he bids—with an eye radiant with divinity—every usurper into the shade; and looking at *you*, he says, with "a voice as of many waters," "Give *me* thine heart." But mark, also,

It is a comprehensive entreaty.

It is in the region of your warmest affections that Jesus desires to sway His golden sceptre. In the outer portals of the *life* alone He is not content to reign. He seeks, indeed, to enter the latter; but it is by the avenues that conduct from the empire of the *inner* man. From that empire He stands excluded; He is denied its throne. Evil thoughts—impure desires—unruly passions, as so many armies of your own leading forth, are marshalled against Him. Such has been their attitude for years, and such the aspect they now present. You have retained them to do battle with "the Lord God of Hosts." So long as you do so, no utterance in His praise—no eulogy on His character, can He, from your lips, regard as genuine. The sacrifices—however apparently splendid these may seem—exhibited on the platform of your life, He views but as so many messages intended to deceive Him—intended to divert His desires from the sovereignty of the heart. Yet deceived He cannot be. "The counsel of the Lord—that shall stand." Again, therefore, he says, "Give me thine *heart*." The meaning of the entreaty you cannot surely misunderstand. He asks that your intellect shall bid welcome to His instructions; that your thoughts shall be regulated by the standard these instructions erect; that

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your desires shall centre in what He is, in what He has done, in what He has promised to do; that your affections shall unanimously "crown Him Lord of all;" in one word, that your *heart* shall be His throne, His dwelling, His home. All this He asks. With nothing less can He be satisfied. The request is comprehensive. It includes not only your inner being, but that being in all its manifestations. The day that proclaims the surrender of that which is within, writes "holiness to the Lord" on that which is without; the hour that sees you invest Jesus with the dominion of the soul, beholds you according to Him the government of the life; the act that enthrones Him in the thoughts, and affections, and desires, brings the looks, and the words, and the actions in adoring homage at His shrine; the moment the Saviour is believed, He is loved; and the moment He is loved, the conduct, as well as the heart, declares, "There is none on earth I desire beside Thee." "Give me," then, says the great Redeemer, "thine *heart*." But we observe, again, that

It is an affectionate entreaty.

Mark the first two words, "*My son!*" What tenderness—what solicitude—what love they breathe! They betoken a condescension truly amazing. "What is man that thou art mindful of him, or the son of man that thou shouldst visit him?" When we think of the greatness of the Diety—of the amplitude of His dominions—of the innumerable holy and happy intelligences who continually depend on His care, and every moment live in His smile—when we muse on the resources of blessedness He finds, in rich and varied supply, in the infinitude of His own nature, we may wonder at beholding Him solicit a gift from *you*—insignificant, sinful, impure as you are. Can you contribute to the joy of His being, or widen the circle of His ineffable, unparalleled felicity? Prior to your having any existence, He was the "infinitely happy God." Neither would His blessedness be impaired, nor His independence one whit diminished, by your refusing what He solicits—by your rushing, were it possible, into annihilation itself. No. He is "blessed for ever;" yet does He place himself before you in the very attitude of a suppliant: "*Give* me thine heart." He "*prays* you to be reconciled to Him." This is not all. He looks upon you as one endowed with sensibility—as one whose bosom has sometimes heaved with emotion—as one whose spirit has often leaped or wept under the stirring or tender tones of the parental voice; and with more than the compassion that quickened the steps of the father of the prodigal, as he hurried towards his long wayward boy, and fell upon his neck and kissed him, does He encircle you in His arms, and as He says, "My son, oh! give it me," He seeks to win and woo your heart. But the thrilling power of the entreaty is not yet exhausted. He comes with tokens of earnestness that cannot be mistaken. He comes attended with proofs of the glory of the region which He left in order to gain admittance to your bosom. He comes bearing marks of the conflict through which He has struggled, that passing by the angels that sinned, He might appear to you. He comes, having been "wounded for your transgressions, and bruised for your iniquities;" and shaming all the benevolence that had ever been shewn you by merely human friendship, He points you to the Cross on which—in anguish and suffering untold—He hung, and bled, and died for you. As He fixes your eye on "His hands and His side," He again reiterates His reigning desire—the desire "that many waters could not quench, that many floods could not drown:" "*My son*, give me thine heart." Once more,

It is a seasonable entreaty.

These are still "the days of your youth," the morning of your being. "The evil days of *hardened* impenitency have not yet gathered around

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you those dismal shades in which many, who are older than you, are fearfully engloomed. Conscience, not yet "seared as with a hot iron," taketh on impressions of such power that fill you with remorse as you remember the past, and pierce you with dread as you anticipate the future. The mind has not yet travelled through all those pestiferous deserts in which many a noble intellect has been starved, poisoned, ruined. The spirit is not yet oppressed with the harassing cares and distracting anxieties that prevent multitudes "laying up treasure" for eternity. These cares, in your case, are comparatively few; that mind is comparatively unsuspecting; that conscience is comparatively tender. But matters are rapidly being changed! The golden season of your existence will soon be over; the iron age will soon be come. It hastens apace; and then you will be heard to say, "I have *no* pleasure in religion: I care less about the Bible than ever." The blessed Redeemer knows that such is your present, and that such will quickly be your future, position; and while "the things that belong to your peace are not yet hid from your eyes," He, anxious that you should attend to them "even in this your day," kindly and distinctly says, "My son, give me thine heart."

Will you be persuaded? Here, for the present, we close; but retire to your closet!—ponder well the question! To catch your answer Jesus listens! WHAT IS IT? Say!

BUILDING THE WALLS OF JERUSALEM.

No. 6.

PRAY AS WELL AS WORK.

Nehemiah began and continued his work in a spirit of reliance upon God for success. As soon as he had received the sad news from Jerusalem, he "sat down and wept, and mourned certain days, and fasted, and *prayed* before the God of heaven" (Nehemiah i. 4). In going in to make his request known to his Master, he prayed that God would send him a favourable answer (ii. 4). Amid the taunts of his enemies, he said, in a tone of confidence and joy, "the God of heaven, he will prosper us; therefore we his servants will arise and build" (ii. 20). When Sanballat and his confederates conspired to come and fight against Jerusalem, our hero not only set a watch against them night and day, but "nevertheless," said he, "we made our *prayer* unto our God" (iv. 9). As the work went on dangers increased, and even Nehemiah was "afraid," but he went at once to the throne of grace, saying, "Now therefore, O God, strengthen my hands" (vi. 9). Having such a mind to work, and to pray also, we need not wonder at his success, or that it should have been so marvellous as to cast down his enemies, who "perceived that this work was wrought of our God" (vi. 16). Working and praying alternately preserved the connexion between the instrumentality of man and the agency of God, as they are joined together in the words of Paul, "I have planted, Apollos watered, but God gave the increase." In the same spirit the first ministers of the gospel "went forth preaching everywhere, the Lord working with them, and confirming his word with signs following;" and in seeking to build up the church of God as a spiritual house, there must be works of faith on our part, while the blessing that ensures success cometh down from above. We must strive together with one heart and one mind as though all depended upon ourselves, and then we must rely upon the blessing of God, under the full conviction that He giveth the increase. Some persons

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seem willing that God should do *everything* in the salvation of men, and others act as though they did not wish Him to do *anything*. Truth lies between these extremes. Men must *work* and God must *bless;* the husbandmen break up the fallow ground and sow the precious seed, but the Eternal Spirit sends down the showers in season, which produce an abundant harvest. For the revival of religion in its purity and power, earnest efforts to spread the gospel must be united with fervent and unceasing prayer for the outpouring of the Holy Spirit. Without the union of these we have no reason to expect a higher standard of piety in the church, or that the wilderness will rejoice and blossom as the rose. The Spirit must be more honoured in the future than in the past, by our dependance upon his gracious influences for the conversion of sinners, and for the conformity of believers to the mind of Christ. We must yield ourselves up to the conviction that preachers cannot turn men from their evil ways without the aid of divine grace, even though they had the eloquence of Apollos, or the earnestness and power of Paul, or the tongues of angels; for it is "not by might, nor by power, but by my Spirit, saith the Lord." This must be received as a first principle in the religion of the cross, and in proportion as we feel its importance we shall be disposed to rely more fully upon the arm of God and less on a broken reed. Argument, learning, and oratory,—entreaties, tears, and expostulations, may move the passions of an auditory, and produce a powerful impression without any influence from heaven; but it will be as the morning cloud and early dew which pass away, or like the prophet's invocation to the bones which came together bone to its bone, but there was no breath or *life* in them. Ministers may be admired for their talents and erudition,—their sermons may be well arranged, and delivered with all the graces of an orator, and yet their preaching will be attended with no power or success, unless the Lord, even the Spirit, work with them. (Psalm cxxvii. 1.)

On the other hand, there are ministers who make no pretentions to talents or learning, beyond an ordinary degree,—men who have not been trained in any of the colleges or universities of the land, but who have clear heads, warm hearts, a right spirit, and fervent piety; yet, by relying on the grace of God for success, they turn many to righteousness and increase the household of faith, whereas the merely eloquent, polished, and intellectual preachers sow to the wind and reap the whirlwind. In all attempts, therefore, to act with effect upon the mass of vice and ungodliness around us—whether by Sunday school instruction, systematic visiting from house to house, tract distribution, or the christian ministry —there must be the most entire reliance upon the work of the Spirit for the attainment of the end in view. "Prophesy to the wind, saith the Lord God; come from the four winds, O breath, and breathe upon these slain that they may live."

Whenever the church is found in this posture of devotion, offering up earnest, united, and unceasing prayer to God, for sending forth his blessed influences upon the seed of divine truth, we may look for a movement in the direction of Christ and heaven among the multitudes who now swell the ranks of drunkards and sabbath-breakers, also of profane and unclean persons. Conversions will become more common and more striking; churches will increase faster both in gifts and numbers; the elements of strife and turbulence will be diminished in society; and times of refreshing will come from the presence of the Lord. Until such a spirit of devotion becomes the rule in churches, rather than the exception, we must expect the blessing of God will be withheld from the means of grace, as a judgment upon our unbelief and worldliness.

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Children of Zion, who mourn over her ruins, and favour her dust! why do you not arise with one mind to plead her cause with God, and to invoke his blessing on her interests? Have you not trusted long enough to an arm of flesh? Have you not restrained prayer, and thought lightly of prayer-meetings? Have you not frequently set the preacher above the Spirit, and rested in the bare form of godliness? "What a beautiful preacher!" you have said, in going from the house of God; "what a fine delivery! what bursts of eloquence! how graceful his gestures!"—and there your admiration has ended, without any practical results! Suppose, however, that you had retired at the close of the sermon to pray that God would make it effectual, by the operations of his Holy Spirit, in saving sinners from death; or that you had gone in a crowd to the prayer-meeting, crying, "Save now, we beseech thee, O Lord; send now prosperity!" Had you done this in faith, in earnestness, and in godly sincerity, giving due honour to means and instruments, but depending for success on the power and demonstration of the Spirit, there cannot be room for a doubt, that the nineteenth century of the christian era would have been more distinguished for conversions, for godliness, and for a flourishing church, than any period since the days of the apostles, and the triumphs of the Pentecost. At this vital point, however, you have failed in your duty; yet it is certain that you will never succeed in changing the wilderness into a fruitful field, or the fruitful field into a forest, UNTIL the Spirit be poured out from on high, in answer to the prayers of saints, and in harmony with the designs of God. But the Holy Spirit is promised to them that ask him, and the fervent prayer of the righteous availeth much. Let us therefore pray as well as work, in the future, and connect the means with the end; so will the Lord arise and have mercy upon Zion, and her walls will be built, though in troublous times.

"He frees the souls condemned to death,
And, when his saints complain,
It shan't be said, that praying breath
Was ever spent in vain."

A PASTOR.

(To be concluded in our next.)

CELESTIAL GLORY.

Since o'er Thy footstool here below
Such beauteous gems are thrown,
Oh! what magnificence must glow,
My God, around Thy throne!
Too brilliant here these drops of light,
There the full ocean rolls, how bright!

If night's blue curtain of the sky,
With thousand stars unwrought,—
Hung like some royal canopy,
With glittering diamonds fraught,—
Be, Lord, Thy temple's outer veil,
What glory round the shrine must dwell!

The dazzling sun, at noontide hour,
Forth from his flaming vase
Flinging o'er earth his golden shower,
Till vale and mountain blaze,
But shows, O Lord, one beam of thine:
What, then, the day when Thou dost shine!

Ah! how shall these dim eyes endure
That noon of living rays;
Or how my spirit, so impure,
Upon Thy brightness gaze?
Anoint, O Lord, anoint my sight,
And robe me for that world of light!

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Biblical.

It is worth while, in bringing to a close the sketches which have appeared under this head during the year 1848, to make a few remarks on the most needful things to be attended to in seeking the *genuine sense* of Scripture. A mind habituated from early life to the study of ancient books, written in dead languages, has acquired almost unconsciously the chief mental and critical qualifications for this task, *so far as education can give them*. But we write for the thousands who have enjoyed no such advantages, and who yet long to be independent investigators of the sacred Scriptures—who wish to *exercise*, as well as to laud, the Protestant principle of the *right and duty of private judgment*. Intelligent Sunday-school Teachers we have especially in view.

First,—We would say, be *modest* as to your judgment, without being afraid to exercise it; be *independent*, without being dogmatically conceited. Modest, remembering the mistakes of the most learned and pious; independent, because your faculty of judgment was given you to be *used*, and it will be feeble and helpless if it always leans on crutches.

Secondly,—Look well to your moral and spiritual *qualifications*. To appreciate *any* writer, we must love, admire, and even possess, his principles. Now, the grand distinction of every writer of the Scriptures, from Moses to John, is entire self-annihilation before God, and entire devotion to His will and glory. A heart wanting these first and last essentials of the piety of prophets and apostles, cannot enter into the spirit of their writings, any more than the barren-minded drudge of mathematics, who is reported to have asked, after reading Milton's "Paradise Lost," "What does it *prove?*" could estimate justly that pride of England. Any one conversant with the learned labour of German critics, and some British ones too, feels forcibly enough the truth of this remark. "To *pray* well, is to *study* well." *Bene orasse est bene studuisse*. The *dispositions*, which are the "fruit of the Spirit," are kindred with the truths revealed by the Spirit. "If any man *will* do His will, he shall *know* of the doctrine."

Thirdly,—Aim to elicit the most *natural* sense. We smile at the credulity of hearers who tolerated the Puseyistic Dr. Hook in his preaching from the text, "Hear the Church." Yet this is only a caricatured specimen of a common mode of interpreting—that, namely, which overlooks times, circumstances, and the course and transitions of thought in the extent of a passage. Th rule, seek the *natural sense*, includes, however, a great deal.

The writer's habits of thought and expression must be carefully studied by reading all he has written. No man will or can interpret Paul or John safely in a *particular* passage, who has not first read several times all they have left us. The peculiarities in religion especially, and, as far as possible, of social and political life, in each age, should be thoughtfully observed.

Then the class of persons written or spoken to; the particular error combated, since this last, more than anything else, perhaps, qualifies the meaning of the language used; and then the context, properly speaking—that is, the portion, longer or shorter, which stands in connexion with the passage in question. In the Proverbs, for instance, there is rarely any context. In the Epistle to the Romans, we need to study nearly the whole well before pronouncing finally on a single verse. We have few good specimens of English commentators to point to as guides. No commentator in any language surpasses our invaluable Henry in devotion, and in learning, too; but Providence stopped his work at the Acts of the Apostles: he would not have written on the Epistles so well. Scott is a merely theological commentator, who made it his business to defend every part of the Bible against Hyper-Calvinists, on the one hand, and Arminians, on the other. Henry developes its spirit infinitely better and more delightfully. Calvin, whose commentaries are now in course of translation, is, on the whole, the most *natural commentator* we know. He is far less *Calvinistic* than his English followers (such as Gill) in his explanations of passages, his admirable tact in seizing the course and transition of thought, and his reverence for truth, preserving him from seeking his favourite opinions in merely plausible expressions. Adam Clarke has a mass of learning, but the judgment of a child.

Fourthly,—In comparing parallel pas-

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sages, be careful that you compare not mere *words* but *thoughts;* this is even the more needful as you have not the *actual* words of the spirit, but only a translation of them, in which, unavoidably, different words in the original are often represented by one English word, and the same word in the original by many different English words. Every one who has learned a foreign language knows it must be so. Still it shows strongly the necessity of your observing not parallel words but parallel thoughts.

Fifthly,—"Cast aside all commentators," says one; "use Gill,"—"use Whitby," or "use Scott," says another. We agree with neither party. We say, use all (of any value); but make a Pope of none. Bear in mind the distinctive theology of each, and look well to the *facts* he collects for you. The Pictorial Bible has much merit as a careful collection of *facts*. I would use the *gifts* of commentators in print, just as I would those of living, pious, and able ministers. Thanking God for their very *diversities*, I would benefit by the logic of one, the antiquarian knowledge of another, the holy ingenuity and devoutness of another,—I would spurn no pious and competent contributor to the treasury of Biblical knowledge.

Sixthly,—Do not shrink from *work*. The writer of these remarks has found it the best of all commentaries, to sit down and write in the original from memory, the whole chapter or connexion of a passage. He recommends all young persons to make the trial of doing the same, in English, asking, as they proceed, why each sentence follows as it does, what makes it proper to connect them, by such words as "for," "then," "because," "since," "but," &c.; they will be astonished how much the pen, or still more perhaps the having the whole context intelligently in the mind, will aid the thought.

Seventhly,—Beware of understanding Scripture words always in the modern sense. We reprinted in the last Number, a list of words which have materially altered in their meaning; but far beyond that list, the scripture use of a word must be learned from the Scriptures themselves, and not from Johnson's dictionary merely.

Tales and Sketches.

A NARRATIVE OF LORD'S-DAY OBSERVANCE.

"Blessed is the man that keepeth the Sabbath from polluting it."—*Isaiah* lvi. 2.

There is no point of obedience that more tries the principles of a hard-working man than the command to keep holy the Lord's-day. When the obligation is urged upon him, he replies, in some cases, What am I to do for my living? I can scarce get enough as it is for my family with seven days' wages; what would it be with but six? In some cases, I am so situated that if I were to refuse to do this or that on the Sunday, I should at once lose my place; and what am I to do till I get another? In others, again, I am pent up all the week; my health is not of the best as it is; what would it be if I were to stive myself up in a chapel or church on the Sunday, and never get any recreation or a mouthful of fresh air. Now, I admit that the general disregard to the second command, "Thou shalt love thy neighbour as thyself," which has sprung out of disregarding the first, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," has led men in general so to seek their own advantage in the world, without concern for others, that it has become a race and a struggle, and breathing time is often scarcely allowed, and many have to keep on just for the advantage of others. But because man's selfishness has disregarded these things, are we therefore to turn round upon our Maker, and refuse his due obedience and his public honour? And what, too, is the fact? Are pious working men less healthy than others? Do they look more sickly? Mark the appearance and air of men or families that have been "enjoying themselves" on the Sunday, at the close of the day, and the appearance of those who have been at their place of worship. Whilst the one have exhausted their spirits, and too often soured their temper, the others have relieved their minds of anxious cares in drawing near to their Saviour. They have been cheered by anticipating the "rest which remains for

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the people of God," and already have had a foretaste of it. And if they have not breathed so much of fresh air on earth as they might have liked, "the breezes from the happy land afar" have been wafted into their souls, and, refreshed and peaceful, they are prepared for the next week's duties. They can commend their families to the care of a reconciled God, and lay down in peace, whether for life or death, for they love and trust alone upon the Redeemer of men. Are they worse either on the Monday morning? Whose head is generally clearest? Alas! men, when they talk of recreation, forget they have souls as well as bodies; that the soul needs change as well as the body; and that its change and refreshment must be suited to its nature. The really pious man, in obeying God, pays attention to the most material part of his nature, and finds that the refreshment of the spirit is health also to his frame.

When, however, to obey would lead at once to serious loss, what then? Why obey, and trust God for the consequences. This is to have *faith* in him. No wonder that men, who have never sought for such faith, hesitate. Even those who are his servants sometimes find their faith very weak when put to a sore trial, but none ever obey and exercise patiently belief in the promises of God's word and find them fail. Listen to a fact that has recently come under the writer's observation.

A poor woman, very poor, has attended my ministry some seven or eight years. Her only comfort has been the word of God, the house of God, and prayer, and that love to her Saviour, which has grown under many trials, while it has supported her to bear them. She lost her husband, and was left with one boy, thirteen years of age. A naturally weak frame had been yet more weakened by illness and cruel treatment from her husband before his last sickness. She thus could not do so much for herself as otherwise, and two-and-sixpence a week, which her boy got at a newspaper office, was of the greatest consequence to her and him. But he was required soon to attend on the Sunday. Reluctantly he went when at first required, and with much misgiving she allowed him. I called upon her soon after, and found her in a very unhappy state of mind; for though an ungodly person may sin against his conscience and not be much troubled, this cannot be the case with one who fears and loves God. She at first gave no reason for her wretchedness, but I guessed the cause. For her son's future welfare, and her own peace of mind, I urged her to refuse his attendance on Sunday, and to trust God for consequences. She felt she ought to do so, but knew not how to do it. The lad had little prospect of getting another place easily, being young, and a fractured arm unfitting him for laborious work. I sympathized with her. Duty seemed to impose a hard task on me in what I had to advise, and one visitor had endeavoured to satisfy her that the necessity of her case justified the boy's continuance; but she said to me, "I know it is wrong, and whoever may say otherwise would not make me feel it to be right; but how can I do it?" At last, however, she had faith and courage to yield to conscience, obey God, and trust all upon Him. The boy left his place. Day after day he sought another, but was unsuccessful. She was helped. Her mind, as is always the case, had been relieved by acting rightly, and peace and even joy were in her soul; but when her worst fears seemed near to be realized by not obtaining a place for the lad, she began to be cast down; it seemed as if the promise were to fail. But not so. She had gone to bed one evening hungry and cast down; she awoke the same. But on opening her Bible she was led to read the 70th Psalm, which ends—"But I am poor and needy: make haste unto me, O God: thou art my help and my deliverer: O Lord, make no tarrying." It sent her with fresh earnestness to her knees. In faith she pleaded in the name of Jesus, and she arose refreshed and strengthened in soul. That morning her boy got a place, with about the same wages as that he had lost. Before many days, however, he had to attempt what the state of his arm prevented him doing, and he thus proved himself unfit for the work; yet his master was kind enough to tell him he might stay till he got another situation. Shortly after, he was sent for to a neighbouring shop, where he had more to do, but double wages. Proving too young, he could not, however, stay here more than a week or two. But the increased pay had more than made up for his first loss; and now he has another, still at advanced wages. The mother, too, has obtained temporary employment, yielding her more than she has ever been able to gain before; and thus, with all her trials, she has proved that the Lord is faithful to his people.

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There are many such instances, and there would be many more, would men, would even professors, more simply and readily obey God, trusting to those promises which he will certainly fulfil for all those who seek Him through the Saviour.

I will venture to add something from my own experience. A few years back, being engaged in business, I was applied to to assist in some work. I had reason to doubt whether I could undertake it consistently with my religious profession. After due consideration, I resolved to decline, though at the risk of giving some offence, and of losing what would have been of some consequence to me. Next to my own feelings, I first found encouragement by finding that my scruples were respected in a way I could not have expected. Shortly after, I recovered, very singularly, something that I had given up as lost. Finally, the party who had applied to me unexpectedly became bankrupt, and scarcely anything was recovered by those who had been engaged by him.

Thus, as it turned out, my gain would have been a real loss, whilst my loss proved a gain. It is a proved fact that "godliness is profitable unto all things, having promise of the life that now is and of that which is to come" (1 Timothy iv. 8). And "What shall it profit a man if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?" J. A. W.

THE PRAYER OF FAITH.

A TRUE TALE.

It was a beautiful evening in July. The setting sun poured forth floods of golden rays on the valley, and tipped the trees with a brilliant hue. All was still. Not a single cloud veiled the lustre of the azure canopy, save where a light fleece floated languidly on towards the glowing west. It was the Sabbath eve; fit harbinger of the hallowed day of rest.

Ellen W—— had long gazed on the lovely scene with mingled emotions of gratitude and wonder. In the language of faith she could say, "My Father made them all." But she was aroused from this pleasing reverie by the sound of the prison-clock, mournfully proclaiming to one of the wretched inmates of that drear abode that another of his few remaining hours was for ever flown. She paused for a moment; and, as the contemplation of that poor prisoner's awful situation passed rapidly before the eye of her mind, she exclaimed aloud, "Must he perish; must his soul be lost for ever? Oh no, it cannot, it *must* not be." In the full tide of feeling, she flung herself on her knees, and implored mercy on behalf of a poor lost child of Adam.

The soft tints of evening had now melted into the more sombre hues of the midnight hour. A light was burning in a solitary chamber. 'Twas the chamber of Ellen W——. She knelt in prayer. Tears choked her utterance. Words she had none. It was prayer on behalf of the dying murderer. It was prayer such as Jacob's when he wrestled with the angel and said, "I will not let thee go, except thou bless me." But she did not stop there. By that dim light she penned a letter, artless indeed in its diction, but breathing the soul of tender anxiety, of earnest solicitude, for his salvation. And when at length she laid her head on the pillow to seek the needed repose, her last thought ascended to God in supplicating mercy for the condemned criminal. But who was he for whom she pleaded? 'Twas for J. M——. She had heard the tale of his guilt; and truly his was a crime of no common aggravation. Coolly, deliberately, and brutally, he had imbrued his hands in the blood of his wretched partner; and now retributive justice sought its satisfaction in the death of the murderer.

The sentence was already past, and the coming Sabbath was to be the last spent in time; and, oh! what would eternity open to *him*? These, and similar reflections, nerved Ellen with vigour for her undertaking. True, her heart's rapid pulsation told of deep emotion; but there was an energy in her step which faith alone can give, and her eye sparkled with a heavenly radiance of joy while she meditated on the blessedness of having God on her side; thus enabling her to realize, that though in herself she was perfect weakness, she was yet leaning on Almighty strength. But the shadows of unbelief and carnal reasoning so often veil the glorious realities of faith, that it is not to be wondered at that she experienced an occasional misgiving while looking at the large, heavy door, studded with massive nails; forcibly did that passage recur to her mind, "All hope abandon, ye who enter here."

A minute more, and she had entered those gloomy precincts. Her little packet was received with respect, yea, even with

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tenderness, by the turnkey, who promised to convey it immediately to the chaplain. And now her first prayer was answered, and she saw in the favourable reception of her letter (which she well knew was contrary to the established rules) an intimation of the blessing which would follow. Another setting sun, and that Sabbath-day was numbered with the past.

Three mornings after that period, a procession issued from the prison chapel. It was the day of the execution of J. M——. With firm, unfaltering step, he paced the long passage leading to the platform. On arriving at the scaffold, he knelt for a few minutes, and then calmly resigned himself into the hands of the functionary. A death-like stillness ensued—the rope was adjusted—the fatal bolt was drawn, and the dream of life was over.

And what had solaced him in his dying hour? 'Twas the simple letter. It had led him to Jesus. Stained, polluted, as he was by sin, he had sought, and we trust found, mercy even at the eleventh hour. His last request was, that the writer of that letter might be informed of the consolation he had experienced through its perusal. 'Twas a feeble effort of faith. Yet He who discerns the faintest cry of heaven-born principle, recognised the operation of his own blessed Spirit on the heart, heard the petitions offered on his behalf, and, we trust, blotted out his transgressions through the cleansing blood of His dear Son.

"There is joy in heaven over *one* sinner that *repenteth*."—*The Friendly Visitor*.

THE HOUSE OF PRAYER AND THE OPERA HOUSE.

It was towards the close of the London season of 1847. The days were growing longer and longer, and the sun at six o'clock was yet shining bright and warm, as I wended my way towards St. James's Park. At the bottom of the Haymarket, my attention was fixed by a densely-packed crowd wedged in beneath the piazzas, and stretching half-way across the broad street. It was a Jenny Lind night, and that crowd was gathered round the Italian Opera House. The outer doors had just been opened, and within I could see a forest of hats, showing that the entire area was filled to suffocation. Every one of the crowd was prepared to pay for the expected entertainment of the evening his 5s. or 10s. 6d., according to the part of the house which he proposed sitting in. Very many had been patiently waiting before the doors two hours; others, one hour; those upon the outside of the crowd, less. It was now only six o'clock; the performance did not begin till seven. Still another hour's waiting!—another hour's crushing, pushing, quarrelling, in that dusty, rank throng! What energetic perseverance! And why? To secure a moderately "good place," at no small price, and hear Jenny Lind sing!

At length the inner door rattles. The bolt is heard withdrawn. The door flies back; the crowd rushes in—up the staircase. Fighting, struggling, shouting, entreating. Coats are rent; hats, knocked off, disappear in the *melée;* the shrieks of women are heard, the remonstrances of men, and the clink of silver rapidly pouring in. Some seven minutes, and as many hundreds of men, and some few women, have battled their way up the stairs, and are seated in the Opera House.

What energetic perseverance! And why? To what end? To secure a moderately "good place," at no small price, and hear Jenny Lind sing!

Another half hour elapses. The crowd have arranged their dress—have fanned themselves cool—have seated themselves on the closely-packed benches—and, lo, the curtain rises—the opera commences!

What breathless attention! What fixed and starting gazes! What enthusiastic plaudits! With what contentment, and warm expressions of gratification does the multitude separate at the close of the protracted engagement! *This is the Opera House.*

Behold the contrast. In a quiet street, and a little retired, stands the Baptist chapel. The lights through the windows show you that it is a service night—the weekly prayer meeting or the lecture. There is no one at the door; you may look in. It wants ten minutes to the hour of service, so there is no one there. You are a stranger, but never mind; take any seat you please. It is a week night service, and there will be room to spare, you know, in every seat. Five minutes pass, and two or three females enter. Presently another and another drop in. The minister enters the desk. There are now some five-and-twenty or thirty present, chiefly females, either old or young women. The hymn is given out; and as it is sung, some few stragglers enter. While

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the words of "the sweet singer of Israel," perhaps, are being uttered, one or two others may come in. The service occupies an hour. Some few, indeed, hear to profit; but some are locked fast in the embraces of sleep; and the wandering eye or the thoughtful brow shows that the minds of others are with "the fool's eyes at the ends of the earth." At length the benediction is spoken. The scattered handful exchange some casual greetings or worldly inquiries. Each wends homeward his own way; the lamps are put out, and the chapel is left in solitude and darkness. *This is the House of Prayer.*

Brethren, are we not herein verily guilty? This is the worship Satan gets from his servants; that the worship Jehovah gets from his. The one go for mere amusement—the other for highest benefit. The one pay dearly for their evening's pleasure; to the other all is open. The one is tiresome and hot, and unhealthy discomfort gain their ends; for the other is ease, almost luxury. Yet one is crowded, the other empty; one all enthusiasm, the other frigidity.

What reproof should this contrast bring to us! How stifle, unheard, all excuses of want of time, which means want of inclination! Would that the Christian professor would borrow something of the energy which distinguishes the devotee of the world in his pursuit after pleasure.

Says the Latin proverb, "It is lawful to learn even from an enemy." Then let us learn from one glance at the Opera House these great lessons:—

1. To be more diligent in attendance upon *all* the means of grace (Proverbs viii. 34).

2. To be early at the sanctuary. *Waiting* for Him that bringeth good tidings (Isaiah lii. 7).

3. To hear the Word in a less sleepy manner, and more devout attentive frame (Rom. x. 17).

4. To minister cheerfully to the trifling pecuniary demands made upon us for conducting the worship of God (2 Cor. ix. 7).

Evesham. C. C .P.

Correspondence.

A FOURTH AND A FIFTH LETTER TO THE EVANGELICAL CLERGY OF THE ENGLISH STATE-CHURCH, BY A FORMER MEMBER OF THEIR BODY.

FOURTH LETTER.

Dear Christian Brethren,

I have questioned the possibility of an apostle becoming an actor in such a scene as that I recently described, namely, the consecration of an English Diocesan Bishop. Let us assume, however, that some one of the inspired men before referred to (St. Paul, for instance,) had so far surmounted all supposed obstacles as to accept this new office, and, though once a plain, unassuming apostle, to become his *Lordship* of the English Church—*mitred, enthroned*, bowed down to. And imagine all this to happen just before the assembling together of Her Majesty's "High Court of Parliament." Imagine further the good man, scarcely recovered from the bustle and excitement of his recent instalment, to be dragged away to take his seat in the Upper House of the august body just spoken of, as joint legislator with (amongst others) titled gamesters, sportsmen, and debauchees.

Suppose him to reconcile himself to this also. When the season of his parliamentary *duties* (?) is over, he is hurried to an ordination of ministers, of whom, though some hold the same doctrine he preaches, and lead the life he leads, a large majority do neither the one nor the other. But as all who can answer certain questions, and obtain the testimonials in their favour of three beneficed clergymen, must be ordained, he therefore lays his hands on all who can answer those questions, and produce those testimonials, and they rise, as the case may be, deacons or *priests*—priests in a dispensation which allows of no sacrifices (Heb. viii. 3, 4) except those common to all Christians, and by virtue of which they are all *equally* a holy priesthood (1 Peter ii. 9).

Having gone through this ceremony, the astonished *prelate* is next carried away to a confirmation. A multitude of young persons are waiting his arrival. The business which he has to transact is to confirm this large body of persons in that grace which a few of them may be charitably regarded as

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possessing, but which an immense proportion of them are entirely without, being, in fact, a set of wild, unconverted, giddy boys and girls.

From the confirmation, the apostle proceeds to consecrate, or make holy, a piece of land, very properly set apart as a burial place. By a course of proceeding, probably somewhat similar to that by which, in former days, bells and some other things were also made holy, the man of God performs his task, and having received a considerable sum of money for his trouble, is next called on to have explained to him the nature of courts called *spiritual*, over which he is understood to preside. He is told that in these courts, amongst other things—such as the proving of wills, the trial of cases of scandal, the granting of divorces, &c. &c.—men called Dissenters sometimes have sentences passed against them, decreeing the spoliation of their goods, or the imprisonment of their persons. The *reason* of this is explained to him. He is told that these men, availing themselves of his own inspired declaration, that all contributions for religious purposes are to be regarded as matters of "*bounty*," and "*not of necessity*" (2 Cor. ix. 5 and 7), have ventured to refuse the compulsory payments demanded of them, professedly for the advancement of the Saviour's cause.

But before all this takes place the Apostle Bishop has been introduced to the various orders of his subordinate officials—Dean, Rural Deans, Canons, Minor Canons, Canons residentiary, Prebendaries, Archdeacon, Chancellor, Registrar, Proctors, Rectors, Vicars, Curates, Chaplains—over all of whom he has some authority, and with most of whom he has, occasionally, business to transact.

In the midst of these various employments he finds that his temporal wants have not been neglected. He has a large, it may be an almost princely, income—a palace to live in—splendid carriages at his command—and a goodly array of servants to wait on him.

Now, it is a common thing to say how much good has been effected by the success of the more pious and devoted Bishops in bringing about the erection of many churches in their respective dioceses, and the providing these churches with ministers. It used to be affirmed, some years ago, that about one in six of the Church of England clergy preached the doctrines called evangelical. Suppose the number of such ministers to be greatly increased now, and *one-third* of the whole body to be faithful heralds of salvation, and that therefore, in each succeeding ordination, every Bishop provides (to the extent of the number of young men he ordains) one-third of the parishes requiring a supply, with men qualified to lead their hearers in the way to heaven. It is obvious to say that to the remaining two-thirds of such parishes, they (the Bishops) send teachers whose instructions, in the estimation of yourselves, Christian Brethren, and of all who think as you do on religious subjects, not only can do no good, but must be productive of unspeakable mischief; for if the blind lead the blind, both will fall into the ditch.

From these premises (which I assume to be correct) can we fairly arrive at any other conclusion than the following:—namely, that the Bishops of the English State-church must, on the whole, in the opinion of all who consider evangelical truth of paramount importance, be doing just twice as much harm as they do good?

I know, I trust, how to value the character of such a man as the present Archbishop of Canterbury. But no personal excellence on his part, can make me blind to the evils of the system of which he forms a part, and which he helps to sustain.

FIFTH LETTER.

Dear Christian Brethren,

Nothing can be more true than that the most perfect union should exist amongst all Christians, and few things are more obvious than the want of such union between those two large bodies of professing Christians, evangelical Church people and evangelical Dissenters. Their union, at present is, in fact, little more than a name; *toleration* on one side, and on the other, all the discouragement, mortification, and reserve, necessarily accompanying a consciousness of being merely borne with.

Now, it is but too probable that *pride* may have something to do with the extreme dislike we feel to the term toleration when applied to ourselves; and so far as this is the case, we certainly have no claim to christian sympathy. But, independently of this, we *conscientiously* protest against the idea of Christians *tolerating* Christians, as indicating a state of things in the professing church diametrically opposed to the spirit of the New Testament, and perfectly irre-

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conciliable with that christian liberty and brotherhood which Jesus Christ bequeathed to, and enjoined on, his disciples. Paul *tolerating* Peter, and, in turn, tolerated by him! The various christian churches *bearing with one another*—just not hostile—not engaged in actual warfare! What a new picture of Christianity does this present!

But although toleration is, at best, but a poor substitute for the fervent love and intimate union of Christians, you are, in fact, so far from *universally* extending to us even this little boon, that, in one particular, as I have before said, you compel us, under pain of the forfeiture of our goods, or the imprisonment of our persons, to act in direct violation to our consciences. You may easily suppose that I again refer to the compulsory payments which you exact from us for the support of your own Church.

Ingenuity, called into action for party purposes, may endeavour to prove this not an act of persecution. But in what light would you view that act if the case were reversed, and Dissenters made you the unwilling supporters of *their* system? In what light *did* you view the legislative enactment by which a Government—in this instance, at least, despotic—compelled you to help forward the endowment of a Roman Catholic college? If the imposition of fine, and consignment to prison, for acting out religious convictions, be not persecution, what is? If Thorogood, Baines, and Bidwell were not persecuted, what character must we assign to the long confinement of Bunyan, or the cruel death of Huss?

Now, we feel not the slightest doubt that you constitute the party who, next to ourselves, should most strenuously have protested against the injustice to which I have been referring. In the case of the Maynooth grant, in which you were *joint* sufferers with ourselves, you did protest, petition, and exclaim. Why not act the same part, christian brethren, when *we* are the *only* sufferers, and you identified with the party by whom we suffer. In the instance just adverted to, you clearly saw, and deeply felt, the unfairness of Government abstracting from the public purse (to which *all* subscribe) large sums for the purpose of advancing the ecclesiastical power and influence of one favoured party.

If, as being only a section of the body which oppresses us, you cannot *exempt* us from their oppression, why not make it evident that you do not *approve* of it? why not deprive us of the power of saying, Ah, our evangelical brethren in the Church of England, if they do not actually *defend* (which, I am sorry to say, some of them do) the ill treatment to which we are exposed, at least leave us to suppose that they admit its propriety, and are not averse to its continuance.

We are, some of us, myself for instance, sincere advocates for the Evangelical Alliance; but still we say, if you would give to our affection for you the highest character which it is capable of receiving, and its best prospect of continuance, let the first manifestation of *your* friendship be an earnest endeavour to procure our *freedom*. Till this be done, whatever good be effected by the alliance in question (and, no doubt, good *is* effected) it must always find a serious obstacle in the fact, that the union is one between an *oppressed*, and a portion at least of an *oppressing* party, without the redeeming circumstance of its being *known* that the latter are *unwilling* persecutors of the former.

In truth, christian brethren, there is an evidently growing tendency in a large proportion of the evangelical clergy, to take ground which must make a *general* evangelical alliance between the two parties who should compose it, quite impossible. *Many* of the body just referred to, are seeking to unchurch our churches, and are denying to our ministers the right of proclaiming the unsearchable riches of Christ. I could tell you of one, in my own immediate neighbourhood, who, when applied to, *and that by Churchmen*, to convene an Anti-Sabbath desecration meeting, having first learnt that Dissenters were to take a part in the movement, refused to have any thing to do with it. Without, as he tells his people, any real hostile feeling towards the Dissenting preachers who surrounded him, he cannot consider them as ministers of Jesus Christ.

Similar is the language held by another member of the same body. "I can meet," says he, "Mr. —— (a highly respectable Dissenting minister) as a christian gentleman; I cannot recognize him as a christian minister." A third good man of the same class, applied to to give his countenance to a public charitable institution, first asks if it has a chaplain, and learning that it has not, declines affording it his support. The secret of his refusal is to be sought for, I conclude, in the fact thus brought out, that

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the excellent establishment in question, though having in its committee several Churchmen, and amongst them one clergyman, is not *wholly* under Church of England control, and that the religious instruction afforded to its inmates, is not *exclusively* in connexion with the said Church. These cases I can vouch for, to say nothing of others, which might be brought forward.

Yes, christian brethren, the members of your own body are, more and more, embracing the doctrine of apostolical succession—that doctrine which takes it for granted, that men once, by the imposition of the bishop's hands, made priests, are the only lawful ministers in holy things; that once in orders, they are *always in orders*, and, by the same rule, *always successors of the apostles*. Am I right in saying (if I am not, I stand open to correction), that whilst Judas, by transgression, fell from his office (Acts i. 25), a Church of England minister never can do so, though, for misconduct, he may be suspended from discharging the *functions* of that office; but that, even then, he is a sort of sacred character?

A few years since, I lived in a part of the country where the ministers of, at least, three adjoining parishes were drunkards. I do not mention this invidiously; for I know full well that there are unworthy ministers in *all* denominations; but I do it to show what kind of successors apostles may have; and as I have before endeavoured to prove that if those good men were in the world again, they would, in all probability, disavow the Church which claims to be built on their foundation; so I think it is abundantly manifest, that they would, beyond all doubt, most summarily disclaim a very large proportion of their soi-disant successors.

I have dwelt on the fact, that nothing which deserves the name of real christian union can be discovered amongst the two bodies into which the professors of evangelical Christianity in this kingdom are divided. By the mixing up, in a way quite unprecedented and unsanctioned in the New Testament, of those discordant elements, a worldly Government and a professing Church, the ministers of that Church (*i.e.* of the national ecclesiastical Establishment) are not only distinct from those of all other religious bodies in England, but, moreover, by virtue of the union just mentioned (and, therefore, on grounds quite distinct from *personal character*), they claim to be *superior* to them.

Even the most *pious* portion of this (assumed) superior class, have their judgment so warped by early habit, and vicious training, that they lay claim, on the strength of their connexion with this State-favoured party, to a certain amount of deference from those who do not belong to it. "I have the *honour*," again and again said an evangelical clergyman, speaking at a Bible Meeting—"I have the honour to belong to the Church of England." And, no doubt, in this light is such a connexion generally regarded by his brethren in the ministry. The honour then, I repeat, which the Established Clergy thus conceive themselves to possess, they require others to acknowledge; and hence their intercourse with their Dissenting brethren, when it happens to occur (I make honourable exceptions), has, on the part of the former, an air of *condescension*. How often, oh, how often, does the manner of clergymen on such occasions, say, "We have the *honour* to belong to the Church of England!"

But I am again exceeding in respect to the length of my letter. I just observe, however, before concluding, that I do not, of course, regard myself as having specified *all* the causes of disunion between the parties, who, I am quite sure, ought to be most intimately united. Nor am I so very blind and partial, as to suppose that *all* the sources of discord between these parties are capable of being traced exclusively to the Church of England. The bad spirit occasionally manifested, and the acrimonious and unfair charges sometimes brought, by Dissenters against the Church, help to increase the breach. Even here, however, Dissenters are not the *only* culpable party; for what can be more severe, and distorted, than some of the attacks made on Dissenters by Church of England authors, whose names might easily be adduced?

On these attacks, however, I must not now enlarge. This I may possibly do in another letter. At present, I beg again to subscribe myself,

Dear Christian Brethren,

Affectionately yours,

SENEX.

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Our Magazines.

"THE CHURCH."—Such of our friends as have contributed so much, by their efforts, to raise our circulation to its present number, will, we trust, kindly remember, that they have accomplished it chiefly by efforts at *the close of the year*. Even Penny Magazine readers generally *begin* subscribing with the new year.

Every year since "The Church" became a Denominational, instead of an Association, Magazine, it has largely increased, each new year. This year it *doubled* its circulation! And we think our readers will bear us witness, that Editors and Contributors have shewn the good effect of the encouragement they have received, by doing what they could to interest and benefit their readers, and to let *our* pennyworth be surpassed by none in quality and quantity.

It lies entirely with our *ministerial* brethren, and our *active friends* in each place, to what amount the circulation shall be extended another year.

The two great practical points we have found to be, 1st, Recommendations from the pulpit and the desk; and, 2ndly, Some one procuring it for those who are unused to ordering books for themselves. We have continually letters, telling us, "You ought to have a circulation of 30,000, or of 50,000;" "if Baptists were as active as Independents, you would,"—and similar remarks.

All we can say is, we do our best to *merit* any extent of circulation attainable in the Denomination; and we venture to hope, it would be an advantage if *all our members* saw our periodical. The addition is nothing to those who *can* afford a sixpenny one,—their household would like it; and for the thousands who *cannot*, it would be a monthly periodical in which some of our most esteemed brethren kindly write for the benefit of the many.

"THE APPEAL" is not denominational, being addressed to the *unconverted*; while it is secure, under our editorship, from injuring us even by a side-wind.

It would be easy to obtain for it a circulation of *one or two hundred thousand*, if our friends would introduce it for us to the notice of tract distributors, and christian friends of other denominations. Its success, thus far, has been most gratifying. It needs only to be *shewn* by christian friends to their friends of other denominations. The better part of them will be pleased to see, that we can be *christian patriots*, as well as zealous for the *spirituality* of christian ordinances.

To the Baptist Denomination.

ENDOWMENT OF POPERY!

The following letter has just been addressed by the Civil Questions' Committee of the Yorkshire Baptist Association, to each of the churches constituting that body. As it contains nothing which cannot be addressed to our churches throughout the kingdom, and refers to a matter in which they are *all* interested, we now give it insertion:—

Dear Brethren,

It is with pain that we are again compelled to solicit your attention to the projects of our Government. We are unwilling that anything should infringe upon the little time allowed you by this busy age for personal communion with God, and for direct efforts to diffuse around you the "savour of the knowledge of Christ." It is not, however, for *us* to choose the kind of work we will do for our God, but to take cheerfully, devoutly, and resolutely, that which He assigns us. Whatever State-churchmen—whether Catholics, Episcopalians, or Presbyterians—may say of us, we, Brethren, know that the frequent *necessity* of political action laid on us by our State-church Rulers is a burden and a hindrance

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to our purely religious efforts, from which we sigh to be delivered. Deliverance is, however, hopeless, until we have wrested from our Government all power to intermeddle in religious matters, and have disendowed and disestablished Popery, Episcopacy, and Presbyterianism, the three principal State Churches of the British Empire.

You are of course aware, Brethren, of the undoubted wish, and probable intention, of our Ministry, and the large majority of all classes of our Legislators, to *endow the Irish Popish Priests*. In the Circular Letter of 1846, and again by an Address in 1847, you were warned of the impending danger. You nobly performed your duty, often amidst much obloquy, at the election of 1847. Still a vast majority of State-churchmen were returned, all naturally desirous to endow Popery in Ireland, as their only hope of saving that disgrace of the age, the Irish Establishment (and ultimately the British and Colonial Establishments too), from extinction. It is, in a word, the hope of our Legislators, that by withdrawing seven millions of Catholics from the ranks of "the Voluntaries," and adding them to the host of Pupil Teachers and Queen's Scholars, who, under the guise of promoting education, are to become pensioned agents of the Church and Aristocracy, they shall so weaken Free Religion as to find in State-paid Priests and State-paid Teachers a *perfect mental police*.

Can we doubt the duty of enlightened Christians in such a state of things? God calls upon his true churches now to proclaim aloud the spiritual nature of His Zion, and the profanity of State interference with it. He calls upon us to strain every nerve that the anti-christian principle of Establishments shall not be thus extended. To all *truly* good men, indeed, that principle will soon become (if it has not before) an object of mistrust and hatred. The flagrant infidelity to truth implied in paying for the promulgation of what the endowers avow to be hateful error; and the flagrant infidelity to liberty of buying for political purposes the guides of men's consciences, must, on reflection, disgust every lover of truth and freedom; and thus we are sure that the final result will be, that the Lord will take these worldly wise men in their own craftiness, and make their political folly, as well as their irreligion, manifest to all men. It is for us, however, Brethren, to save the nation the cruel experience of *increasing* national sins, to be most surely followed by increased national sufferings.

On these grounds, Brethren, and many more than can be now enumerated, we urge you, first, to make it a matter of earnest prayer to God that the extension of Establishments, especially by endowing a system so anti-christian, so superstitious, so darkening, and so depraving as Popery, may be prevented; secondly, to adopt every practical means of spreading sound knowledge on the subject,—by taking this occasion of illustrating the tendency of the Establishment principle,—by Public Lectures and Meetings on the subject,—by refusing support *at elections which may occur** to candidates who will vote for religious endowments,—by writing to your representatives, and sending them (for none need enlightening more) suitable tracts on the subject,—by having petitions ready at the opening of Parliament,—and by co-operating, in every way which shall not compromise principle, with all parties opposed to the basest and most irreligious project which for many years any set of public men have ventured to propose.

We have only to add, it will be both our duty and pleasure, Brethren, to discharge the trust reposed in us by the Association, by aiding you in any way in our power on this truly important occasion; and that we shall not forget to remind you again, if needful, of the necessity of being ready to lay down your petitions on the table of the House of Commons as soon as the next session commences.

We would, before we close, place before you what we deem the points principally worthy of your attention:—

1st. That *Politicians* of all classes are anxious to buy the Romish Priests in Ireland for *secular* purposes.

2nd. That to facilitate the project, they have passed a Bill authorising our Government to enter into diplomatic relations with the Pope on *religious matters*.

3rd. That they propose to *begin* doing this by money which has been *lent* to the weal-

* We have no doubt that you will refuse your support at the West-Riding Election to any candidate who will not vote for the non-endowment of all sects. The *crisis* is not one for *quailing* in carrying out our principles.

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thier part of the Irish, on its repayment, in order that the appropriation of your money may be less conspicuous. *They wish to blind you.*

4th. That the sum required must *eventually* become enormous, as the Popish Hierarchy is not one to sit down long in an inferior social position to the Protestant Establishment. It is computed that it will not be less eventually than one million and a half.

5th. That all this is contemplated in the face of an already wantonly extravagant expenditure, and an immense national debt, increased, too, *this* year by nearly two millions.

6th. That our Legislators, being now for six years to come irresponsible to their constituents, will embrace the present time as the best for what they know the electors would most strenuously oppose.

7th. That the Prime Minister has declared accordingly that if Irish Priests will take the bribe, he will give it in spite of English and Scotch electors.

8th. That the *ecclesiastical* ends to be served by the project are, to preserve that acknowledged scandal of Christendom, the Irish Church, and to spare the Establishments of all kinds, in the other parts of the Empire, the shock of its fall.

9th. That the chief *political* ends are, to increase immensely Government ecclesiastical patronage in Ireland, to retain it in England, to extend it throughout the Colonies, to prop up ruined Irish landlords, to silence the advocates of liberty by Government pay, and to escape *dealing justly by unhappy Ireland.*

10th. That the disgrace of the proposed endowment is the greater, inasmuch as Germany, the cradle of the Reformation, and the most intellectual nation on the Continent, has openly repudiated all connexion between Church and State, and has withdrawn even its National Schools from the superintendence and inspection of the Clergy.

11th. Englishmen should bear in mind that State Clergymen, as a body, have always been as intolerant as the age would permit. They have been the uniform foes of liberty, and friends of arbitrary power (except when exercised against themselves); the patrons of every public abuse, and of every *vested wrong.* Shall, then, the number of such conservators of evil be so largely increased?

J. ACWORTH, LL.D.,
J. COOKE,
W. WHITEHEAD,
F. CLOWES, Secretary,
} Permanent Civil Questions' Committee of the Association.

A Portion for Children.

THE CORN AND THE THISTLE.

"There is a kernel of corn. How hard, and dry, and old it is! I wonder if it is good for anything." "Oh yes, it is good to plant; it looks old and withered, to be sure, but it is alive for all that; put it in the ground and see if it will not sprout; there is something living in that hard kernel, enough to make you rich."

"This little kernel make me rich!"

"Yes; plant it, it will come up and bear four ears, perhaps; each ear may yield two hundred kernels; plant all these kernels again, and you may have one hundred and thirty hills of corn; what was only one hill the first year will be one hundred and thirty hills the second year, and so on, until in a few more years you will have plenty of corn to eat, enough for your pigs and hens, besides a great deal for the market—so much is snugly wrapped up in the inside of this kernel. A whole field of corn!"

"Why, it is a precious little kernel, a good little kernel! it is worth a great deal."

"Now go and fetch me a thistle-seed."

"Oh, I am afraid to go near the prickly thistle; it will hurt my hands and feet; it stings like a wasp." "Try and get one." "Here, I have got one, two, three; I picked them off and ran, glad enough to get away from the prickly thistle." "The thistle-seed is light and airy; it is long and slender, with fine down at one end, like wings; the winds waft it along, it looks prettily floating about in sunshiny weather. But nobody welcomes the thistle-down; nobody wishes to see it alight anywhere in their garden; no! no! it does no good at all, it does harm."

"Come, let us go into the garden. The gardener has been very busy: he has been

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digging, hoeing, raking the earth, until it is now fit to plant. The sun shines warmly on the beds. Come, let us find a warm spot for our corn. Here is one: our hill shall be in company with other hills. Get the hoe: that will do; now drop in the kernel. Cover it up. We will now leave it in the dark, moist earth. Poor little kernel! When will it come up; will it sprout up a thistle, I wonder?"

"A thistle!" cries the little boy, "a thistle? no, indeed; corn come up a thistle! it will come up just what it is planted; if it is planted a good, sweet kernel, it will be good sweet corn by and bye." "Well, let us leave it. Where shall we plant the thistle-seed?" "Oh, do not plant that! our garden is too nice for a thistle; it treats people very cruelly; it will sting all the little flowers near it, they will take no comfort at all; it yields no fruit; it will do no good at all, it will do harm, for it takes the place of something better." "Stop! perhaps it will come up corn." "How strange you talk! a thistle-seed come up corn? a thistle-seed must come up a thistle, surely; it will come up just what it is planted, good or bad. Corn comes up corn; thistles come up thistles."

"Let us see if they will. Are you sure? Find a corner to plant it in, and we will see what it comes up. Open the ground and drop it in. Cover it up lightly. We will now leave them to the rain, and the sun, and the juices of kind mother earth."

Ralph grew quite impatient. One day he thought he would peep into the cornhill, to see how the little kernel fared. Carefully he opened the ground with his fingers; soon he espied it. It looked quite dark and dead. For a minute Ralph was disappointed; but as he looked a little more closely, he saw something bursting out of the kernel. It was the sprout full of life, just ready to find its way to the light and air above its head. Ralph was pleased; he covered it quickly up, and waited until it peeped through the ground. One rosy morning beheld its green tips; the next day it was a tiny corn-blade: it looked pale and timid, but the sun smiled upon it and it took courage. After that, it grew and grew as fast as could be. "You see the corn has come up corn!" "Yes, it has."

The thistle, too, did well. The thistle came up a thistle. Yes, so it did. It was warm, summer weather, and every thing in the garden thrived. In company with its neighbours, our corn became a tall and noble stalk. Its long leaves waved gracefully in the wind; its little ears began to show themselves, snugly wrapped up in their warm silk blanket. Every day they became rounder and fuller. Soon it was fit for food. A large plate of corn appeared upon the table; some of our ears were among the rest; every body had a bite; the kernels were full and juicy; they were sweet and rich to the taste. "The corn is very good!" they said; "we must increase the stock—it is fine corn, indeed." Neighbour Thompson saw some. "It is excellent!" he cried. "You must let me have some kernels for next year; it is worth a great deal." The pigs grunted over the cobs, as much as to say, "sweet cobs! juicy cobs! good cobs! more cobs!" The stalks and the leaves were carefully gathered and cast to the cows; the cows chewed them, well pleased; never a better cud had they. Not any part of the good corn was lost or wasted, or cast away good for nothing. In a cold autumn afternoon the children parched some; the little kernels bounded out of the pan, white and crisp and very tempting. "Oh, what beautiful parched corn!" they all cried at once. "We must fill our garden with it next year," said the gardener, as he carefully put by the ripest ear.

But the thistle, where was that? It grew rank and prickly: it crowded all its useful and excellent neighbours; backbiting them whenever it could. The gardener said he would never let such an ugly thing grow in his garden; it not only did no good, it did harm. He cut it down, and threw it over the fence to die. The pigs and the cows ran away from it.

But why did not the thistle come up corn? "It could not!" cries Ralph, "never was such a thing heard of; never! things come up just what they are planted. A thistle can't sprout corn; it cannot sprout anything good; a thistle must come up a thistle." Is this really so, Ralph? Do things come up just what they are planted? Is it only the good seed which brings forth the good fruit, and does the bad seed bring forth only bad fruit? This is a great truth. The Bible speaks after this wise: it says, "Whatsoever a man soweth, that shall he reap." The Bible applies it to ourselves, as well as to plants. Then it becomes a very solemn truth, an awful truth. Do you know that, by and bye, *you* will be put into the grave, and your body will be covered up by the

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cold earth? But you will not lie there for ever; though your body, like the kernel, may decay and die, there is wrapped up within something that never dies: it is the soul, which must burst its narrow limits; and it will live for ever; the soul is life, and it cannot die; never! never! never!

As things in the natural world *come up just what they are planted*—the corn comes up the corn, and the thistle comes up the thistle—so it is in the moral world: if you go down to the grave bad boys, bad girls, you will live again bad boys, bad girls; the grave makes no change in the character of your souls—the ground makes no change in the kind of seed. If you go down to the grave good boys, good girls, with your sins forgiven, and your souls washed in the Saviour's blood, you will arise and live again good boys, good girls, holy children. Then will the holy and the unholy no more grow together. Here the good and bad grow together, like the corn and the thistle. But when they arise and live again, they will be parted for ever. Holy children, whose souls have been made pure in the blood of the Lamb, will dwell and flourish in that beautiful garden of the Lord, which is heaven. And the bad, they will be plucked up and cast away with the devil and his angels.

It is a solemn thought, children; *as you die, so will you live again.* In the grave the sinful cannot become holy, nor will the holy arise sinful. There can be no change in the grave. How do you mean to die, children? you shudder at the thought of going to the grave a sinful child: "Let me die the death of the good," you cry out. This day, then, *to-day* become a penitent, God-fearing, obedient, holy child. Do not put it off an hour. Begin now. Death and the grave may come soon; then it will be too late. The thistle must be the thistle, and the corn, the corn for ever.—*American Messenger.*

Obituary.

DYING GRACE.

In communicating a few particulars respecting the life and death of Mrs. Lake, a member of the Baptist church, Great Torrington, we would have the reader to remember that our object is not to magnify the creature, but to honour the grace and love of the Redeemer. We wish to erect an altar to His praise—to build a monumental column on which to write mercy and goodness. Yes, we only speak of our departed sister under the light, and influence, and love of the Cross.

The circumstances of her conversion were communicated by herself to a Christian friend a fortnight before her decease. She then conversed freely on God's gracious dealings with her soul. The loss of a dear and promising child, seventeen years since, deeply affected her. She said, speaking of that time—"Oh, how I wished to be prepared, that I might see my dear boy again in heaven. I determined to be more attentive to religious duties; but I attended to them in my own strength, and found no lasting comfort. Five years I went thus, trying to establish a righteousness of my own. At length it pleased God by his Holy Spirit, under a sermon preached by Mr. Pulsford, to convince me of my folly. I saw the way of salvation as I had never before seen it; and by grace I was enabled to cast myself as a helpless sinner upon Jesus, and found peace to my soul."

Mrs. L. put on Christ by baptism in September, 1833; and since that time she has honourably adorned her profession. The interests of the church were ever dear to her; and she spoke much of the privileges she enjoyed in attending public worship, upon which, both during the week and on the Lord's-day, she was a most regular attendant.

A friend who had constant opportunities of being with the departed says—"While she thought little of herself, she would say, 'Jesus is my all in all;' 'If I perish, I will perish at the foot of the Cross.' Looking to Jesus for support in trial, in affliction, and in death, she would say, 'What could I do without Jesus? He is precious: our righteousness is as filthy rags.' Thus living a life of faith on the Son of God, when sickness came, it came not as a thief. In the very beginning of her affliction, she would say, 'While to me to live is Christ, to die is unspeakable gain.' Her Christian confidence was strong. She said, 'I now experience

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the Spirit of God bearing witness with my spirit;' while at times she would cry out as if the Lord was absent, saying, 'Lord be with me! Help and sustain me. Pray for me, that I may have the presence of God with me, to cheer and support me. I am in great pain: Lord support me;' When at other times she would exclaim, 'His grace is sufficient. He giveth more grace: he giveth dying grace.' This latter sentiment was frequently on her lips. With great force she would say, 'Yes, He giveth—He giveth dying grace.'" To some friends that had come to see her from a distance, she said on parting, "If I get well, I will come and see you in the summer; if not, I hope we shall meet in glory. Christ is a precious Saviour: His service is a great reward."

When visited by her minister, she on one occasion thus spoke, adverting to her great weakness and pain:—"I cannot read—I can scarcely think; I cannot pray—I can do nothing; but," adding with great emphasis, "I can look unto Jesus—my precious Jesus. He is with me; I know he will not forsake me. He will not cast off a poor sinner that trusts in him. 'Looking unto Jesus.' He is all my salvation.

'Other refuge have I none;
Hangs my helpless soul on thee.
Leave, ah, leave me not alone;
Still support and comfort me.'"

So greatly did she delight in the divine sentiment, "*Looking unto Jesus.*" It was to her such a cluster of sweetest fruit that she wished her death to be improved from it, thus showing that the strong passion of her death was the honour of Jesus. She desired that the attention, the gaze of saint and sinner might be turned unto Christ.

About a week before her departure, she was very weak, and scarcely able to speak; but on Lord's-day she was a little revived, and came down stairs. That evening she again spoke on the words "Looking unto Jesus," and said, "I have been a poor sinner looking unto Jesus: I can do nothing. If works were the plea, I should be lost; but looking to Jesus, there is my strength found." Though anxious that all should go to chapel, her daughter stayed with her. On that, the last Sabbath evening of her life, about half-past seven, she said, "I am getting tired—talk to me of the place I am going to. I shall soon be in glory, waving the palm of victory, casting my crown at the feet of Jesus. This frail tabernacle will soon crumble and fall, and I shall be clothed upon with the righteousness of Christ." On repeating the hymn—

"Earth is a desert drear,
Heaven is my home,"

she added with peculiar expression—

"We are but pilgrims here—
Heaven is my home."

A sweet calm then rested on her brow. After this, she knelt on her chair, and prayed for her dear children; and then for Christ's presence through the dark valley.

On Tuesday morning, while lying apparently in a stupor, the doctor asked her how she was. She replied, "Am I here? I thought I should have awaked with Christ in glory;" but added, "The Lord's appointed time I'll wait. He knows what frail creatures we are, and what is best for us." About half an hour before her spirit left its material tenement, she said, "My labour is done. This day I have finished my work, and now I am ready. I could go into your arms (speaking to one who stood by her bed-side) or any body's arms, and go right away." Then she asked to be turned round, and almost immediately expired. She died March 8th, 1848.

Great Torrington. D. T.

Miscellaneous.

THE CONQUESTS OF MERCY.—It is enough to satisfy you that God is rich in mercy, to know that he has sent his own Son to bring us salvation, to proclaim pardon and eternal life; and that this salvation has been made effectual. Had all rejected the offered reconciliation, and continued alike hostile to God, and to their own happiness, the offer would for ever show the grace of him that made it. But it has been received by thousands, who, to the eye of man, were in a state of hopeless impenitency,—by thousands who were chief in the ranks of the enemy, and who were more guilty than some of those that perished,—by Manasseh, who gave his children in sacrifice to idols, and who filled Jerusalem with innocent blood,—by Paul, a persecutor and blasphemer,—by Peter, who denied his Master,—by many of the unbelieving Jews who rejected him,—by multitudes of impure idolators,—and by many in every age, not inferior in guilt, who have been justified, and sanctified, and washed, "in the name of the

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Lord Jesus, and by the Spirit of our God." To what are we to ascribe the conversion and salvation of these; their repentance, reconciliation to God, and everlasting happiness? Not to themselves; for that cruel mind which, in all, is enmity against God, would never have moved them to return: and we have daily evidence, that this heart can resist the great salvation, though urged by the entreaties and warnings of God. The sole reason why they are saved, while many are allowed to continue in a wilful rejection of the Gospel, is, that the same rich and overflowing mercy which sent them a Saviour, follows them in its fulness till it has melted into contrition their impenitent hearts, and has brought them to the foot of the cross, to have proclaimed through its sacrifice the remission of all their sins. It is the God against whom all these sins were committed who saith, "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins. I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy."—*Dr. Dewar.*"

JOHN WILMOT, EARL OF ROCHESTER.—"One day, at an atheistical meeting at a person of quality's, I undertook," said the Earl, "to manage the cause, and was the principal disputant against God and piety, and for my performances received the applause of the whole company; upon which my mind was terribly struck, and I immediately replied thus to myself. Good God! that a man that walks upright, that sees the wonderful works of God, and has the use of his senses and reason, should use them to the defying of his Creator! But though this was a good beginning towards my conversion, to find my conscience touched for my sins, yet it went off again; nay, all my life long, I had a secret value and reverence for an honest man, and loved morality in others. But I had formed an odd scheme of religion to myself, which would solve all that God or conscience might force upon me, yet I was not over well reconciled to Christianity, nor had I that reverence for the Gospel of Christ which I ought to have had, until the 53rd chapter of Isaiah was read to me." "Then it was," says the divine who preached his funeral sermon, "when he heard that, with some other portions of Scripture, brought with power and efficacy to his mind by the Holy Spirit, that that joy and admiration possessed his soul which was remarkable to all about him, and he had so much delight in the divine testimonies, that in my absence he begged his mother and lady to read the same to him frequently, and was not satisfied (notwithstanding his great pains and weakness), until he had learned especially the 53rd of Isaiah without book."—*Sermon at the Funeral of John, Earl of Rochester.*

MARVELLOUS GRACE.—There is a sinless world, perhaps there are many, but we are sure there is *one*. In it holy angels dwell, and behold the face of our heavenly Father. There is a sinful world, and we are living in it. We hope there is no other like it amidst all those with which the universe is filled. God looked upon this world, and said, "they are all gone out of the way, they are all become abominable." Every mouth then must be stopped, and all should smite upon their breasts, and cry, "unclean, unclean!" But in heaven, millions of holy beings may stand before the throne and say without pride or boasting, "neither transgress I at any time thy commandment." There is a passage of Scripture which declares "the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." Now, it would appear very reasonable that the two parts of the text should be applied to these two worlds. Reason and justice would say, as in the one world all are sinners, *let all have death.* In the other world all are holy, these and only these can have life. But it is not so. It would, it must have been so, but for the closing words of this wondrous text, "through Jesus Christ our Lord." Ah, this changes the sense, and alters the case. Jesus is the sinner's friend, we can here be disinherited of death and endowed with life. Believers in Him can joyfully sing, "He took our nature,—He came into our world,—He bare our sins,—He pleads our cause. We have earned death, He hath abolished it, and brought life and immortality to light. Thanks be to God, who giveth us the victory, through our Lord Jesus Christ."—*J. Cox.*

FAITH IN THE BLOOD OF CHRIST.—Are we living Abel's life of faith? Is the blood of the sacrifice that which speaks to us the "better things," so that each misgiving of our troubled hearts forthwith passes off, when it appears like mist before the risen sun? Is the sight of that blood all we need to call us back to peace, when sin or doubt has come between us and God? Is the knowledge of its infinite value enough to give us at all times the complete assurance that there is no sin of ours, however great, which it cannot at once wash away, so that "being once purged we have no more conscience of sin?" (Heb. x. 2.) Does one look at that blood re-assure our hearts when the cloud of guilt spreads darkly over us? And does that one look comfort us unspeakably more than the whole sum of our evidences, the whole register of our graces? Does it so entirely satisfy us, as that while on the one hand it makes us no longer afraid to look down into the depths of our guilt, so on the other it frees us from every wish to know ourselves or to be known of God, as anything but the "chief of sinners?" Does the security which that blood is designed to give us, of acceptance with God, appear to us so certain and so strong, that, with nothing else to recommend us or answer for us but the blood alone, we can go to God as trustfully and simply as Adam did, ere sin had broken his confidence and cast him out from the presence of the Lord?—*H. Bonar.*

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Intelligence.

YOUNG MEN'S MISSIONARY ASSOCIATION, IN AID OF THE BAPTIST MISSIONARY SOCIETY.

This Association was formed in London, August 16th, 1848. We have been favoured by the Secretary with a circular, the whole of which our space renders it impossible that we should insert, desiring us to explain briefly the objects of the Association, and to request the co-operation of friends.

The importance of systematic and intelligent effort on behalf of Missions, is acknowledged on all hands. God has eminently blessed them, and added the encouragement of success to the obligation of positive command.

In connexion with all evangelical denominations, the exertions of the Young in this work have been peculiarly cheering, both from their results, and from the promise they give of being continued for years to come. The young are, in one sense, the hope of the church, and to them in succession must be entrusted the work of diffusing the gospel.

There is needed among the friends of Missions a more vivid impression of the wants of the world. We must therefore contemplate them. It was when our Lord beheld the city that he wept over it. It was when Paul saw Athens wholly given to idolatry that his spirit was stirred. It was on reading Carey's letters that Henry Martyn first thought of the claims of India, and resolved to devote his life to that field. Andrew Fuller's description of the heathen without the gospel, was blessed to at least one hearer; and Richard Watson consecrated himself at home to the same work. Another appeal of the same advocate changed the pursuits of Thomas Wilson, and blessed the church with a life of benevolent effort on behalf of our own country. Similar information might lead to similar results, and would certainly lead, under God, to the exercise, though perhaps in other forms, of the same spirit.

There is needed too, among the friends of Missions, a clearer conviction of the pecuniary resources and duties of the churches. All recent experience has shown what may be done by systematic effort, by continuous giving and collecting. Single Juvenile Associations raise by system as much as whole counties without it. The Sunday scholars connected with Baptist churches would gather, by collecting each a shilling a year, more than one-third of the present income of the Baptist Mission. One penny a week from each member of every Baptist church in England, would alone amount to more than £26,000 a year: a sum amply sufficient to support the present operations of the Society, and greatly to extend them.

To create a deeper conviction, especially among the young, of the misery of the heathen, and of the power and responsibilities of Christians, and to guide to effort consistent with this conviction, is the object of this Association. In prosecution of these objects, a course of Lectures on Christian Missions will be delivered in the Library of the Mission House, Moorgate-Street, London, on the third Wednesday in the months of October, November, December, January, February, and March. The Revs. C. M. Birrell, Dr. Cox, J. Angus, J. Aldis, J. Branch, and F. Tucker have engaged to deliver Lectures. A Meeting of Members will also be held for prayer, and for conversation on topics connected with Missions, on the fourth Wednesday of the same months.

The Secretaries are Messrs. J. E. Tresidder, 4, Rockingham-Row East, New-Kent-Road; and Wm. Taylor, 5, Grove-Street, Hackney.

"THE UNIVERSE" AND "THE CHRISTIAN TIMES."

A paragraph went the round of the papers, that "The *Universe* has expired!" They should have added to this portentous announcement, the happy tidings, that it vanished away, or came forth quite new, in the *Christian Times*. Several numbers of this paper, the property of Sir Culling E. Smith and J. Henderson, Esq. of Glasgow (who bought the *Universe!*), have been kindly forwarded to us by the editors. We are highly and *increasingly* gratified with the numbers sent us, and are indebted to them in our little periodicals. The *Christian Times* has quite a distinct character among its contemporaries, and a very interesting one. *Thoroughly* liberal and Anti-State-church, it is especially marked by a devout and religious, yet manly tone. Its continental articles, and religious information from abroad, will be much prized. It is strongly Anti-Popish, but on thoroughly sound grounds, and its information in this department, too, is of much value. We cordially wish it success. It is a valuable addition to our religious journals.

RECOGNITION SERVICES—SALENDINE NOOK.

On Monday afternoon, the 14th August, the Baptist church of Christ worshipping in Salendine Nook chapel, near Huddersfield, met for the purpose of recognising the Rev. J. Stock, late of Chatham, as their pastor, and commending him to God by united prayer and supplication. Mr. Samuel Kenworthy, the senior deacon, presided. The chairman commenced the proceedings by giving out a hymn, and reading the 3rd chapter of 1 Timothy, after which one of the brethren engaged in prayer. Mr. J. Haigh, who had acted as secretary to the church during its destitution of a pastor, then read, at the request of the chairman, the minutes from the church-book which had reference to Mr. Stock's call. When this was done, the chairman remarked, that the members were not then assembled to *elect* a pastor,

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but to recognize one whom they had already chosen, and to commend him to God by fervent prayer. He would therefore simply ask them to confirm, in the usual way, the minutes just read, as a correct record of their solemn, deliberate, and free choice of Mr. Stock to become their pastor. This was done by the meeting unanimously. Mr. Stock was asked to give a similar sign of his approval of the minutes, so far as they were a record of his proceedings in the business; with which request he immediately complied. Each of the deacons then gave the newly-elected pastor the right hand of christian fellowship, and accompanied the act with a brief, but very affectionate address of congratulation, encouragement, and exhortation. After this, another member engaged in prayer, a hymn was sung, and Mr. Stock at the request of the chairman, gave the church an account of his conversion to God, his call to the ministry, and his doctrinal views. Another hymn was then sung, and the chairman closed the service with prayer. At the termination of this meeting, the members all partook of tea together in the vestries. In the evening they again assembled in the chapel, when Mr. Stock presided. After two brethren had engaged in prayer, the chairman delivered a discourse, containing an exposition of the nature of a gospel church, and the duties binding upon its members. One of the deacons then offered up the concluding prayer, and the pastor pronounced the benediction.

Thus ended these hallowed solemnities, which will long be remembered by all who took part in them. None but members of the church were present throughout the day. The competency of each christian church to *elect*, and to *set apart*, its own deacons and pastors (a principle which lies at the basis of Congregationalism and Independency), was thus practically and consistently asserted.

We are requested to add, that the confession of faith, and the discourse on the nature of a gospel church, delivered on this occasion, will shortly be published in a cheap form, by the solicitation of the church.

FORMATION OF A SECOND BAPTIST CHURCH, LEEDS.

On Thursday evening, Oct. 12, 1848, the services connected with the formation of a Second Baptist Church in this large and important town, were held in the room (179, Park-Lane) in which the church at present meets. The Rev. J. Acworth, LL.D. president of Horton-College, took the chair; the Rev. J. Foster of Farsley, read the scriptures and prayed; the Rev. B. Godwin, D.D. gave an address on the nature of a christian church; and after the eighty-eight members of which the church is constituted, had given to each other the right hand of fellowship, and publicly and unanimously recognised the Rev. Robert Brewer as their pastor, prayer was offered up for the newly-constituted church by the Rev. J. E. Giles. Dr. Acworth then addressed the newly-formed society, in a brief and affectionate manner. The services at this place of worship have hitherto been very numerously attended, and the interest has been carried on with the most encouraging prospects of success.

EARLS COLNE.

On Tuesday, July 11th, 1848, services were held in connection with the settlement of the Rev. Chas. Short, A.M. as pastor of the church at Earls Colne. The Rev. J. Acworth, LL.D. delivered an able and interesting introductory discourse, "On the Nature of a Christian Church." After the usual questions had been satisfactorily answered, the Rev. C. Rust of Colchester, offered the ordination prayer, and the charge to the minister was delivered by the Rev. Maurice Jones of Leominster, Mr. Short's former pastor. The address, which was founded on the 2nd of Timothy, 4th chap. 5th verse, "Make full proof of thy ministry," was a discriminating and forcible exposition of ministerial duty. In the evening the Rev. John Reynolds of Halsted preached to the church, and inculcated, in a very impressive style, the duty of prayer on behalf of the minister. The remaining devotional services were conducted by the Revs. Messrs. Anderson of Bures, Higgs of Sudbury, Johnson of Halsted, Langford of Colchester, and Kaye of Coggeshall.

WHITCHURCH.

On Wednesday, Oct. 25, 1848, the services connected with the recognition of the Rev. W. Bontems (late of Horton College, Bradford) to the pastorate of the Baptist church, Whitchurch, were held in the Baptist chapel, Green End. The Rev. W. Tyler commenced the service by reading and prayer; the Rev. J. Sprigg, M.A. of Ipswich addressed the minister; the Rev. J. Clare of Wrexham addressed the members of the church; and the Rev. W. P. Williams of Salisbury, the congregation. We are glad to hear that the church here is improving.

ROTHERHAM.

The Rev. Amos Dyson of Whitby, Yorkshire, has received, and accepted, a unanimous invitation to the pastorate of the Baptist church, Westgate, Rotherham, and commenced his labours there on Sunday, October 8th.

DAWLEY, SHROPSHIRE.

Mr. W. Wrigley, late of the Baptist college, Accrington, having accepted an invitation to the pastoral office from the church at Dawley, Shropshire, commenced his labours there on the first Sabbath in October.

UPTON-ON-SEVERN.

Mr. Freer, pastor of the Baptist church, Upton-on-Severn, was presented with a purse at a tea-meeting, to which he was invited August 1st, upon his resignation of the pastoral office, which he has held for sixteen years, during which time he has baptized eighty-three persons.

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THE CHURCH.

"Built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone."—Eph. ii. 20.

DECEMBER, 1848.

THE FALLEN PROFESSOR.

BY THE REV. JAMES SMITH.

"A deceived heart hath turned him aside."—*Isaiah* xliv. 20.

This is true of very many in the present day. They professed religion, for a time they did run well, we were full of hope respecting them, but they are turned aside. Self-examination is always important, but especially so before we make a public profession of Christ. Let a man examine himself thoroughly, and so let him put on Christ by baptism, and be joined to his people. Some are for delaying a profession of religion too long, and some rush into it too hastily. Few things are more difficult for a Pastor, than to know whom to encourage to come forward, and whom to keep back. We have a character in our eye, let us look at him, "a deceived heart hath turned him aside."

This will apply to a professor, one who has numbered himself with God's people. He was sound in the truth. He embraced the doctrines of the Gospel. He took the precepts for his guide. He professed to rely on the promises. The Bible was his book, and a sound gospel ministry his delight. He was regular in his attendance upon the means of grace. He came not only to the sermons, but to the prayer-meetings. His attention, and apparent devotion, were pleasing and encouraging. His fixed eye, and serious behaviour, inspired us with confidence. There was nothing light, or restless, or indecorous; he was in behaviour as becometh godliness. He was useful in his station in life. He spoke for Christ to his fellows, he took a class in the Sunday school, he wrote religious letters, he distributed gospel tracts, he appeared desirous of benefiting all around him. He was his Pastor's hope, the church's joy, and a lesson to the world. We wished there were many like him, for his talents were respectable, his education was good, his manners were pleasing, and every thing seemed to indicate that he would be a useful character. But a change has taken place. A blight has settled upon the flower. A cloud has obscured the prospect. The Pastor's heart is grieved. The weak of the flock are stumbled. The church mourns. The enemy triumphs.

What is done? He is turned aside. He has turned from God. The closet is forsaken. He prays no more. The truth is given up, and lax, if not infidel, principles are embraced, propagated, and defended. Duty is disregarded; he feels like Pharoah, if he does not speak like him, when he said, "Who is the Lord, that I should obey him?" The church is

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despised and forsaken. The prayer-meeting was first neglected, then he only attended the public services once on the Lord's-day. Then he only came occasionally. At last he gave up altogether. He was warned, but he despised the warning. He was exhorted, but he rejected the exhortation. The world flattered him, pride took possession of him, and Satan gained the complete mastery over him. He withdrew from his old associates, and from the field of labour; as he did not enjoy religion, he could not, he would not, labour to bring others to seek it. The Bible was left unopened, the voice of conscience was stifled, the company of the godly was shunned, and he turned aside to folly. What he once despised, he now values. The company he once avoided, he now seeks. Vanity is his characteristic, and vanity will be his recompense. He is turned aside after Satan, who now rules in his heart, leads captive his affections, bewilders his judgment, stupifies his conscience, and powerfully works upon his imagination. Men, worldly men, gather him into their company. He is courted, flattered, and captivated; completely led away by the lust of the flesh, the lust of the eye, and the pride of life. He cannot bear reflection, he avoids being much alone, he has become the friend of the world, and is completely turned aside.

But what did it? A deceived and a deceitful heart hath turned him aside. Error was presented in a fascinating dress. Pride of intellect was fostered. Satan laid his snares, adapted his temptations to his age, temperament, disposition, and circumstances: he took the bait, and was caught by the hook. His natural lusts were pampered, and the reins were thrown upon their neck. He became giddy, bewildered, and was deceived. But how was he brought to this state? He walked on the very margin of christian liberty, instead of getting and keeping as near to the Saviour as he could. He yielded to temptation, first secretly, and in reference to little things, which paved the way for greater; for if Satan can get us to yield to a small temptation to-day, he will try us with a greater to-morrow. He tampered with sin, lowering the standard, making allowance for the weakness of nature, the force of circumstances, and the custom of the times. He listened to false teachers, whose business is always to lead us to think lightly of sin, meanly of the Saviour, highly of self, and unscripturally of God. He read improper books, such as feed vanity, excite lust, pamper pride, produce levity, lead from God, unfit for prayer, and secretly undermine religion. He became deluded, laughed at his former fears, ridiculed his conscientious scruples, questioned the truth of revelation, and affected to pity those fanatics who talk of experimental religion, degrade human nature, and incessantly dwell upon exploded doctrines, and old-fashioned practices. Thus the Holy Spirit was grieved and vexed, so that he was given up to his own heart's lusts, and he walked in his own counsels. Lively christians were forsaken and treated with contempt. The cultivation or preservation of the heart was entirely neglected. The eye was left at liberty to rove and pry into improper objects and subjects. The ear became the entrance to what was polluting, misleading, and degrading; and the carnal desire to know what the lowest degrees of sin can be practically is indulged, and so the text is fulfilled, "A deceived heart hath turned him aside."

Where is he now? In the path of danger, for "he walketh in the counsel of the ungodly, he standeth in the way of sinners, he sitteth in the seat of the scornful." *What* is he now? A deceived soul. "He feedeth on ashes. He cannot deliver his soul, nor say, Is there not a lie in my right hand?" *What does his conduct say to you?* "Let us, therefore, fear; beware lest, being led away with the error of the wicked, ye fall from your own stedfastness." "See that ye walk circumspectly, not as

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fools but as wise men, redeeming the time, *because the days are evil.*" "Trust not in thine own heart, lean not unto thine own understanding; for he that trusteth in his own heart is a fool." "Watch and pray, lest ye enter into temptation." "Let him that thinketh he standeth, take heed lest he fall." Get close to God, and keep close to God. "Resist the devil, and he will flee from you." Be thou in the fear of the Lord all the day long. Keep at the greatest possible distance from temptation. If Satan can get you to listen, he may get you to look; if he get you to look, he may get you to desire; if he get you to desire, he will get you to yield. Cry to the strong for strength. Cultivate a sense of your own weakness. Live and walk in fellowship with Jesus. Often think of the words of the Holy Ghost, by Peter, of tempters and the results, "These are wells without water, clouds that are carried with a tempest; to whom *the mist of darkness is reserved for ever.* For when they speak great swelling words of vanity, *they allure through the lusts of the flesh,* through much wantonness, those that were clean escaped from them who live in error. While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage. For if, after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. *For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.*" (2 Peter ii. 17—21.) Young men, beware. Curious, critical hearers, take heed. Men of business, who are much in the company of the world, stand in awe. Your adversary, the devil, goeth about seeking whom he may devour. Let us all daily pray, "keep me as the apple of the eye, hide me under the shadow of thy wing. Create in me a clean heart, O God, renew a right spirit within me. Hold thou me up, and I shall be safe: and I will have respect unto thy statutes continually."

YOUTH PERSUADED.

BY THE REV. A. M. STALKER.

"My Son, give me thine heart."—*Prov.* xxiii. 26.

Having shown that the entreaty in the text is a divine, comprehensive, affectionate, and seasonable entreaty, favour me with your attention, my youthful reader, while I briefly mention a few considerations fitted, in some measure at least, to induce your compliance with the Heaven-preferred request. A "youth entreated" to yield himself to Immanuel is an interesting character; but a "youth persuaded" to make the surrender, becomes "great in the sight of the Lord." Why should not you be that youth? Let me

First,—*Remind you of your own impression of the reasonableness of what you are asked to do.*

The mighty emphasis with which reason urges your compliance, I am not about to discuss. That emphasis is known, and, in a degree, *felt* in your own bosom. Is it not? Be kind towards me,—be candid with yourself, in making your reply. Am I assuming too much, when I say that a conviction has taken hold of your judgment,—an impression has, by some means or other, lodged itself in your heart, that religion is a "reasonable service," that the dedication of yourself to Christ ought to have taken place long ago, and that if you delay it another hour, you

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will be violating a most solemn obligation? Tell me whether this is not the case,—tell me whether you do not feel that, by turning your back again on the importunate Redeemer, you will be giving a wrench to your moral nature?—tell me if your impression is not, that you would rather seek to flee from yourself (were that possible), than, after another refusal, listen to the thunders of conscience, or, by sudden death, meet the (to say nothing of the frown) *eye* of the REJECTED Jesus? "It is so," I hear you say, as these questions reverberate through the entire region of your soul, and as this little Magazine trembles in your hand. Oh, then, my young friend, will you not be persuaded? Read the entreaty again ere you decide.—If you have done so, let me speak to you,

Secondly,—*Of the worthiness of Him whose entreaty it is.*

But where in this theme shall I begin? Who are those that have proved themselves the highest blessings to their species that mortals can? Mention them, and I will show you their names enrolled among those who have esteemed the Saviour "the chief among ten thousand, and the altogether lovely,"—ranged with His who said, "I am ready not to be bound only, but also to die at Jerusalem, for the Name of the Lord Jesus." The illustrious Apostle who uttered these words, and all, of whom "the world was not worthy," recognized, acknowledged, rejoiced in, the worthiness of Him who seeks your heart. His "worthy name" was "music in their ears;" and they all, as if with one voice, declared, "we *know* whom we have believed, and are persuaded that He is able to keep what we have committed unto Him against that day." But testimonials to the glory of Immanuel come from other lips; other voices swell the song, "WORTHY is the Lamb that was slain." Intelligences who live in the light of the Throne, and who, therefore, may be expected to view character as it is, and to appreciate character as it deserves, accord all the affections of their hearts, all the powers of their nature, all the triumphs of their being, to Him who asks the consecration of your soul to His service. Cherubim and seraphim adore Him. They "hearken to the voice of His word." Can it, then, be beneath the dignity of your nature to take their attitude as your model, and to enrich your experience with their bliss? They "cast their crowns at His feet," and shall your talents, or your acquirements, be shorn of their lustre by sparkling in His smile? Ah, no; the angels think otherwise, and they long for you to enjoy the honours that are "thick upon them." This will but enhance their felicity, and awake an anthem of loftier praise to Him whom they wait to crown "Lord of all." They wonder at your delay, are surprised that that heart for whose happiness Jesus suffered, can give another pulsation of joy until it throb in ecstasy in the bosom of Him whom God himself "delighteth to honour," whom Jehovah hath "highly exalted—exalted, and extolled, and made very high." Mark the estimation in which "the High and Holy One, who inhabiteth eternity," holds the Redeemer! He has "given Him a Name that is above every name,"—He has clothed Him with "all power in heaven and in earth,"—He "has given all judgment into His hands,"—He "has set a crown of pure gold on His head, made Him exceeding glad with the light of His countenance, given Him his heart's desire," and shall *you* "withhold the request of His lips?" Keep your heart from Him whom angels and God approve? What means that blush suffusing your cheek? Ashamed of Jesus,—if only "almost persuaded to be a christian," you may hang your head; become "altogether" Christ's, then will you sing,—

"I'm not ashamed to own my Lord,
Or to defend His cause;
Maintain the honour of His word,
The *glory* of His cross."

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Thirdly,—*Ought not the desolateness of the heart which is a stranger to the Redeemer, to induce compliance with His entreaty?*

Happy you are not. "The way of transgressors is hard." It always has been, it always will be. Then forsake it, or anticipate, in your future existence, a continued burden of spirit. You may as justly expect a stream to continue its musical flow when cut off from the fountain, you may as naturally look for the light of day gladdening our planet, when dismissed from its orbit round the sun, as hope to find peace and joy in the heart, that is severed, in its affections, from Jesus. He is "the Fountain of Life, and in His light alone can we see Light." Have you not felt "the plague of an unrenewed heart?" Has it not marred your "inner life," tainted your every day existence, and stripped being of nearly all its charms? Have you been surprised at this? Yet, why? A "heart deceitful above all things and desperately wicked," is, *cannot but be*, miserable. Religious duties are unwelcome, religious society is uninteresting, religious exertion is oppressive, to the youth in whose breast "a clean heart" has not been "created," in whose bosom a "right spirit" has not been "renewed." His very existence is a load to him. Do you wish, my young friend, it should be otherwise with you? Be persuaded to listen to Christ. Give your heart to Him, and He will change it, and give it to you breathing with His life, beating with His love, throbbing with His joy. A heart thus blessed cannot but be happy. Its possessor becomes a "new man," benignity sparkles in his eye, placidity sits on his countenance, praise streams from his lips, "glory begins below." Religion is "his light in darkness, and his life in death."

Now, you and I must part; yet shall we meet when Immanuel "cometh in the clouds of heaven" to claim those as His "jewels," who have made Him "all their salvation and all their desire." WHOSE, then, will you be? If not CHRIST'S, what, when you see Him, what explanation will you give? what apology will you offer for refusing Him your heart? will that explanation avail? will that apology be received? Ah, no; and then what will become of you? Satan will claim you, and his warrant will be, "you would not that Jesus should reign over you; He called, but you refused!" But, oh, be NOW persuaded to study the Cross of the Lord Jesus Christ. By believing the Gospel, glory in that Cross,—by living the Gospel, illustrate that Cross,—by diffusing the Gospel, honour that Cross,—and remember that a life thus consecrated, an existence thus devoted, will be one means of filling hell with dismay, earth with light, and love, and liberty, and all heaven with a jubilee of joy.

BUILDING THE WALLS OF JERUSALEM.

No. 7.

THE WORK FINISHED.

We cannot ascertain the exact measurement of the work whose progress we have now traced to its completion, but as "the city was large and great," and "the wall was finished in fifty-two days," the patriots must have done their duty, while the blessing of God ensured them success. Some writers have reckoned the wall at six miles in length, while others have made a lower computation; but if we take the higher estimate, there will be no difficulty in supposing that several thousand persons could finish the work in little more than seven weeks, especially as they

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regarded themselves as building for God, in Jerusalem, amidst the sepulchres of their fathers, for their country, and for posterity. There is reason to conclude that the foundation of the wall remained entire, and that most of the materials continued on the spot, so that the people had but to repair the *breaches* which the Chaldeans had made (Neh. iv. 7), to build the towers, and set up the gates, which might have been done in the time specified, by such a number of workmen, who were assisted by God so marvellously as to overawe and dishearten their enemies (Nehemiah vi. 16.)*

As soon as the wall was built, Nehemiah took steps to replenish the city with inhabitants. Most of the former citizens had been slain in the siege, or carried into captivity by their conquerors; and though 42,360 returned with Zerubbabel, independently of those who came back with Ezra, so many of them settled down in the *country*, that there were not enough left to occupy and defend the city. In order to remedy this evil, Nehemiah drafted a tenth of the rural population into Jerusalem, while others volunteered their services as a sacrifice for the good of their country; and to show how highly their conduct was esteemed by the people at large, they "blessed all the men that willingly offered themselves to dwell at Jerusalem."

It was proper that such a work as building the wall of Jerusalem, should be sanctified by the word of God and by prayer. The eyes of Jehovah had been upon the city for good, and his arm had been made bare in the sight of the heathen, hence the Jews acknowledged their gratitude to Him in prayers, and supplications, with thanksgivings. Nehemiah assembled them as one man into the street that was before the water-gate; Ezra brought the law before them from the morning until midday, and the ears of all the people were attentive unto the book of the law. It was the feast of Tabernacles which they kept on this occasion, accompanied with the reading and interpretation of the law, with confessions of sin, with festive scenes, and great gladness. "The multitude kept holiday." Mourning and weeping were forbidden; sorrow and sighing fled away, and the ransomed of the Lord returned to Zion with songs and joy upon their heads. The feast closed by a day of fasting and prayer, and with a renewal of their covenant with God.

At last came the day for the *dedication* of the wall to God. As the work had been done under His superintendence and approval, there was great propriety in dedicating it to Him by prayers and praises. This day was a memorable one in the annals of the Holy City. Those who had laboured now entered into their labours, the victors divided the spoil, and though the wall had been built in troublous times, its consummation was celebrated in patriotic songs and melodies. The Lord had done great things for them, whereof they were glad. Crowds of people, from all parts of the country, resorted to Jerusalem on the day of dedication, constrained by the strength of their patriotism, the exuberance of their joy, or the fervour of their piety. Search was made throughout Judea for Levites, who came up with cymbals, psalteries, and harps; "and the sons of the singers gathered themselves together, both out of the plain country, and from the villages round about Jerusalem;" and as they proceeded towards their destination they made this good confession, "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all."

* The army of Titus built a wall of 5,000 paces, round Jerusalem, in three days, besides thirteen towers of ten stadia in circuit.

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After certain purifications had been performed according to the law of Moses, two processions were formed upon the wall, and these marching on opposite sides met at the other part of the city. One of the processions was headed by the princes of Judah, followed by Ezra and the priests, with trumpets and musical instruments; the other was attended by Nehemiah, and one half of the people, praising God in like manner. Both processions united at the other extremity of the wall, and then the heavens rang with their hosannahs, while the very mountains broke forth into singing. Thence the whole company went up to the house of God with the sound of trumpets, the playing of harps, and the tinkling of cymbals; "and the singers sang *loud* under the direction of their overseer; the wives also and the children rejoiced, so that the joy of Jerusalem was heard afar off."

"Hark! the song of jubilee,
Loud as mighty thunders roar,
Or the fulness of the sea,
When it breaks upon the shore.

Hallelujah, for the Lord
God omnipotent shall reign;
Hallelujah, let the word
Echo round the earth and main."

Thus was finished and dedicated to God the wall of Jerusalem, at which all ranks and both sexes had worked with such heartiness and determination, every family building nearest to their own door—labour and watching being wisely divided amongst all parties,—some using the trowel to-day, and wielding the sword to-morrow,—sanctifying the work by prayer for the blessing of God,—succeeding partly through their own efforts, and partly in answer to prayer,—while the consummation of the whole was distinguished by public worship, and a day of thanksgiving.

Let me now appeal to the readers of "The Church," and to all who feel an interest in the progress of another "building," which is "fitly framed together, and groweth unto an holy temple in the Lord." Taking for granted that the spread of true religion in our country, and throughout the world, is an object dear to your hearts, let me enlist your sympathies in its favour, and invite your co-operation. Come to the help of the Lord without delay. Arise and build for God,—get your *hearts* interested in the work, by remembering your own obligations to Him who redeemed you with his precious blood,—and occupy, till the Lord shall come, the post for which both nature and grace may have given you the qualifications. Let not the nature or number of difficulties dishearten you in such a cause as this; act as though you saw the eye of Christ fixed upon you in deep attention to your motives and works, or as if you heard his voice commanding you to stand fast in the faith, and to quit yourselves like men. As incentives to stedfastness, mark the signs of the times, which are full of hope and promise; ponder the events of Providence, which are crowding upon you with a rapidity never before known; and read those predictions which foretell the downfall of Antichrist, and the spiritual reign of the Prince of Peace. Do not shut your eyes to the fact, that all the great thoroughfares to ruin are crowded with immortal beings, and that vast multitudes of our own countrymen are living in a state of practical atheism. Think how the Sabbath is profaned, how the Bible is despised, and how the Saviour is rejected! What drunkenness, what swearing, what licentiousness abound in our streets, and amongst a large part of our own population! Think, too, of the low state of religion amongst us; how few churches flourish; how seldom sinners are converted under the ministry of the word; and how much we need earnest prayer

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to God for the outpouring of the Spirit. "Zion is a wilderness, Jerusalem a desolation."

Are you that read these lines *christians*? Do you love Christ? Is it your belief, that where much is given much will be required? And are you looking forward to a day in which God will reward you according to your doings? If you have obtained mercy, live no longer to yourselves, but unto Him who died for you, and rose again. Remonstrant voices are saying to you, "Work while it is day, for the night cometh when no man can work." Impenitent sinners passing into eternity complain that no man hath cared for their souls. Can you behold without grief the transgressors? Can you hear their wailings, and not have your spirit stirred within you? Can you survey such scenes of guilt and woe, without rivers of water running down your eyes?

"Can you, whose souls are lighted
With wisdom from on high;
Can you to men benighted,
The lamp of life deny?"

Oh, clear yourselves from the blood of those who die in their sins! Leave no longer room for the charge, that sinners are perishing at your very doors without notice or pity. Begin to work for God, and for the salvation of men, as soon as you have read these pages. Begin at home, and teach your children, or neighbours, the fear of God. Seek the peace and happiness of your country by the diffusion of pure and undefiled religion. Pity the world that lieth in wickedness. Be faithful unto death, and God will give you a crown of life.

And now, dear friends, let me close these short pieces on "Building the Walls of Jerusalem," by expressing my earnest desire that you may form a part of that "spiritual house" which is composed of "lively stones," and built on the foundation that God has laid in Zion, Jesus Christ himself being the chief corner-stone; and that when the head-stone shall be brought forth by the great Master Builder, you may unite in the "shoutings of Grace, grace unto it."

Islington. T. POTTENGER.

THE END OF THE YEAR.

It is always a solemn thing to look back upon long periods of time. The changes which have occurred during their transition, and the influence which those changes must have upon ourselves and others, render them, in the highest degree, interesting and important to us, both as inhabitants of the world, and as immortal beings. And whatever our characters may be, we cannot but look upon them, if of a thoughtful and serious disposition, without much solemnity and awe. They are periods which are gone—gone for ever; containing opportunities, and privileges, and joys, and sorrows, which are all passed away; and yet including circumstances which must exert their influence during the entire period of our immortal existence.

Another year has now nearly gone into eternity. Its days, and weeks, and months have successively rolled by. All its privileges, all its opportunities, and all its sins, are recorded in the Book of God; and it becomes a serious question, what have been its privileges, and how have we used them; what have been its opportunities, and how have we employed them; what have been its sins, and have they been washed away in the atoning blood of Immanuel?

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We are none of us now the same beings that we were twelve months ago. Great changes have since then passed over us. Mentally, morally, spiritually, we are different from what we were. Our understanding of truth has increased, or it has diminished; we have improved, or degenerated, in our likeness to God; we are more prepared for death, or less prepared for it; nearer, or farther from, heaven.

And as we are different beings from what we were, so our opportunities of improvement are now diminished. Twelve long months that were given us by God to prepare for Eternity, and to advance His glory, are now passed away. *These* privileges have gone to render their account to Him who gave them. *These* opportunities can never again be possessed. And though, if we have misused them, *other* time may be mercifully afforded for us to recover our position, and *other* opportunities may be given for attending to our great interests, *these* privileges themselves can never again be enjoyed—"as the tree falls so it must lie."

What then, dear reader, is your spiritual state? You can look back upon what you were at the beginning of the year which is now closing upon you; can you say that you have "grown in grace, and in the knowledge of the Lord Jesus Christ? Have you been made more holy, more Christ-like, more heavenly? Do you love the Saviour more; do you enjoy communion with God more; do you devote yourself more to efforts for the advancement of the divine glory?

Doubtless, in looking back, you will have cause to mourn, for opportunities neglected, for sins committed, for privileges thrown away; but if you can say that you are nearer heaven than you were,—if you can say that you have *advanced* in your spiritual career, then the year 1848 will not have been entirely lost!

But, my brother, if it is not so,—if the year found you, and is about to leave you, in "the gall of bitterness, and in the bond of iniquity,"—oh, how mournful is the position in which you stand. Time has not ceased its onward progress; the world has rolled continually on; and your existence is now one year nearer than ever to its close. But the great purposes for which the year was given, have not been fulfilled by you; the year has been lost, and lost for ever! Can you intend that days and years shall thus pass unimproved? Can you purpose thus to insult the Most High, by throwing back the mercies which he continues to you? Forget not that the time is coming when those mercies shall be withdrawn. Soon you may be required to give an account of your stewardship. Soon you will have heard the last appeal; soon you may have come—even *now* you may have come—to your LAST YEAR!

Brethren, every thing around exhorts us to be *serious*. The year that has so nearly gone, cannot but remind us of the transitoriness of life. We have come to another milestone in the great journey of time; a few more, and our journey shall be ended. We have finished another page in the book of human existence; a few more, and the volume will be completed. Great have been the events which have characterised the year 1848; how much more important may be those of 1849! Thousands who will come in health and prosperity to the close of the one, will, before the end of the other, be silent in the grave. It is almost certain, that some whose eyes are passing over these lines, shall, before the year closes, be called into eternity. Sinner, *prepare to meet your God!* Christian, *be in earnest!* May the beginning of the new year find you in the enjoyment of the Divine favour; and at its close, may you be enabled to look back upon it as one in which you have increased in devotedness to God, and in meetness for heaven! W. H.

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Tales and Sketches.

THE DEFORMED SUNDAY SCHOLAR.

BY THE REV. T. MOORE.

Among many instances of usefulness which have attended efforts to save souls from death, in connexion with the church at Shakspeare's-Walk, Shadwell, the following is worthy of a short record:—

There was a poor family, the father of which, like most of his neighbours in this guilty neighbourhood, led a very wicked and ungodly life. In the midst of his career of sin, it pleased the Lord to visit him with affliction. As he was one day at work on board a ship, he fell into the hold, and seriously injured himself; so that he was, for some days, obliged to give up work, and keep his bed. When lying in this state, he began to think of his sinful course of life, and wished a poor, pious woman who lived near, to read the scriptures, and pray with him. She gladly did so, and when he got better, she induced him and the whole family to attend the house of God with her. They did not long hear the gospel, before he became a changed character, and, with two of his daughters, began to serve the Lord, and was baptized, and received into the fellowship of the church—the reward of the pious woman's zeal in laying aside timidity and false shame, and promptly embracing the providential opening to convert a sinner from the error of his way. Let christian women labour with us thus, whenever opportunity offers, and rich fruits will be reaped for Christ.

In this interesting family, thus brought under the sound of the gospel, there was one poor boy who was very deformed, whose name was Henry. When the father began to attend the chapel, Henry began to attend the Sunday school, and it was quite pleasing to see the poor little cripple sitting among the children, learning to read, and answering the questions which were put on the lessons. He was always so attentive and serious, he was quite a pattern to the rest of the school. The minister's attention, as he went into the school to inquire after the character and improvement of the children, was soon called to Henry, and he was induced to call upon his father and mother, to make inquiry about him. From them he learned how much he loved the Sunday school, how much he prized and read the little reward books given him, the bible, and school hymn-book. He also learned that the reason of his being a cripple was, that when he was five years old, he fell backwards into a washing-tub which was standing on the floor, and broke his back. His poor mother, like many in that neighbourhood, and other deplorable parts of London, had but one room for every use, and was therefore obliged to wash where the children played, and the whole family lived. After this sad occurrence, poor Henry was very weak in the back, and did not grow much, but remained a little dwarf. He continued to attend the Sunday school as long as he could; but his back soon became so bad that he could not walk there, although it was very near his residence. He then wished to be carried there; but as his parents moved to a greater distance from the chapel, he was not able to get so far. At last, when he was about fifteen years old, a large abscess was formed in his back, and he was obliged to take to his bed, and for two years he kept the same little bed day and night. His back was so sore, that he was unable to lie upon it; and was obliged to kneel day and night, without ever lying down.

About four months previous to his death, he was attacked by dropsy, and swelled to a great size in his body, and was never able to move off his knees. In this state of suffering he lay till the 23rd of December, 1847, when it pleased the Lord to deliver him. Water had then reached the heart, and the abscess and dropsy had worn him to exhaustion. He died most peacefully, aged seventeen years, looking to the Lord Jesus Christ as his Saviour. Although such a great sufferer, and for so long a time, he was never once heard to murmur, but was as patient as a lamb.

The minister and other christian friends, who went to see poor Henry on his sick-bed, used to admire his meek and quiet spirit; there was truly the meekness of a little child. He used to speak with such seriousness and feeling of his sins, and with such pleasure and gratitude of the love of Jesus Christ, that it was quite consoling to those who were labouring to turn sinners to

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God. He always referred with great interest to the Sunday school and the chapel, and wished to subscribe for a hymn-book, to read, sing, and repeat the hymns used in the chapel. The minister often visited him, regarded him as one of the lambs of his flock, and parted with him in confident hope of meeting him and many others, who have been plucked as brands from the burning in this place where Satan's seat is. From the example and experience of poor, rather, blessed Henry, he recommended Jesus Christ and his service to his schoolfellows, and other young persons, by preaching a sermon to them on the words of Jesus Christ, "But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her" (Luke x. 42).

Dear reader, what a blessing is true religion, if it could make such a poor sufferer happy! If you have not sought the Saviour for yourself, seek him immediately, that you may realize the blessings found in him; and if you know and enjoy him, do all you can to recommend his service and salvation to all around you. "Let him know, that he which converteth a sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins" (Jas. v. 20).

A HUMBLE MARTYR.

BY CHARLOTTE ELIZABETH.

It is pretty generally known that in the year 1830, through the blessing of God on the efforts of a few Christian friends, a chapel was opened at Seven Dials, in London, where the pure gospel is preached in the Irish language. Such an assault upon the enemy, in the very heart of one of his strongest holds, could not but lead to great excitement; persecution, carried to the utmost extent short of murder, was the certain lot of those poor victims of Popery who dared to inquire what they should do to be saved, and join the congregation of the zealous servant of God, who had left some comfortable preferment in his native land, to assume the office of a missionary among his wretched countrymen here. Many were, however, found to encounter the worst that man could do, rather than forego the Word, the sweetness of which they had once been brought to taste: and to this hour a little flock is regularly assembling, who, having cast away the trammels of Popish delusion, are able, even in the extremity of wretchedness and want, to rejoice in Christ, as their only and all-sufficient Saviour.

It was in the spring of 1831, that a Scripture-reader, attached to the Irish church and school, was visited one evening by a young countryman, who requested his assistance in penning a memorial or petition, by which he hoped to obtain some employment. It appeared that he was a most extravagant and dissipated character, who had, through his own vicious conduct, forfeited every advantage that he acquired. Still, being "a good Catholic," all was right with him; and the sins for which, with sixpence, he could any day purchase absolution, never gave him a moment's concern.

The reader wrote out his petition, for Doghery was a better scholar in his native Irish than in the English tongue; and while he was so employed, the young man took up the book which the other had been reading—a book that I had given him, containing some controversial tracts on the leading errors of Popery.

When the letter was completed, Doghery exclaimed, "This book must be false, for it contradicts my Church: here is the presence of Christ, in the sacrament of mass, denied. Why do you read such books?"

"Because," answered the other, "they show me the errors of the Church to which I also once belonged."

A very animated discussion took place, which lasted till after midnight, while Doghery contended for the orthodoxy of his Church with equal spirit and ingenuity. The next day he returned with an anxious countenance; and on the reader inquiring the fate of his petition, he replied, he did not come about that, but to renew their discourse concerning the book. "For," said he, "you deny the power of my Church to forgive sins; and if that be the case, I am in a bad way." Again was the point brought to the test of Scripture; and Doghery went away, deeply impressed, to return on the following day, more troubled than before, while he frankly acknowledged that he could no longer place any confidence in that which had always appeared to him an infallible guide to heaven.

"What am I to do?" was his anxious inquiry. The reader told him, that if he would accompany him to the Irish Church,

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where service was performed on the Wednesday evening, he might hear something in his own tongue that should give him more light.

Unacquainted with the circumstance, the pastor addressed his little flock on the parable of the prodigal son, expounding it as he proceeded. On arriving at the passage, "Put a ring on his finger, and shoes on his feet," he explained the latter by a reference to Eph. vi., "having your feet shod with the preparation of the gospel of peace," and dwelt on the difficulties that the christian must surmount, or pass over, which required, at every step, such defence as Christ alone can furnish to the feet of his saints. At this period of the discourse, Doghery trembled exceedingly, and looked down at his feet. The reader asked the reason of his emotion. "Look," he replied, "at my broken shoes—I could never travel a stony road in them; my soul is in a worse condition than my shoes; how, then, can I travel that difficult path to heaven? And see, my shoes are so far gone, that nobody can ever make them good for any thing now; my soul is worse—oh, who shall mend that?" The reader was so struck by this singular application of the subject to his own case, that he took him to the vestry, and introduced him to the zealous preacher, who spoke very impressively to him, and gave him a bible.

On that evening, the minister of the Irish Church repeated this to me, and Doghery became the subject of our special prayers.

From the time of receiving the bible, he studied it daily—hourly. A change the most striking came over his whole aspect and character. His memorable petition had succeeded, so that he got a place as porter in an apothecary's establishment; and he who never before could remain sober for two or three days, and was sure to lose every situation within a week, was now so temperate, so faithful, so diligent, so steady, that he won the perfect confidence of his employers. Still, being an out-door servant, and having a little motherless girl to support at nurse, he was unable to afford himself the means to remove from his wretched lodging to one less miserable. He occupied a corner in a densely-inhabited court, near Covent-Garden, surrounded by the most bigoted of his unhappy countrymen, who made Doghery and his heretic bible, the objects of their fiercest animosity. However, the Lord helped him to make a confession, in meekness and love, even here; and after a proper season of probation, Doghery was admitted a communicant at the Lord's table in the beloved Irish Church. There the cup of blessing, which his crafty priests withheld from him, was put into his hand; and with what effect, may be gathered from an incident that his dear pastor repeated to me. He went to visit a poor sick Irishman, in one of the dens of St. Giles, and found Doghery seated by his bedside, reading the Word of God to him. Mr. B. said, "I rejoice to find you sensible of the preciousness of that sacred book." Doghery replied, "I hope I am, sir; I feel much when I read the Scriptures here; I feel much when you preach to me in the church; but when you gave me the bread of life, in the holy sacrament, I felt—oh, then I *did* feel, indeed!" "How did you feel, my poor fellow?" He looked up, with eyes that sparkled brightly, and answered with great energy, "I felt that it was the marriage ceremony, which united my soul to my Saviour for ever."

On the Saturday following this, he went to his old friend the reader, and said, "I have many trials at home; they never allow me to sleep, for cursing me and blaspheming. They insist on my giving up my bible, or else they will have my blood. My blood they may have," he added, with earnestness; "but this book none shall take from me. It is more precious than my life." He then related how he was accustomed to answer their menaces and revilings, by reading or repeating to them the blessed truths by which he was made wise unto salvation. He told the reader that he must go on the morrow to see his child, at Finchley Common, and therefore could not attend church till the evening; and he continued searching the Scriptures with him until a very late hour, expressing the joy and peace he felt in believing.

At seven o'clock the next morning, he was obliged to go out with medicines to his master's patients. Between nine and ten, he went to eat his breakfast in his comfortless home. Here he was most fiercely assailed on the two points that they constantly insisted on—to give up his bible, and to go to mass. Doghery refused; they attacked him, and struck him; but he only entreated their forbearance; he raised not his hand, except to ward off some of their blows. In ten minutes he was pitched out into the street a mangled corpse, his head

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and side both laid open by blows from a plasterer's shovel, one arm and several ribs broken, and all the upper part of his body black with bruises. The poor Irishman had sealed with his blood the testimony of that truth which he held; he had joined the noble army of martyrs, and entered into the joy of his Lord.

Many a tear have I shed over the leaves of Doghery's little bible, as I marked the print of his soiled fingers in those pages which he loved to ponder upon. The Gospel and Epistles of St. John, and that of St. Paul to the Hebrews, bore evident traces of frequent and protracted study. There he had found encouragement to pursue his new and blessed path, until, through the blood of Christ, he had grace given him to shed his own. He was faithful unto death, and the Lord delayed not to give him a crown of life.

It may be said, this was the act of a savage mob, and ought not to be charged upon the religion that they so ignorantly profess; but, a very short time afterwards, a clergyman connected with the friends who support the Irish chapel, was met by the regular, the educated, the recognised Roman Catholic parish-priest of a populous district in another part of London, who, adverting to the murder, coolly said *there would be more of them* if the Irish preaching and Scripture-reading were not discontinued; while placards were fixed opposite the chapel, menacing those who attended it with Doghery's fate.

What shall we say to these things? Shall we permit our souls to be blinded, and our hearts hardened, against the dreadful evils of this unholy system? It is the device of Popery to keep her votaries in perfect subjection, by the same arts that she uses to lull their souls in the most profound repose of secure iniquity. By means of her priestly absolution, she affects to wipe off the old score of sins, committed since last the nominal penitent knelt at the confessional, and sends him forth to commence a new arrear, with perfect assurance that by the same process, that too shall be made to pass away. Thus is the conscience seared, and the sinner deluded, as was poor Doghery, until, through the faithful testimony borne without reserve against his darling errors, he was led to feel his dreadful peril, while walking along a bridge of straw over a gulph of eternal flames. And this is the case with every member of the Church of Rome, high and low, rich and poor. Thus are we guilty concerning our brethren, if we fail to set before them the peril in which they stand. The wild fanatics who murdered Doghery were less guilty than we, if we hold our peace when opportunity is given to plead with a member of that Antichristian Church. They acted up to the spirit of the religion that they professed,—we do not. They killed the body, but in so doing sent his soul to glory; we study the ease of our own bodies, and strive to retain the mistaken good-will of our neighbours, at the fearful price of accelerating their pace to everlasting destruction. I say accelerating; for if we, calling ourselves Protestants, withhold the PROTEST which, by that very name, we are pledged to make, what must their inference be, but that we are not of the same mind with our fathers, who yielded their bodies to the flames rather than even feign a tacit acquiescence in the fearful delusions of others? They see us banding for the zealous promotion of missionary labours, of which the avowed object is to put down the idolatry of heathen lands; and can they believe that we really consider *them* idolaters, while, with every facility of daily intercouse, we speak not a warning word to save *their* souls?

THE POWER OF TRUTH.

During the unfortunate political troubles of 1838, in the Province of Lower Canada, whilst all was confusion and dismay, and the citizens, according to their respective political views, were arrayed one against another, the Lord in his mercy overruled evil and made the wrath of men to praise him. There was no security of persons nor of property,—every one, who was obliged to take care of himself and of his possessions the best way he could, transferring, according to circumstances, his moveables from one place to another.

When order was restored, families were seen trying to identify their stolen or hidden property. Among these was a barrel, claimed by no one. After a certain time allowed by law, those into whose possession it had fallen proceeded, in presence of witnesses, to open it. Among the witnesses was an intelligent and somewhat wealthy Romanist. Among the articles drawn from the barrel was a French book. "There," said some one, "will you take this book? it is of no use to us, it is French."

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The Romanist readily accepted the book, and carried it home. His wife and his only daughter perused it; it was a great novelty to them—it was a New Testament. They had never seen the like before. The book was read and read again, until the father and the daughter became convinced that it was the pure word of God. He readily yielded, and after some interviews with the Swiss missionaries, he gave himself up to his Lord and Master. The wife resisted; but one day when he was on his knees praying that the Lord would subdue her hard heart, the Lord spoke to her in a terrible clap of thunder, which left her prostrate on the floor, and nearly deprived of her senses. When she recovered, she readily submitted to the Mighty One, "who out of heaven had thundered upon her,"—she became a christian. The daughter was the last to yield. But very soon her Heavenly Father, in mercy afterwards acknowledged, sent the slow messenger of death known under the name of pulmonary consumption, to bid her prepare to meet her Creator. This she did, and in the full bloom of youth bid adieu to her dear parents, whom she left childless, but who in this eventful hour of their parental relations, could submissively say, "The Lord gave, the Lord hath taken away; blessed be the name of the Lord" (Job i. 21). This dear brother is now a deacon of the Grande Ligne Mission.—*New York Recorder*.

Correspondence.

A SIXTH AND CONCLUDING LETTER TO THE EVANGELICAL CLERGY OF THE ENGLISH STATE-CHURCH, BY A FORMER MEMBER OF THEIR BODY.

Dear Christian Brethren,

Ere I bring to a close the series of Letters which, I trust with feelings of unfeigned regard, I have ventured to address to you, I beg permission to make a few additional remarks on the causes of the unchristian position in which evangelical Churchmen and evangelical Dissenters stand in reference to each other.

In my last Letter, after admitting the occasional severity of Dissenters, when talking or writing about the State-church, I spoke also of the hard things sometimes said by Churchmen of Dissenters; and although I would not impute harshness to you, yet I will not conceal my conviction, that even *your* statements are, at times, very one-sided and unfair. I will particularize one or two of them. And first, I will mention your charge, continually reiterated, of the political character of our ministers. Now, I do not say that none of them are too political. On the contrary, I believe that all are so who engage in political affairs with any other feelings than those which would influence them in advocating the erection of a hospital for the sick, or the raising of a fund for the destitute, namely, a desire to promote the happiness of their fellow-creatures and fellow-subjects. But taking it for granted that some of them do err in this way, can you point out one of them *practically* political in the degree in which your parliamentary Bishops are so?

And then, again, you blame us for returning to the House of Commons, liberal men, without religion, rather than (so called) Conservatives, with it. Are you willing here to be judged by your own rule? Suppose that a pious Dissenter, strenuously opposed to the union between Church and State, and an irreligious Conservative, equally anxious to maintain that union, were joint candidates for your support,—to which would you afford it? Not, I am persuaded, to the former.

Besides, we consider the legislative office to be as purely and exclusively secular in its character, as any other business affair; and though, I trust, *cæteris paribus*, we should always prefer a religious man for *any* office, we cannot, in reason, be expected to return those to Parliament who, whatever their general reputation for piety, would rivet our chains, and perpetuate all the evils we complain of—church rates, spiritual courts, and every thing else comprehended in the oppressive system from which we suffer.

And, after all, we act in this matter on a principle virtually recognized, and continually carried out, by *all* parties on a smaller scale. Who would vote into office

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(simply because he was pious), as member of a railroad committee, or a board of commerce, a religious tailor, shoemaker, or blacksmith, ignorant of every thing but his own trade? As little disposed are we to commit the making of our laws to men, however piously disposed, whom we believe to be, either by ignorance or prejudice, disqualified for the office.

But I hasten to conclude, and in doing so I feel peculiarly solicitous not to be regarded by you in the character of a mere partisan. I care nothing about parties, as such. If, therefore, you view me as a Dissenter simply pleading for dissent, I answer that I contend for principles, and not for party, and that, in fact, I advocate a system in which Dissent would not be needed, nay, would be impossible. I do not, by any means, stand forward as the panegyrist of Dissenters. They are, of course, men of like passions with yourselves, and, like you, compassed about with infirmities. They exhibit, like other christian communities, endless varieties of character. Some of them are deeply and devotedly pious; others are distinguished from the world around them, by little more than moral character, and a general respect for religion. No doubt, also, there are undiscovered hypocrites amongst them, as there were in the early churches (Gal. ii. 4; and Jude iv.) Whilst it may not be denied, that in many instances they display sadly too much of worldly conformity, and are engaged in a too eager pursuit of those things which perish with the using. Hence they both need your prayers, and should be glad to profit by your example, whenever it is in accordance with the word of God.

On the whole, then, christian brethren, I think you will only be doing me justice by believing that I am not in the slightest degree *prejudiced* against the church with which you are united. In truth, my *prejudices* are in its favour. Early habits and associations have given me a predilection for it which I sometimes find it difficult to control, and which, I fear, occasionally warps my better judgment. That my feelings towards yourselves are friendly, is proved by my earnest advocacy of a state of things in which our union might, without a compromise of principle on either side, be incalculably increased.

If I oppose a State-Church, it is because, as I have already intimated, I am convinced that such a Church precludes christian liberty alike to those who yield conformity to its requirements, and to those who withhold that conformity. To the existence of such a Church, I again say, that I trace the tyranny which will not let *you* correct your own errors, nor *us* follow out our convictions, except at the expense of ministering *support* to those errors,—*i. e.* of helping to maintain the Church which holds them. To the existence of a State-Church, and your union with them, I ascribe the extraordinary fact of your merely *tolerating* those whom you profess to think christians, and being found joined in unnatural church-fellowship with others whom you profess to believe in radical error.

However little I may have succeeded in leading you to view, in the same light as myself, the great questions now discussed, may I beg that you will, at least, give them your candid consideration. If you are perfectly satisfied with your present position, and remain so, there is, of course, nothing more to be said on the subject. If, on the contrary, you have misgivings, and suffer from them, you may, I conceive, fairly and naturally ask yourselves questions such as the following:—Is there something in the nature of Christianity which makes it needful, or even lawful, for us occasionally to say what we do not believe, or to do what we cannot approve? Is there such a thing as *Christian* or *expedient dishonesty*? Does the inspired page say there are cases in which we may lawfully fail to be *quite* sincere and *entirely* without guile? Are there such things as *pious* frauds and *religious* aberrations from the strict line of Christian integrity?—such things, in short, as *justifiable* and *sanctified* equivocations? And must piety and usefulness *necessarily* decline, if not found in connexion with the Established Church?

I can, perhaps, with a better grace, suggest such questions, because they are, substantially, what I asked myself when placed in your circumstances.

I trust I am not deceiving myself when I say, that the increased union of all Christians is a consummation which lies very near my heart;—that I have long desired it, and that I earnestly pray for it.

That such union is far from being perfect amongst Dissenters, I am quite aware. But—and I speak from the experience and observation of twenty years—it exists in a degree highly creditable to the various

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parties of Evangelical Christians who compose the Nonconformist body; and their disagreements, I am convinced, are exceptions to the general rule, rather than the rule itself. In the *worst* view of the case, no "*law established*" forbids Dissenters drawing closer to each other. Nothing, therefore, operates to prevent this but the imperfection common to our fallen nature; and it is superfluous to say, that in any conceivable organization of the church militant, this obstacle must always exist and be active, in a degree regulated by the spiritual character of those who compose that church (1 Cor. i. 10, 11, 12).

May its united wisdom and piety be called into exercise to originate, and carry into effect, such measures as may best promote the christian co-operation at all times desirable, and now most imperatively called for. And may a blessing from on high rest on every plan devised, in simple dependance on Divine help, and in strict accordance with the Divine word, for the accomplishment of this great end, viz. that of bringing the Saviour's followers nearer to Him and to each other. Believe me, in conclusion,

Dear Christian Brethren,

Affectionately yours,

SENEX.

Our Magazines.

In our last Number, we briefly directed the attention of our friends to the importance of effort during the present month, to extend the circulation of "The Church" and "The Appeal." With regard to the former, we have been greatly encouraged, during the year which has now nearly gone by, by the much enlarged circulation with which it has been favoured, and by the kind approval which it has met with from our Ministerial brethren, as well as from all classes in the Denomination. During the year 1848, we have printed and circulated not less than *Two Hundred Thousand* Numbers of "THE CHURCH," being an average of *Seventeen Thousands* monthly; and supposing that each Number has been read by five or six persons—a number even smaller than that generally estimated as belonging to our periodicals—we have met, during the year, with more than A MILLION readers; and cannot, therefore, but hope, that we have been the means, under the blessing of the Divine Spirit, of promoting, in many instances, their "growth in grace, and their knowledge of the Lord Jesus Christ."

We must confess, however, that we are still far from satisfied. The Baptist Denomination in the United Kingdom consists of nearly *two thousand* churches, each containing, on an average, not less than *one hundred* members; and we cannot but ask ourselves, as we now ask our readers, whether a circulation of only 17,000 is equal to the just demands of a Magazine intended to suit the wants, and to meet the capabilities, of every class in our churches and congregations. Surely amongst church members amounting to 200,000,—to say nothing of members of our congregations merely, which will amount to, at least, 200,000 more,—we are not wrong in asking for a circulation of 50,000 monthly; and this we now respectfully, but earnestly, ask at our readers' hands.

Our friends are aware, too, that in July last, we commenced a Magazine, addressed exclusively to the Unconverted; especially suited for churches and congregations to distribute in the neighbourhood of their places of worship; for masters to give to unconverted servants; for Sunday school teachers to distribute amongst their children, and send to unconverted parents; and for Christians generally to employ as their Messenger of Mercy to the multitudes around them who are "still ignorant and out of the way." During the six months that this little periodical has been in existence, we have been delighted with the acceptance with which it has been favoured, not only in our own, but in other Christian Denominations; and as it is intended to avoid, in its pages, all reference to merely party differences, and to confine attention to those great doctrines which all Christians unite in regarding as vital and all-important truths, we hope to find, that, on the commencement of another year, it is taken up by all who are anxious to spread among their fellow-men a knowledge of the gospel. It would be easy, as we stated in our last Number, to obtain for

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it a circulation of one or two hundred thousand, if our friends would encourage it, as they might, themselves, and introduce it for us to the notice of Tract Distributors, Sunday School Teachers, and Christian friends of other denominations.

To many of our Readers we have to express our gratitude for personal testimonies, from time to time, as to the acceptance and usefulness of our labours; to many more we have cause for gratitude for their efforts, in their respective circles, to promote our circulation:—is it too much to ask, that *all* our friends will, during the next two months, make it a matter of duty to assist us in every way they can; to recommend our Magazines amongst their respective connexions; where necessary, to introduce them to the notice of their Minister, with a request that he would recommend them from the pulpit; and in all cases, to see that some one person in each congregation, undertakes the trouble of procuring them for those who are unused to ordering books for themselves? If our readers will but serve us in this way, no effort shall be wanting on our part, during the coming year, to make the Magazines still more worthy of their support. Could our Magazines be seen, and used, by *all* the members of our Churches, it would, we venture to hope, be a great benefit to the individuals personally, and to the Denomination at large.

Notices of Books.

THE PASTOR'S REQUEST: A SERMON PREACHED IN THE BAPTIST CHAPEL, SOUTH-PARADE, LEEDS, ON LORD'S-DAY, OCTOBER 29TH, 1848, BEING THE FIRST DISCOURSE AFTER ACCEPTING THE UNANIMOUS INVITATION OF THE CHURCH TO THE PASTORAL OFFICE, AND PUBLISHED BY THEIR DESIRE. By A. M. STALKER. pp. 16. London: Benjamin L. Green.

We have much pleasure in commending to the notice of our readers this admirable and very useful sermon. It is founded upon 2 Cor. viii. 24, "The proof of your love," and contains many judicious practical remarks, which, if carried out, would prove a great blessing, not only to the people for whom it was originally intended, but to our churches generally. Our brethren in the ministery will find it admirably adapted to put into the hands of their people. It is neatly got up, and sells for twopence.

NOTES OF A TOUR IN THE UNITED STATES AND CANADA, &c. By J. Burns, D.D. London: Houlston and Stoneman.

At the Annual Conference of our General Baptist brethren last year, a deputation was appointed, consisting of the author and Mr. Goadby, of Leicester, to visit the Free-Will Baptists of the United States. The volume before us is the result of that visit. It contains a large amount of information on various subjects. Dr. Burns has wisely availed himself, to a great extent, of correct statistical accounts supplied by writers fully conversant with the subject, rather than deal in mere conjecture. We should have been glad if large details had been given of the moral and religious condition of the country. The chapters on these subjects are valuable, but might with advantage have been greatly enlarged. As a whole, we have read it with pleasure, and warmly recommend it to the attention of our young readers. We earnestly hope that it will find a place in all our village and vestry libraries. For this it is admirably adapted.

GODHART'S LAWFULNESS OF MARRYING A DECEASED WIFE'S SISTER, &c. pp. 13. London: Benning & Co.

Our judgment is, that as the dignitaries of the Church of England are the leaders in "forbidding to marry" those whom God does not forbid, it should be declared lawful for men to marry the sisters of their deceased wives by any other service than that of the Church of England. Thus leaving the Right Reverend Fathers in God and their illustrious children to settle their popish canons as they please, but not allowing them to fetter *sound* Protestants.

THE BEDFORDSHIRE TINKER, A LIFE OF JOHN BUNYAN. By G. E. Sargent.

THE WHITE SLAVE, A LIFE OF JOHN NEWTON. By G. E. Sargent. London: Benjamin L. Green.

Very interesting and suitable accounts of the lives of John Bunyan and John Newton, "*written for young children.*" We confidently recommend these little works to parents and teachers.

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Miscellaneous.

THE CHAFF AND THE WHEAT.—Such are the chaff, who have only the husk or shell of Christianity. Chaff is the husks of wheat; many professors please themselves with the external part of religion, having a form of godliness, but are strangers to the life and power thereof: like the foolish virgins, they have lamps, but no oil; a name, but want the nature of true believers; can talk and discourse of religion, of the covenant of grace, and the excellency of Christ; they may have, I grant, clear notions in their heads of the mysteries of the gospel, and defend it, too, against opposers; yet their hearts are unsanctified, and never felt nor experienced the work of faith with power; they have the outside of a true christian, the shell of the wheat; but if tried and searched, there is nothing but chaff, no kernel in them, they want the root of the matter. All true believers have passed through the pangs of the new birth; they found they were dead, but are now alive; once blind, but they now see; once lost in their own eyes, but now found; once carnal, but now spiritual; once had their affection set on things below, but now on things above; sin was once sweet and pleasant to them, but now it is bitter and loathsome in their eyes, because they see it so in the sight of God; their judgments are informed, their understandings savingly enlightened; Christ and heavenly things are esteemed above all things here below, yea, above ten thousand worlds by them; and their understandings are not only brought to assent to the truth of Christ, to the glory and beauty of Christ, but their wills also are subjected to him, and they are brought to consent, and yield themselves to the Lord; they believe and love, believe and obey, believe and suffer reproach, taking up the cross, putting on the yoke of Christ: their affections are so changed, and under divine influences, that what they once loved, they hate; and what they once hated, or liked not, they dearly love and approve of now. But thus it is not with chaffy professors; they may be changed from open profaneness to an outward reformation of life; but their hearts are not changed, sin is not crucified in them, self is not subdued; that enmity that was naturally in their hearts, or dislike to the life and power of strict godliness, is not removed; they act from common illuminations of the Spirit, and so they put a force upon themselves, when found in religious duties; and find not a natural inclination and sweet propensity in their hearts to heavenly things; and this shows they are no more than chaff.—*Benjamin Keach.*

THE SIMPLICITY AND DIFFICULTY OF BELIEVING.—The act by which the soul casts itself upon Christ for life and salvation is most simple, and yet most difficult. It may be thus illustrated: Suppose a person standing upon a high precipice, from which there was no method of descent but one. He must step from the edge of the precipice upon a board, and seat himself on a chair placed thereon; and then he is assured that he will, by the means of hidden machinery, descend in safety. He is told hundreds have done so before him, that the method is pefectly safe, and that nothing can be more simple and easy. He has only to venture on the board, seat himself, and descend. We can imagine that such a person would say, "Yes, but the gulf beneath; how dreadful is the thought of being suspended over it!" In reply, it is argued, there is no other way; the wind is howling round you; in a moment you may be swept down; the means have never failed yet; it is *only* to go forward a step or two and sit down." At last, after long hesitation, and with much trembling, the step *is* taken; all is found to be true, and surely nothing could be more easy and simple. This illustration has another side. Imagine some one persuading the person on the precipice to try to slide down it, trusting to his hands and feet. His true friend warns him of the attempt; tells him all have failed who have tried; shews him the bones of those who have perished in the attempt; and yet he ventures and perishes also. The first case exhibits faith, the second unbelief; the former shows us the safety of those who believe on Jesus, and the other the certain and eternal ruin of all who reject him, and try to save themselves. Sinner,

"Venture on him, venture wholly,
Let no other trust intrude;
None but Jesus
Can do helpless sinners good."

J. Cox.

MAN'S FOLLY.—I was a spectator, a short time since, of a gay assembly at N—, some ranging themselves for the dance, others at the card-tables, and numbers attracting notice by their personal decorations. I looked on the motley throng with a tear of thankfulness that I knew something better. At times, I felt such compassion for the poor deluded beings, that I was ready to cry aloud among them, "Seek *what* ye seek; but it is not *where* ye seek." For what were they all seeking? Lasting enjoyment. What did they find? Fleeting enjoyment, with lasting pain. The dancing, especially, seemed to me a sad and affecting emblem of human life. I watch, in imagination, those engaged in it. They approach, divide, pass and re-pass each other, and, under the constant excitement of the music, prolong the diversion, overwhelmed with heat and dust, till it ends in complete exhaustion. And when, after all the coming and going, joining in the dance, or resting, the day dawns, and the hall is gradually emptied of the jaded crowd, how forcibly are we reminded of the termination of a life squandered in vanity! The dim and

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sinking lights show here and there, through the dusty atmosphere, a torn riband, or the lost badge of an order, lying on the floor, the only traces of the recent occupants.—*Tholuck.*

IT IS FINISHED.—Methinks these words should sound as the unbarring of heaven's gate to us; as the rending of the veil, to open a passage into the holy of holies; as a grant to a seat on the throne of glory. How magnificently free is our Sovereign in his donations to men! but can we forget how dearly he paid for them? Can we forget what depths he passed through, before he ascended up on high, led captivity captive, and received gifts for men, yea, even for the rebellious? Can we, did I say? Alas! we do, daily and hourly. Were we but looking unto Jesus, how could our eyes be so continually gazing on those mountains, which would, in that case, be cast into the depths of the sea? An eye fixed on him would make the crooked places straight, and the rough places plain. When you can really for one moment believe sincerely that he actually suffered these things, these astonishing things, for *you* individually; yea, that you were engraven on the palms of his hands, before ever the highest part of the *earth* was laid; when you can believe that he had an eye to you in particular, in his agony and bloody sweat, in his cross and passion;—how worse than absurd it is to suppose, that any of his dispensations are any thing but the fruits of love; how worse than ungrateful to think, that he who spared not his own Son, but freely gave him up for us all, will not with him freely give us ALL things. Yes, my friend, fear not: *all* things are yours; God cannot be a covenant-keeping God, if he makes not every thing work together for your good.—*H. Plumtre.*

Intelligence.

BAPTIST FOREIGN MISSIONS.

AFRICA.

The following letter has just been received from our brother, Mr. Merrick. It was addressed to Mr. John Neal, of Liverpool, from whom we have obtained it:—

Jubilee, Bimbia, June 23rd, 1848.

Dear Brother Neal,

Your kind letter of the 11th November, 1847, came to hand on Saturday afternoon last, and I have had the pleasure of perusing your joint communication to brother Prince, Saker, and myself. I admire the interest, dear brother, which you manifest for our temporal and spiritual good, and hope that while you water us, you yourself will be abundantly watered. I wrote you only a few weeks ago, and so have little to communicate at present. The goods which I was fearing had gone to the bottom of the sea, are at Bonny, and are likely to lie there some time, for want of conveyance to transport them to us. We have no "Dove" now; and our little cutter-boat has been under repairs at Clarence since July last, and will not perhaps be afloat for two months to come. But our hope is in God "Jehovajireh." I rejoice that our packages have reached Bonny safely, particularly on account of the printing paper, for we have now just a few reams left, which, perhaps, we shall work out before we can manage to get a new supply from Bonny. The Book of Genesis in Isubi will have reached you, I hope, long before this letter. I sent it some weeks ago. I am now printing a Book of Selections from the Scriptures, which I find most useful, both in public and private instruction. Our good God has, I hope, commenced his work among us. "Moindu," of whom I wrote you in my last, is, I hope, a true christian, and her husband a sincere inquirer after truth. A woman, called Dinningge, is, I hope, inquiring the way to Zion, though her mind is very dark. A few natives, who have sat under the truth for nearly four years, but have all along been gospel-hardened, seem waked out of sleep, and come not only to chapel, but attend for private instruction. One of them, a female, came last Tuesday morning and brought with her five bushmen, who listened to the truth more attentively than the bushpeople are in the habit of doing. One man was deeply interested, as I explained the scheme of redemption by the blood of a Divine person. Last Sabbath I preached in Isubi, from the first three verses of the 1st chap. Isaiah; a great deal of rain fell, yet we had a fine little company, who seemed ready to eat up the preacher's words. Pray for us, dear brother, pray that the windows of heaven may be opened, and a copious blessing poured forth. Those who formerly manifested much levity, drowsiness, and heart-rending indifference under the word, now listen with the big tear-drop in the eye, while the black skins of others become pale under the denunciations of the divine judgments on the sinner. I feel an entire dependance on the Holy Spirit, and hope our risen Lord will vouchsafe to pour out that Spirit on us, then will sinners be converted.

Brother Prince will be the bearer of this letter. He is now on a visit here, which will in all probability be his last. Recent afflictive intelligence from England renders imperative his speedy departure. His absence will be a heavy, heavy loss to Clarence and our whole mission; but our gracious God has tempered the wind to the shorn lamb, and has provided us medical help in a most unexpected manner in a German Lutheran Medical Missionary. Brother

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Prince will himself tell you all about this; I have not time. Brother Saker will feed the Clarence flock till the arrival of a pastor, and an African friend, Horton Johnson, will, in the meantime, do his best at Cameroons. Miss Vitou is daily sinking under the influence of the climate, and unless she speedily repair to England, will, I fear, soon fall into the tomb. Truly, as a Mission, we have to sing of judgment; but let it not be thought we are insensible of our mercies, which have been exceedingly great to us as a Mission. The sweetest and purest harmony exists among us, a harbinger, I hope, of approaching blessings from above. May we not hope that brothers Clarke, Prince, and Newbegin will be able, God helping them, to do something towards the procuring of a new vessel? we are sadly in want of one. Adieu for the present, beloved brother; continue to pray for us and our afflicted Mission.

Affectionately yours in Jesus,
Jos. Merrick.

BROMSGROVE.

On Monday evening, Oct. 23rd, 1848, about two hundred persons took tea together in the school rooms connected with the Baptist chapel, Bromsgrove, to commemorate the fiftieth anniversary of the Baptist Sabbath school. After tea, the meeting was adjourned into the chapel, and appropriate and touching addresses were delivered by the venerable founder of the school, Mr. Scroxton, sen. (formerly the pastor of the church; now in the 84th year of his age), Mr. Crowe of Worcester, Mr. Swan of Birmingham, and Mr. Sneath, the pastor of the church.

At the close of the meeting, an effort was made by the friends of the cause, to relieve themselves of some portion of an incubus, in the shape of a £300 debt, under which the chapel had long struggled. A subscription was entered into, and £140 were promised. Among the subscribers, one deserves especial notice; he is a man who, by industry, and perseverance, and carefulness, has raised himself from very humble life and impoverished circumstances, to comparative comfort. He has saved a little *out of a little*, and what he has he seems desirous not to allow to rust. He liberally subscribes toward the carrying on of God's worship in the place; and whenever it is necessary to make increased efforts for any purpose connected with the chapel, his subscriptions have never been behind those who possessed far greater means than himself. This good man astonished the meeting, by requesting to have his name put down for £30; and he, at present, heads the contribution list.

SION CHAPEL, BRADFORD.

On Monday evening, Nov. 6, after a very pleasant and crowded tea party, a still more numerously attended meeting was held, to welcome publicly the Rev. J. P. Chown to the pastorship of the church. A *solemn prayer-meeting* had been previously held to implore the divine blessing on his settlement in the place. The meeting was addressed by the Tutors of the college, the Baptist ministers resident in the town, and several of the members. The chair was taken by the senior deacon. The service was felt by all to be a happy union of the devotional and the affectionate, the solemn and the cheerful. The previous choice of the church, and its solemn commendation of its new pastor to God's blessing by prayer, were deemed the most suitable introduction to the pastorate over a church of the *congregational order*, while their act was notified to friends without in the pleasing way above mentioned. Mr. C. has already very gratifying encouragement in his work in every point of view. The unanimity is perfect.

FORMATION OF A BAPTIST CHURCH AT ARMLEY, NEAR LEEDS.

In October, 1847, the Committee of the Baptist Village Mission appointed Mr. R. Hogg to labour amongst the people in Armley and neighbourhood, to preach the Gospel amongst them publicly, and from house to house. The interesting event of the Fruit of the Mission (consisting of eighteen persons) being united as a church of Christ, took place on the 7th Nov. 1848, when services were held in the Mission Preaching-Room. Mr. S. Jones, missionary, of Kirkstall, gave out the hymns, read the scriptures, and prayed; Mr. Macpherson, Baptist minister, of Bramley, discoursed on the nature and constitution of a Christian church; Mr. Foster, of Farsley, superintended the formation of the church; and Mr. A. M. Stalker, of Leeds, gave to the church an interesting and effective address. The congregation was excellent,—many from neighbouring churches being there. At present the Mission at Armley is very encouraging, there being a good school, and excellent congregations.

TIPTON, STAFFORDSHIRE.

The Rev. James Veller, late of Bishop-Burton, near Beverley, has received and accepted a unanimous invitation to the pastorate of the Baptist church, Tipton, Staffordshire. He commenced his labours there on Lord's-day, Nov. 20th.

CAMBRIDGE.

The Rev. C. T. Keen, Jun. late of Holt and Thornage, Norfolk, has accepted a cordial and unanimous invitation to the pastorate of the Baptist church meeting in Zion Chapel, Cambridge, and entered upon his labours on Lord's-day, Oct. 15th.

BIRKENHEAD.

We understand the Rev. Samuel Harris Booth, late of St. Albans, a young and eloquent minister, of high attainments, has accepted the oversight of the interest lately started in the Craven-Rooms, Birkenhead, with encouraging prospects of success.

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